

TODAY'S

WORLD

November 1991



**BORN AGAIN INTO GOD'S LINEAGE & DIRECTIONS
WORLD SCRIPTURE**

統一教会全国信徒大会

主催 日本統一教会

1991. 9. 18 東京ベイNKホール



Mother's Speaking Tour in Japan— Itinerary



TRUE MOTHER'S SCHEDULE IN JAPAN

- | | | | |
|---------|--|----|---|
| Sep. 16 | Arrival | 21 | from Nogoya to Sapporo |
| 17 | Conference, Women's Federation for Peace in Asia
—NK Hall | 22 | Hokkaido Members' Conference |
| 18 | All Japanese Members' Conference (Eastern Japan)
—NK Hall | 23 | from Sapporo to Fukuoka |
| | Welcoming Banquet | 24 | Chu-Shikoku and Kyushu Members' Conference
—Fukuoka International Center |
| 19 | from Tokyo to Toyohashi | 25 | from Fukuoka to Tokyo |
| 20 | Chubu-Kinki Members' Conference
—Gifu Memorial Center | | Farewell Banquet |
| | | | Departure |

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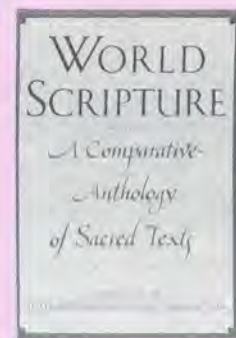
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FRONT COVER: Mother seriously speaking to members at the conference in Japan, Sept. 18, 1991. Texts of these remarks and her public address to the Women's Federation for Peace in Asia will be carried in our December issue. (Photo: Isshiki)

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak

EXECUTIVE EDITOR: Linda Marchant Perry

ASSOCIATE EDITOR: Mary Trifault

EDITORIAL ASSISTANT: Victoria Clevenger

ART DIRECTOR: Toyozo Narihata

SUBSCRIPTIONS: William Repke

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Born Again Into God's Lineage

BY REV. SUN MYUNG MOON
SEPTEMBER 8, 1991, EAST GARDEN

Translator: Col. Sang Kil Han

We are now in the position to see that it does not take many people to influence the tide of the world; rather, one or two people can shape events. The tide of history has always been influenced by a few people who represent many.

The Soviet Union is now witnessing the fall of communism. Secular humanism, the guiding philosophy of life in America and the free nations, is failing. The fall of these previously-held concepts as well as the religious thought undergirding them lets everyone know that their direction holds no guarantee of success.

The Soviet Union and China are declining. The United States thinks it is leading but its reality indicates weakness. There are many problems in the family and everywhere. Nobody would have ever believed that America would become like this. What leader knows how to lead his country in these times? Even the American president does not know. Here Reverend Moon looms up and people begin to pay attention, asking "Who is he?"

We all know what has transpired. For years I predicted how communism would fall, and now history has brought these things to pass. I also proved to be very accurate in predicting America's future. Now many people in the world are beginning to pay attention to me. Look for example at the recent conferences in Korea, where scholars, scientists, political and religious leaders gathered from around the world. I showed them the clear way to bring peace in the future unified world. Now, everyone believes in me because of what I have done in the past.

These conferences foster a lot of hope for the future of the world. Without one way, you cannot achieve one goal. Everyone says "We want peace," but we must have one way to pursue this goal. In Korea, everyone saw for the first time how peace can be achieved. I gave a very basic definition of peace, yet even this flabbergasted people. Now the Unification Church, centering upon Father, has literally come to the apex of the world. I have clearly shown which direction the world should take.

What everyone now needs is the pulling power, the locomotive. Someone has to pull them toward that one direction



After the birthday celebration on September 8 for five True Family members (In Jin Nim, Hyung Jin Nim, Soon Ju Nim, Shin Goon Nim, and Shin Kwon Nim), Father began his speech.

*Can an individual whose mind and body are not in
oneness expect his family to come into unity?
According to reason we must say "No."*

of world peace, and that locomotive power should be none other than you, the Unification Church members.

Now the world knows that it needs a very clear direction. America and the free world have a Christian background. Based on its New Testament and Old Testament foundation, America is in the position to reorganize itself based upon these newly revealed facts. America is also in the position to help the communist countries reorganize. All of this is now apparent. Everyone around the world knows. But the ironic thing is that only Unification Church members are in the dark. They still do not know clearly what is happening.

The Divine Principle has solved all the difficult points in the Bible. Therefore you are greatly empowered. You should be able to turn people from atheism to theism. In the future you should be able to lead the world.

CLIMB VERTICALLY

You should be full of power now. You have the armaments, but don't know how to apply them. You don't even know what you have. That's the problem. You have been so-called "obedient," and have followed Father. But you haven't had the slightest idea what all this is leading to. Now, as you have witnessed, all of Father's important dispensational moves have been accomplished. But you don't know the fact that Father has already done this! Maybe you thought you walked the horizontal way, but actually you haven't climbed up. Now you should climb up, vertically, rather than walk on the horizontal plane!

When you are walking horizontally, you can see fairly well where to go. But when you climb vertically, it takes all your might, every ounce of energy to go forward. There is no time to leisurely look around. You must climb at the cost of your life.

Are you on the same plateau as Father? No; you must continue to climb. You are aware of the Eight Stages Ceremony (Pal Chong Shik), but at which stage are you?

Restoration by indemnity means that we first pay the price and then we proceed up one step. Do you practice this way of life? To begin with, do you believe it? You say "Yes," but are you paying the price and then moving up?

Just as there are cycles, such as the time of the first coming and the second coming, you have to re-indemnify at each level. Then at what stage of the eight stages are you now? The individual, family or clan level? Are you at the perfection stage of the individual level? You have to measure your position with your own ruler. Have your mind and body achieved unity? If not, can you still go to heaven? Can an individual whose mind and body are not in oneness expect his family to come into unity? According to reason we must say "No."

Have American and Japanese members come into oneness? Thanks to Father, who all by himself has created an overall harmony, everyone here has survived, and are sometimes even getting along very well. But think about it. If I was not offering myself, then you would not be connected to any center; you would be independent. You then would have no base to achieve unification, at any level. Not even at the individual level and

certainly not at the family or country level.

If I am not here, can you achieve the same results as today? Just think what it would be like if I were not available. Unfortunately we cannot simply go to heaven: "Oh Father, you are in heaven; so am I." Not everyone who goes to the same school graduates at the same time. Some students really follow what the teacher teaches and practices, making effort day and night. Others goof off all the time. Some flunk and have to do it all over again, taking many years!

FATHER'S HARVEST TIME

What is your own assessment? Can I leave you on your own and you will continue to foster and protect God's ideal, teaching it to other people, without my help? Can you do it by yourselves, just as I have been doing it by myself? The seed has been planted and now it is harvest time. So can I now harvest? Is that grain now ready to be sown again, so it can also bear fruit? When you harvest grain, some seeds are healthy, and when planted they will bear fruit. But some grains, although having a perfect shape, have nothing inside; they are decaying. Such grains cannot produce healthy crops. There are all different types of grain even in the same harvest.

I am harvesting at all the different levels—individual, family, nation and world. I have established the Inter-Religious Federation for World Peace centering on religious people, and the Federation for World Peace centering on political and diplomatic leaders. The political figures are like the body and the religious people are like the mind, even though in the past this proper order has always been reversed. Politicians have always suppressed true religious activities. I corrected that this time in Korea, making unification within each side and then between them.

Political groups have always influenced people away from the position of the mind, and this should not be so. Now that I have set everything in the right position, great changes can occur. The religious people, who are in the mind's position, will take a leading role over those who are in the body's position. Who in the religious sphere has done this before? Without becoming one with Father, this cannot be done.

These newly unified religious people will exert influence in their own countries over other religious people too, and then eventually exert God-centered influence over all other activities. They have just made such a beginning. In America, for instance, centering on the President, all the different religious factions can come into one arena and unite. They can understand that something may be imperative for the country's well-being and then respond. But until now there has been no real center. There is nothing that God wants more badly than the true center. God wants some person and group in the spirit mind's position to have subjectivity over those in the body's position.

It is nothing short of amazing that people representing science, politics and religion all gathered together in Korea in August. You know what their relationship has been like until

*A Reverend Moon tree is big and strong and nice.
Can you be recognized as a small Reverend Moon tree?
If you experience a severe setback, do you just simply die?
Or do you live again, because you are a Reverend Moon tree?*

now. No one of them could follow or respect the other. They were downright enemies. Religion and science have been enemies to a great extent. Politics and religion have also been enemies, and as well as politics and true science to some extent. Now these three will get together, embrace and welcome Reverend Moon without criticizing each other. Most importantly, none of them will criticize Reverend Moon. This is an amazing historical event.

But to me, this is not amazing at all. It is something that should be happening everyday in your own city, your own village, your own arena. Everywhere you go, you should reproduce that. What is odd is that you have not seen this happen in the past.

When you go back to your own hometown and find scientists, politicians and religious people, can you play the role which Father has been playing all his life? Can you harmonize them? Can you make them accept you as their center?

A REVEREND MOON TREE

There are a lot of trees in America and a lot in Korea. They are not different trees, but similar. For example, the poplar tree in America and Korea is the same. If you engraft an American poplar into a Korean or Japanese poplar, it will become even stronger. Now, even an individual cell can be cloned. But what about a Reverend Moon tree? A Reverend Moon tree is big and strong and nice. Can you be recognized as a small Reverend Moon tree?

How can we define a Reverend Moon tree? First of all, he is a man God loves. That one man that God loves so dearly does not just sit down and receive love from God. In fact, he tries to love God in ever greater degrees. No matter how many times he finds himself on the verge of death, he doesn't die. He lives again and always tries to do even more to fulfill God's will. If you experience a severe setback, do you just simply die? Or do you live again, because you are a Reverend Moon tree? To achieve God's goal in this world, we must give up our lives, our wives, our children and even our nations to go after God's will, just as Father did. Are we ready to do this? Think about it deeply. Don't just say "Yes, Father." It's not that easy. It's life and death. Will you still say yes when you go through the greatest torture in prison? You can only imagine how painful it is if they use pliers to pull the nails off your fingers. Can you still say "Yes, Father" then? That's a very serious situation. How many times are you prepared to die for the sake of the will of God?

Even Jesus asked God, "Why have you forsaken me?" What about you? Are you going to be better than Jesus? He then said, "Nevertheless, not as I will but as You will." He acknowledged that there was God's will and his own will and they were not necessarily the same. "I don't want to die; I want to achieve my will for God," was Jesus' will. But to let him die was God's will. Can we also say, "Not as I will, but as You will," to God? How many times?

All of us have lived "as I will," but now we have to die

and be resurrected. We must be born again. When the American government very unjustly indicted me, I didn't have to come back to this country. There is no extradition treaty between America and Korea. I decided on my own to come back, because it was God's will. I saw that America could be saved as a result of me going to prison. So I said, "I will go God's way gladly." Going to prison opened up an avenue, the only way for America to repent. I came back and sacrificed myself, like dying on the cross. Now there is a way open for America to repent, and when God accepts their repentance then America will live again.

This is the grand rule. God sacrifices His own loving sons and daughters, putting them to death. As a result of that He saves a greater number of people. God has been doing that ever since history began and He did it to Father. Why? Due to the fall, man inadvertently received Satan's blood lineage, life, and love. To be in God's lineage, man must give up all these things. It is like dying. You must first die before God can lift you up. That means you must go beyond the realm of this satanic world. You must free yourself of these three powers—Satan's love, life and lineage. That is the starting point for the heavenly site on the earth.

If someone asks, "Are you going to save your life or give up your connection to Satan?" you must be able to say, "I will give up my life and thereby give up Satan's connection." Everyone wants to be saved, right? But you are already alive, are you not, so why do you need to be saved? You are alive but dead, so you must leave the realm in which you are and move into a new godly realm. In order to start a new godly love and life, you need to live or die for this purpose.

The Bible says that unless you receive the Holy Spirit, you cannot be saved. When you receive the Holy Ghost, in other words the Mother, then you will come into a new realm. The Holy Ghost is the feminine God. What about Jesus? What gender of God is he? He is the husband God, the earthly God. Since Jesus died without fulfilling all things that he was to accomplish, the relationship became vertical between the husband and wife instead of horizontal. The husband and wife relationship should be horizontal, but in Jesus' case he went to heaven and the Holy Spirit continued to work on earth. The area in between became Satan's realm.

HOW TO BE BORN AGAIN

Now the Father and the Mother must come into unity in true love. You must become conceived anew by the Holy Spirit (in the Mother's position), and thus "reborn" as a new you. And Jesus' male element, fertilization, is also part of the process of your rebirth. The Holy Spirit, representing the mind's position, and you, in the body's position, become one and receive the Father's seed. You must receive love from the Father's side before conception takes place. This is the meaning of being born again. You must become one with the Holy Ghost, and then Jesus will come down and inject love so a new person can be born.



That is exactly how the fall took place between Eve and the Archangel. It is the same pattern, only this time it is Jesus coming down, not the Archangel. That is the meaning of being born again in Christianity. But that rebirth is a spiritual rebirth. Now in substance we have to be born again. That comes at the time of the Second Advent. Mind and body will become one for the first time and will receive the inheritance from our Father, physically as well.

This has already been demonstrated in the early days of our church and even now. Whether you are a man or woman, it doesn't matter, you miss Father so much that you even cry. That is complete oneness. Your role should be played with passion toward the position of the bridegroom. You must go into the mother's womb to be born again. It is relatively simple to explain what takes place. But it can be very difficult to actually go through this rebirth process. But you haven't taken this serious step, have you?

Simply, you are born again spiritually through Jesus and the Holy Ghost. It is an important condition to be reborn through Father—to have this horizontal connection with Father. Otherwise you cannot complete the process of being born again, and cannot fulfill the course of restoration.

Spirit men who have never been born again must come down and connect with an actual physical body to experience this born-again process. Then the spirit man is born again: his mind and body are both perfected, and salvation is complete. If you really love Jesus, when Jesus feels pain, you will feel pain too because you are part of him. You have to be that close. You are part of him because you are his children. The same thing occurs with Father. When Father feels so much pain, you have to feel the same pain or else you are not one with Father.

An unborn child in the mother's womb feels the mother's pain. Also, you are the result of the father's sperm, so you should feel the father's pain because you are connected. But

are you like that? If not, it means you still have a distance to go before you are restored. You must close that gap now while you have a body. When a person dies with a certain amount of gap, this gap could continue on for hundreds of thousands of years in the spirit world. So while we have a body we must become one.

As much as Father taught us, it somehow has been eluding us. We still tend to think, "Somehow I will go to heaven." We have to be more exact, and really know what it takes. It's a science. You can discern the person who is very exacting from one who is not. His mind and body do not fight each other so much. Of such a person we can say, "He's one with Father."

When mind and body are born again through true love, a person is free. For example, suppose a man used to love drinking very much, but now his mind and body became one, through true love. Then all of a sudden he realizes he hates to drink wine. Cigarettes, homosexuality, all these lose

their allure. If a brother or sister who joined the Unification Church continues to have homosexual experiences, they will go directly to hell; there is no way they would return to heaven. We must understand this clearly. Then how can one be saved? When one becomes moved by the Holy Spirit, one no longer desires those satanic things. Re-birth through true love occurs, and one's mind now says, "These things are no good." It's the end of the dispute.

INHERIT PARENTS' LOVE

What if you tried and tried to make that happen? Then you have to try harder. You have to cry and cling to God to make it happen. You have to pray. You have to deny your body, even to extremes, and you have to ask God to make your mind and body become one. Prayer is essential. Don't underestimate the power of prayer. Pray. Ask God, beg God. Forget other things. All you want to do is experience Parents' love, inherit Parents' love. Forget everything else. Seek Parents' love, Parents' life, Parents' lineage.

Isn't it the Principle view that since we started at one point, then we need to return to that point, change course and go on? We need to continue to deny ourselves until we reach that zero point again. Then new life can begin. We need spiritual parents and physical parents, and then we need to connect these two into one. Father's difficult mission is to connect and unify these two worlds and make a victorious atmosphere in the spiritual world. To become the owner of this physical world, Mother is the most important.

The original point is Adam's couple. We went the fallen way but we now have to come back to that original point, denying Satan's world: nation, tribe, parents, brothers and sisters, even myself. We then must reconnect with Father's new seed in the Mother's womb, and be reborn as a new child. This is fal-

Here is a new Adam. You must become one with Adam and be born again through him. Therefore it is an absolute rule that you must love Father more than anybody else.

len people's formula course—the way to go back to the original point.

When you think about it, when were you born again? Can you remember? Otherwise you cannot claim you have new life, a new world centering on true love. To be reborn is not easy. Heaven knew and Satan knew, but no human being ever knew the way. But now many human beings know for the first time in history, because I pioneered the road of knowing and applying this. The satanic world must depart now. It began through a mother's womb didn't it? So the new, sinless, born-again world should begin in a mother's womb.

Here is a new Adam. You must become one with Adam and be born again through him. Therefore it is an absolute rule that you must love Father more than anybody else. That's why Jesus said that people must love him more than anybody else, otherwise they will not go to heaven—they will not be worthy of him.

This is not simply to be done on a joyous or comfortable occasion. Each must bear his own cross, paying his own indemnity to become like me. You wish it would happen automatically, but it doesn't happen like that. You have to pay your indemnity to become like me.

This is very much a spiritual process, isn't it? To become completely one with Father, to love him, means we have to cry so much because we miss him so much. After that we are born again, and must go through the horizontal path where we have to fight against the world, accomplishing restoration through indemnity. So we have two wars to fight: the spiritual and the horizontal. Who among us is working very hard towards accomplishing these goals now? Of course we cannot simply do it by ourselves. Only Parents can give us rebirth.

I am working very hard to make this process as easy as possible for you, by chasing Satan as far away as possible. Therefore you don't have to fight Satan so much, because I have already defeated him, from the individual to the country and world level. At the country level, people do not oppose us so much because they understand what Reverend Moon did for America.

Both vertically and horizontally Satan is being pushed back and as a result of that, we now enjoy a peaceful atmosphere. Now I have founded the Federation for World Peace. If you have not done anything before, now become dead serious to fulfill this. Then you can become completely one with Father and he can re-create us. You should not be plus in front of Father because Father is plus, and two pluses repel each other. You have to be minus, denying yourselves and be-

lieving in and following Father; then you can become one with Father, and Father can do many, many things through you. You may feel you might die in accomplishing your mission, and say, "Father, do you really want me to go?" If he says, "Yes!" then you are still willing to go. The chances are that you won't die if God is guiding you. But that's God's concern. We should be ready to die for God's will, correct? All of us here are special people, but what is our qualification? Each individual should have passed the life and death border a long time ago. We should always be ready to die.

Why do I always nag you and chase you into a very uncomfortable position? You are like a cup with dirty water in it. I would like to throw that water away so I could be free to refill you with pure water and you could be a different person. Do you understand? You may not see yourself so clearly since you had that water all your life. But God cannot tolerate many of those dirty elements inside you.

CLAN MESSIANIC MISSION

Perhaps you joined the Unification Church fifteen years ago. You suffered so much. I know that, and now say, "Let's suffer all over again." You may respond, "Must we, Father?" But we had best do it again. We want to empty ourselves once and for all and then Father can work much more easily with us after that.

Blessed couples may say, "Oh, Father, you blessed us, so I'm not going to depart from my spouse." Or will you say you will go at any cost, forgetting your husband, your wife, your children? Once you have done that then you don't have



True Parents pray before the birthday celebration.

KEN OWENS / NFP

*Can we also say, "Not as I will, but as You will," to God?
How many times? All of us have lived "as I will," but now
we have to die and be resurrected. We must be born again.*

to suffer in the satanic world again. Your heavenly life begins from there.

If established Christianity and America had supported me, I would not have had to go through all this. My family took all this persecution for forty years. All you blessed couples are now at the growth stage of this remaining process. You have to follow my path of the cross.

This is why I am chasing the blessed couples away to the couples' homes. Once Jesus was crucified there was no way for us to evade going that same course. We may not be crucified literally, but we have to be crucified symbolically. So if I have gone the same course, there is no way for you to evade going this way, even though it may be only a short time. When I went through that difficult course it was under terrible persecution, much more difficult than now. If you go now, there is always somebody who can take care of your children. But when I started this course this was not so. I had to fight every inch of the way. Now, no one will persecute your children when you leave them behind.

Because of what I did recently in Korea, the Korean members will suffer perhaps more than any other members, but the Principle stays the same. Leave your wife and your children, and go. What about the organization, HSA? It doesn't matter. One individual will go and recover the clan and then come back with the victory; that is tribal messiahship. What we have done on the individual level and the family level, now we are doing on the clan level, which is our perfection level. Formation, growth and perfection are our formula course. That is our organization, too. Wherever we go there are always three levels of relationship. Now we are working on the clan messianic mission.

Now the time has come for each individual, by going through this course, to return to the original home. There will be no persecution there. I have restored three great rights: elder sonship, parentship and kingship. By doing that I pushed back the satanic realm from the original Adam's position, the position Jesus would have been in. The third Adam, the completed Adam, the Second Coming, all these are synonymous. Adam was the elder son, wasn't he? Also, Adam was to be True Parents and the king originally. But he lost those positions.

On July 28 you heard the pronouncement of the Royal Family of True Love. The course taken from now is that of true love. The original Adam's course is making the vertical line, based on true love. This same straight line will connect all families, centering on true love. The individual position is small compared to heaven's position. The tribal position is bigger than the individual, the national is bigger still, and

world bigger still. But all will have one center of true love. The world direction is connected with the individual direction by the true love line: the love direction. Satan cannot follow this way because we are going 180 degrees different to his direction.

TRUE LOVE TREE WILL CONNECT EVERYWHERE

From Adam's family a new age starts, creating a new tribe that will ultimately connect to the world. Heaven's side will gradually collect all humankind through true love, by people understanding the true way.

Now the communist world and the free world welcome and want to follow Reverend Moon. That means they have to cut from everything that is not God's ideology and concept. If we multiply individual, family and clan restoration then the whole world will come to exist within God's realm automatically.

Adam's purpose was to establish a nation, not simply to remain on the family or clan level. Now we, by accomplishing clan-level restoration, will automatically be able to make a country connected to the root. Ultimately this big tree will connect everywhere through engrafting. The tribe forms the branches, which are connected to the trunk and root.

You are in the original Adam's position, given to you by Father, and he has said to go back to your hometown to become a tribal messiah. By doing that you can resurrect your own physical father and mother, and they too can stand in the position of restored Adam and restored Eve. You are in the position of Jesus' family whereas Father's family is the True Parents' family. Through them everyone is automatically connected to the same realm horizontally. By doing that you will eventually rid yourselves of the position of fallen Adam and Eve, and restore Jesus' position. You will establish a successful position directly connected to Father's position. By doing that the restored world will automatically come to exist. The first, second and third Adam will horizontally come into unity. There is now no spiritual atmosphere that will work against this course. The sons of the first Adam (fallen people), and the sons of the second Adam (Christians, restored half way) all become one with the third Adam's children's position. We can make this connection through the tribal messiah foundation.

All you have to do is connect your branch into the main trunk. Then your clan will come alive. As a condition Father has already pieced these three together. As soon as we connect ourselves then all things will come alive.

That is the strategy that works. Father's tree has all the conditions within it. We connect with it, from the root, by simply doing what Father is asking now.

All parts of the world will be directly connected with our native land. Today, your hometown is still under Satan's dominion. But once you go there and achieve tribal messiahship, then your hometown will be restored. You don't have to do anything special because of what Father has already done. By connecting through you with the true root, this will be achieved.





True Father speaks for over four hours to an intimate gathering of brothers and sisters at East Garden.

PERFECTED PARENTS

The parents' concept consists of three parts: the fallen parents, the second or Jesus's position parents, and the perfected parents. We are at the perfection stage of the parents' concept now, so we can fulfill all three parts.

The second or middle position is always important because it is the connecting point. As a result of that, Adam can resurrect, Jesus can resurrect, and your original self can also resurrect. This is the outline of why the tribal messiah is necessary and why it works.

What is the actual meaning of the tribal messiah? First, it is to let your own physical parents stand in an unfallen, restored position. Some of them are in the spirit world, but they are still under satanic dominion, right? Jesus' disciples, both in the spirit world and on earth, are still not completely in the heavenly domain. Perfected Adam has created the victorious foundation to connect the spiritual and physical realms. So you too can connect with what Father has achieved and connect your tribe to it. Then the whole spirit world can be resurrected. We must do tribal messiah work so we can connect with the spirit world.

To connect these three—the formation, growth and perfection stages—you must carry out tribal messiahship. By doing that, each level will be connected to the true root, and the resurrection of all spirit men becomes reality. This is what Father wants to accomplish.

The Second Coming is the perfected Adam, and the position of Jesus and the first Adam will be included in it. Your tribal messiah work will directly connect all your ancestry to the concept of perfected Adam, which connects Jesus's branch, Adam's branch, and Father's own original branch. Adam's domain was small, Jesus' was larger, and so on, but each is still connected to the mission of Adam and Jesus. The core of each centers on Adam's family, Jesus's family and the third Adam's family. The restorative value is connected with the numbers of people

who center on each of these three. But ultimately all are connected. The end result is that we will have the same value as everything perfectly restored. Father wants all of us to reach this.

One thing is for sure, even though you don't understand exactly what Father is saying because of the problem of translation, you must restore your fallen clan, as the clan messiah. You can make your own native land a heavenly hometown. Your parents will no longer be your enemies, but on your side so you have your own foundation to stand on too. Then your whole clan will be blessed.

Father's original hometown must be restored too. Just as I must have my own hometown, you also must have your own hometown. You must feel God's heart by returning to your hometown and working in it. Otherwise you cannot live in heaven.

We have to restore Canaan. Because there is no persecution, Canaan can be directly connected through your own hometown. The providential time makes this possible. All you have to do is enroll your tribe in the Israelites' position, as belonging to one of the tribes. A tribe's ultimate goal is to establish a nation.

When the Israelites went into Canaan, after wandering in the wilderness for forty years, they were like beggars compared to the Canaanites. The seven Canaanite tribes were rich, with cattle, homesteads, pretty daughters and good sons, everything. The Israelites were in the position to digest the Canaanites, but they were digested by the Canaanites and Jesus had to severely suffer as a consequence. We are to set a godly tradition. We are not to go back to Satan's tradition.

The difference between that time and now is that we are in the elder son's position. The satanic world will automatically stand in the younger brother's position. The big difference between you and your brothers to be restored is that they are individualistic but you are holistic. If you use your good subjectivity, then they will listen to you. ■

FATHER'S DIRECTIONS

SEPTEMBER 8, 1991, EAST GARDEN

Now I will give you the direction I gave to the Korean and Japanese members, and then it will be all over the world. Follow exactly what I tell you.

I. THE RETURN TO AND RESTORATION OF CANAAN, AND ITS DISPENSATIONAL MEANING

We must take tribal messiahship very seriously, but it would not have been necessary if established Christianity and America had received me forty-six years ago. What you are about to accomplish would have already been accomplished by 1950, instead of unfortunately having to be postponed until 1992.

1. The purpose of the wilderness course was to separate Satan's world from God's world. This took 4,000 years of history, and now we must restore 4,300 years within forty-three years.
2. Now that you have gone through the wilderness course, you have to return to your hometown and restore your ancestry.
 - Restore Elder Sonship
 - Restore Parentship
 - Restore KingshipMake three great victorious conditions—that means your grandfather, your father, and your brothers should want to unite with you. You are Abel, who must win the heart of Cain.
3. Original Ideal Family
 - a) • Heavenly Father King
 - Earthly King and Queen
 - Princes and PrincessesThese three positions represent three generations and different levels of kingship: the first represents the past (grandfather), and is the heavenly position; the second represents the present, and is the father and mother's position; and the third represents the future, and is the children's position.
 - b) Husband and wife living in the true love palace
 - c) Parents and children in true love
4. Establishing a new tradition that is 180-degrees different from the satanic tradition.
5. Complete absorption and digestion of the Cain-type traditions and realm.
6. Establishing a nation that can embody God's tradition, and as a model, transform everything into the environment of heaven. Even now there are sons and daughters of filial piety, but our standard for everyone—filial sons and daughters, citizens, saints, and holy men—has to be even higher than that of today's world.

II. TRAINING

Organization Based on the Principle View:

- Neighborhood (tong-pan), precinct (li), town (myun)
- Town, county, state
- County, state, central government
- State, central government, capital congress
- Central government, congress, world
- Congress, world, cosmos
- King's Palace, God

The Principle sees that everything is comprised of three. The eye represents God; the nose represents Adam and Eve; and the mouth, all things. Eyes have three parts—white, iris, and pupil.

1. The Contents of the Organization
Working alone is sometimes difficult, so if you wish, four people can form a tribal messiah group and work together, taking turns staying in each other's hometown. If that doesn't help you enough, then you can form a 12-person group. If you are a really good organizer you can even make up to a 120-person group. Organize whatever works best for you.
2. Each tribal messiah has the goal to educate 120 families, then 360 families, and if you multiply that by two, 720 families. Once you get their agreement to be trained, you can teach them many ways.
3. Many Korean members are from North Korea, and since they obviously cannot go to their hometown right now, I allowed them to select a second hometown. Once they establish that, it will immediately be connected to their original hometown when the north/south border is abolished. I am recognizing them as second son, and when the first son is restored, of course then you will have a first and second son. This pertains more to Korea, but in America also, even though you have your own original hometown you can select a second hometown. When they pay enough attention to the Unification Church, its teaching, essence, and true parentship, then that second town can follow just as easily as your original hometown. Your main task is to teach them the Principle.
 - a) Educational training
 - b) Itinerary workers.
IWs conduct revival meetings and so forth. Over one hundred American members just went to Russia and did things similar to what I am now describing. You can do these things in your own hometown.
4. Unification begins on the individual and family levels, not the national, and works its way on up to clan, nation, and world. Use public meeting places and churches as the teaching rooms. In America there are a lot of churches so you have many teaching areas. In Korea you can

live in churches temporarily, but in America it's a little different situation. However, maybe we can advocate a change in that pattern so that people can stay overnight.

5. We will train and empower people with a value system and organization that is stronger than our counterparts in the satanic world. By doing that we can help develop and elect good leaders. You can organize an effective team and teach, centering on good people.

III. THE THREE GREAT MISSIONS OF THE TRIBAL MESSIAH

1. •Parents •Teacher •Owner, or master
I often use these concepts—they are basic concepts for you also to understand and use.
2. Owner equals kingship position, country level; teacher equals school teacher position; parents equal family.
3. Tribal messiahship is your inevitable mission—your destiny, something you have to accomplish, not something you can give up or leave half-done. Jesus came as Messiah and has to keep trying until he succeeds completely. He is in Paradise now, waiting to attain Heaven. So once you undertake the tribal messiah mission you cannot quit as you wish.

IV. TRADITION OF GOD AND TRUE PARENTS

1. Live for the sake of others.
 2. Invest and invest again and forget that you invested, just like God and Parents.
 3. Pray for perfection, dedicate your heart to achieving it.
- These describe God and True Parents' tradition and are self-explanatory.

V. STEPS OF RECREATION

1. *Creation of the Environment*
Since God first created the environment, we also have to first create our environment because we are the messiah—the representative of God.

2. *Subject and Object*
There must be subject and object—otherwise there won't be any environment. The mineral kingdom has plus and minus parts, the vegetable kingdom has stamen and pistil, and the animal kingdom and humans have male and female beings. Why do they exist in subject and object form? For love—which is the whole purpose of God's creation, period! The very fact that everything comes in these two beings, male and female, is fantastic, mystical! How anybody could do that is mystifying until you truly understand love.

All of us have suffered wanting to know what man's purpose is, but no one except Father ever asked both, "What is man's purpose and what is woman's purpose?"

Father is the great discoverer of why man and woman came into existence: because God had love in mind. So man and woman become one centering on love, or more specifically, centering on the sexual organs—love's essential organs. There is nothing obscene about it. It is not the mouth-to-mouth kiss or a strong handshake that is the ultimate purpose of man and woman. No one can say, "I was *not* born for the sake of love." They say, "Yes, I am!"

So the concept of love was there first, and then God made man and woman. This is a very serious point, serious enough to divide the whole philosophical world into two opposing doctrines. Why do we have to marry? So that we can become one centering on love. "Becoming one" may sound rather conceptual, but there is an actual point of becoming one through the sexual organs, and that is the real original palace of love, and of life and lineage too. So it is the most important and valuable place in everyone's life. This great palace of love, life, and lineage should have been established centering on God but the fall established it centering on Satan. That is the difference.

Did God create woman independently, with nothing else in mind? No, before God started creating women He already had a clear idea of what man was like. Woman's purpose in life is never for her own sake, as many people may now think. So "me" has nothing to do with God's creation; "woman" has nothing to do with woman; "man" has nothing to do with man. Rather, woman has everything to do with man, and vice versa. God didn't give man's most precious thing to man—He gave it to women: "You hold it for your husband." Does the woman's sexual organ belong to her or to her husband? The husband is the real owner of the wife's sexual part. This is a very great point here: you are each holding something very valuable for someone else. But you thought all this time that it was yours, so you misused it in many ways. That very satanic attitude is, "Oh, this is mine; I can use it anyway I please." God's tradition is the other way around: "Even though it belongs to me, it is not mine."

Why is there no peace today? Because everybody thinks that he exists for himself. If individuals knew that they exist for the sake of others, if man and woman only knew that they came into being for the sake of love, they would never fight. So whatever you have is simply not yours. Centering on love, I am not the master of myself; my master is my spouse. What a striking concept this is! There is nothing either man or woman can claim as "mine," not even one's little finger. It belongs to love.

Centering on love, everything you have belongs to your spouse. So even if they pay you millions of dollars you can't look at a woman other than your wife and go wrong with her. Your organ is not yours, it is your partner's! If you misuse it you are like a thief. If you have someone else's bankbook and you spend it, you are a thief. The husband should never expose his precious part unless his wife asks for it. You may not use it any other way because it is simply not yours.

3. *Corresponding relationships*

Find material through which you can recreate—fundraise—and thus separate it from the satanic world. You must add your blood, sweat, and tears to it and offer it to heav-

en. Through this you can go up and inherit the elder son's position. You must win approval from Satan.

God did not become great instantly. He worked for it. To become great, something must be added. The more true love you invest, the greater will be the response to you.

Like God, I invest so much but then I forget. If I remember I cannot continue. So I forget, invest, forget, invest again, and it becomes bigger on an ever larger scale. Many Koreans and their government cannot figure me out. I put everything into America and they think I get nothing, but those people don't understand that something is brewing.

If a genuine friend gave you a present of love you know cost \$100, then would you give back to him an \$80 present? Not even a bad man would think like that. Because you know his true intention you want to pay back more, not



less. Even though man fell, still he is born with a godly essence. We don't want to drain someone's resources and then go to spirit world. We want to give more than we receive and then in spirit world we receive that much more than we gave.

So you should have as a habit, invest-forget, invest-forget, continually investing. The one who always tries to do something for others becomes popular, the center of that group. Why? Because you resemble God and since God is the natural center, you also become the natural center. This is a formula: The more you do for the sake of others, the more you will receive in the future. That's God and True Parents' tradition.

Look at Unification Church members. "Oh I joined the Unification Church and dedicated all my effort and youth for ten or fifteen years, but what do I get? I'm so short-changed that I am not going to do anymore." Does this resemble God? If you had genuinely invested yourself, then the universe would have filled you up already, like

air. If there is a vacuum or a low-pressure area, then the high pressure will gush in and a storm will form. If that is not happening to you then maybe you didn't work so hard during all those years. The inexhaustible, unlimited power of life should come in when you invest and invest and forget.

4. *Connecting with True Love*

Then we come to eternal life. Where does it come from? Men, women seek after true love because they gain something—eternal life. Without our spouse we cannot reach eternal life, so we must be so grateful to him or her. Not marrying is wrong. By marrying and making a relationship of eternal true love, you pull God in; God cannot help but come to you. Your life, through true love, will continue and prosper more and more, eternally. You know this already on an unconscious level.

True love always has ownership, so if you and your spouse have true love, God immediately comes and claims ownership. Wife and husband are each half and unite to make one sphere of true love with God as the original center. That means the whole universe, centering on true love, unites with God and the entire created world is your property. That is ownership.

You want ownership at a high level, don't you? You are greedy. Why? Originally we had that high position, and your original mind is always striving for that original point no matter how much your present fallen state resists. Adam and Eve grew up almost sixteen years, with their mind going in the correct direction. Humankind's greed to obtain these goals is an original natural characteristic. Despite the miserable situation after the fall, your mind clearly understands the high level it wants to reach: "I want all of the creation. Even the highest level of God, I want to occupy fully."

Everyone wants to become a king, a great professor, and a parent of true love. God is the subject of these three goals: He is the owner of all the created world, the great teacher, and the king of knowledge and of true love. To be an object means to be a partner on the same level. We need strong desire to motivate us to reach that highest level and complete the original purpose of the creation of humankind.

Do you know that I was creating *The Washington Times* during the court case? It was on tape that the American government wanted to kill me. They were my enemy—I understood that. But God has been forgiving and loving His enemies, investing and forgetting He invested in them. I followed God's attitude—I forgave everything. So much money has been spent for *The Washington Times* and all American activities, but we are not at a loss. Why? I gave everything centered on true love so it expands everyday and touches all American minds. I want true love water to fill and occupy everything.

After people read the book *Inquisition*, they can change completely and realize that only I can resurrect another hopeful world. Through giving everything and then forgetting, I have been making an atmosphere of re-creation. This kind of attitude will only bring you prosperity; you will not perish. Follow God and True Parents and invest.

God first made the environment for His children and intended them to prosper and fulfill their desire through the proper subject-object relationships: vertically, parents are subject and children are object; Cain/Abel, brotherhood/sisterhood, and then husband and wife are horizontal, with the elder sibling as subject of love to the younger ones, and husband, to wife. But Satan occupied that first son's position so we stood in the younger child's position. Regaining the original elder's position that God created us for is clearly the purpose of restoration. So think about the re-creation course formula. You have to make resources, which is fund-raising work. Go out and receive persecution, and defeat Satan on the frontline.

VI. THE FOUNDATION OF VICTORY AND THE FOUNDATION OF CAIN AND ABEL

This means that unless subject and object become one, the realm of victory doesn't come to exist.

1. *Children's Foundation*

a) Family Foundation

Unless both the husband and wife and the parents and children have good communication and can freely give and receive love, the family foundation does not exist. In other words, unless there is a good relationship between Cain and Abel, perfection does not result. So realize wherever you happen to work, you are not working there to receive living expenses. Let's say your value is \$1,000, and you invest it in something and get only \$50 or \$500 back. Why would you do such a foolish thing? If you honestly put your genuine effort in a company or in a relationship, you will occupy the full thing, not in a negative way but in a positive way. You will be the center. If somebody tries to eliminate you, he will be eliminated. You don't coldly evaluate your spouse, and decide whether to keep him or her—you absolutely receive that person. Likewise in a company where you are working, you are part of it, a partner; no one can erase you out of there—you are not working for money. Like me too, I go day and night and invest and forget and invest again, whether it returns or not. No one else can try to occupy my place. Someone can say, "Oh, I can do like Rev. Moon, maybe even better, so that place is mine." No, it is never possible because I as subject invested everything in the object, and no stranger can intervene in that subject-object relationship.

Dr. Alvin Weinberg is such a razorsharp, critical person that he will never easily respond to anybody's good will alone, even mine. He said that he closely observed me and the Unification Church, and now is

very proud to proclaim that there is no discrepancy between what the Unification Church claims it is and what it truly is: "I've watched for seventeen years and see this is genuine." Of course, since God is moved by me, it's not surprising that Dr. Weinberg recognizes me too. If I really expressed my pride in all the things that I have done, I can do it so much that maybe you would all run away!

I am treating you like my eternal bosom friends, and sharing with you all the essential things. If I felt that you were not worthy of it, how miserable I would be. But I trust you as intimates and reveal these things to you knowing that one day you will live up to your standard. My grandchildren are very lovable, so I readily embrace them, but since they are only two or three years old, I can't share much with them. At least you seem to understand what I am talking about and you respond! So I miss you. I mean that. When you have to go away, I wish you would stay a few minutes longer before you go. Maybe you feel that heart, so you feel the same thing toward me. You don't want to leave immediately, but want to stay with Father even a few more minutes. This is the give and take of love.

b) Foundation of Tribe

c) Foundation of the Nation (Adam and Eve and Jesus' Foundation)

If Adam and Eve hadn't fallen, God's country would automatically have come to exist. But since this didn't happen, we have to do these things before we can restore it. If that foundation had been made in Jesus' time, Rome would have been absorbed and digested for the heavenly foundation.

2. *Foundation Of True Parents*

a) National Foundation.

We are now restoring Jesus' work, which is to fulfill the national foundation, but my work is much more extensive than that. I have to first make a national foundation, then a world and a cosmic foundation, and then I return to God. Then beginning from children to the parental foundation, everything will have been accomplished. What remains now and is absolutely the last thing to accomplish is the Unification Federation for World Peace. Unification Federation means that countries will be on good terms with each other, like friendly neighbors. The whole world is coming into the realm of salvation. We won't have to do tribal messiahship or anything like that. Whole countries will return to their original positions. Tribal messiahship is necessary to establish the national foundation, and that is what we are doing now. The Unification Federation will be a vertical relationship, and that will really be the end of Father's work. After that all I have to do is to enjoy and sleep. Centering on true love we can make the Federation for World Peace—that is our final destination. We will see the satanic world completely vanishing and only the heavenly world reigning forever and ever. ■■

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THE INTER-RELIGIOUS FEDERATION
FOR WORLD PEACE
INAUGURAL ASSEMBLY세계평화종교연합창설대회
SEOUL, KOREA AUGUST 26-28, 1991

축

Participants of the Inaugural Assembly of the Inter-Religious Federation for World Peace (IRFWP) gathered on August 27, 1991, in Seoul, Korea to hear Father's Inaugural Address (published in the October issue of Today's World). Prior to Father's address, IRFWP Co-President Swami Chidananda, President of the Divine Life Society, gave the invocation. The remaining four Co-Presidents also addressed the assembly: His Grace Dr. Paulos Mar Gregorios, Metropolitan of Delhi and the North; Sheikh Dr. Ahmad Kuftaro, Grand Mufti of Syria; The Most Venerable Eui Hyun Seo, President of the Korean Buddhist Chogye Order; and Rev. Chung Hwan Kwak, Chairman of the International Religious Foundation. Following are the prayer and remarks of the five Co-Presidents.

INVOCATION

Swami Chidananda



IRFWP

Om. Om. Om. Amen. Amen. Om.
Shanti, shanti, shanti. Peace.

Peace unto the Holy in you and us. Peace unto all beings in this universe. Peace be unto all.

Adorable Presence, Radiant Reality, Thou who art the Source and Origin of all Being, Thou who art the Support and Substratum of all Existence, Thou Who art the Goal-Ultimate and Fulfillment of our Race. We offer our hearts' gratitude

and thanks to Thee who has brought us together here at this moment, in this hall, in a fellowship of the spirit. We find our oneness in Thee.

Thou Who Art our All-in-All, Blessed Father-of-all-Beings, revive us during these two days when the Inter-Religious Federation for World Peace (that has been brought into being by Thy Divine Will and through Thy Grace); that this Federation will meet, sit together, deliberate, and try to decide, ways and means of bringing Your global family together: in a harmonious oneness of good will, and a harmonious unity of shared ideas, and a harmonious togetherness in working for peace in the whole world—the welfare and happiness of your global family, human society, and all living beings and harmony, based upon the essential inner unity of all faiths and all religions.

Be with us, guide our deliberations, give us the right thoughts. May our gathering, and our fellowship, be fruitful in future projects in the service of Thy global human family, for the welfare and happiness of all, and for the gradual establishment of peace: amongst individuals, amongst different groups of beings, amongst religions, amongst countries, and amongst all nations and races.

This is what we very humbly, and lovingly, supplicate and ask of Thee when we are brought together here by Thy Divine Will. It is what we pray before represents, in this our coming, in the course of human will, peace, and unity so the world may proceed and enter into the twenty-first century in the spirit of good will, mutual love, and peace for the welfare of all beings. Thank you. Bless us, and make us worthy of this task for which You have

called upon us, so that with earnestness and sincerity we may do our little might in this great global task.

May Your Divine Grace be upon all of Thy children who are assembled together here, upon the dias, and in the chairs, and in the galleries. May each and every one of Thy Children, present here, become a realm of your Radiant Presence within themselves, within

their own heart. For Thou Art not only the All-Pervading-Reality, encompassing within Your Infinitude, countless millions and billions of such universes like ours, but Thou Art also the Indwelling Presence Divine, for Whom each of our bodies constitutes a living and a moving temple. May they become a realm of Thy Divine Presence within them, that they may feel Thy divinity within them, that

they may think divinely, feel divinely, live divinely, and act divinely so as to establish the Kingdom of Your Will upon this earth that Thou created. Om. *Shanti, shanti, shanti*. Peace. Peace unto the whole universe. Peace unto all beings in this universe. Peace be unto you all. Thank you. ■■

Note: *Shanti* is the Hindi word for peace.

Why Another Inter-Religious Organization?

by His Grace Dr. Paulos Mar Gregorios

I feel great satisfaction at this Inaugural Assembly of the Inter-Religious Federation for World Peace, here in Seoul, Korea. This is also the occasion for me to place on record our deep and sincere appreciation for the warm hospitality extended to us by the people of Korea, and for the generosity and initiative of Rev. Sun Myung Moon, our Founder, Provider, and Promoter who makes the IRFWP possible.

I wish to express my personal appreciation and gratitude to God for this heroic personality of our time. His indomitable sense of purpose and his inspiring vision gives unswerving guidance for so many organizations and for a growingly large number of people, young and old, from all continents and from nearly all nations. Rev. Moon, with his firm trust in God and his indefectible self-discipline in following what he knows to be the will of God, has not only stood his ground in the face of misinformed or malicious propaganda and even persecution, but has actually moved ahead with determination, love and increasing generosity.

I should also pay tribute to the Reverend Chung Hwan Kwak, who with unassuming modesty, unruffled patience, and consummate skill keeps moving all of the many movements initiated by Reverend Moon. I have always wondered how Reverend Kwak manages to do so many things at the same time, and not only to do them well, but also to keep a smiling face. My respectful salute to him and to my other revered co-presidents, His Holiness Swami Chidananda, and His Excellency Sheikh Ahmed Kuftaro, both of whom I have known for many years as friends and co-workers, as also to the Ven. Temple Master Hsin Yuang of Taiwan, and to the other members of



the Presiding Council of IRFWP, among whom I count many friends.

I must also pay a special tribute to our Secretary General Dr. Francis Clark, who brings to IRFWP a vast fund of experience and wisdom, and to our Executive Director Dr. Thomas Walsh whose integrity and organizing ability bring strength and effectiveness to our movement. My humble and respectful salute to all of you who are here from the major religions of the world and from so many countries. Your presence means much to the IRFWP.

An unfulfilled dream

The question has often been asked, Why among the plethora of inter-religious organizations, a new one? The earlier part of our century was characterized by an optimism about the supposed omnipotence of science/technology to solve all human problems. The secular triumphed over the religious in that context. Sci/tech has brought us many benefits but somehow we feel poorer and

sometimes more wretched. In the seventies of our century, the secular-scientific-technological, political-economic hope began to go sour. It seems wishful thinking to look for the secular utopia just around the corner.

I remember United Nations Secretary General U Thant of Burma asking for a "United Religions Organization" parallel to the United Nations Organization. That was the great dream of a great Asian leader. The dream, however, remains a dream.

That does not quite answer the question: Why yet another interreligious organization when there are already so many? I venture to suggest three possible answers, which may or may not satisfy, for other organizations too seem to be affirming the same or similar principles.

First, the IRFWP intends to be a spiritual and not a political organization. It unashamedly affirms its faith in the Divine, and acknowledges that without Divine Aid our human efforts can bear no significant fruit. This is a principle which our Founder constantly reaffirms.

By affirming this principle, however, we do not wish to exclude anyone from our fellowship. We are grateful that we have a Buddhist President. We respect the decision of some Buddhists not to affirm the soul or God, and we understand their reasons. Nor can we shut our doors against Secular Liberals. We respect these too, even when we disagree with them. It is our very faith in the Divine that permits us to freely embrace the whole of humanity.

A few weeks ago I was with Baba Virsa Singh, an outstanding Sikh saint, a man of prayer, and a member of our Presidential Board. He asked me a ques-

tion: "Would this meeting in Korea be the usual international meeting, with a lot of speeches and dinners and very little prayer or meditation or expression of the spiritual reality in all religions?" I tried to answer in the positive. He said that he loved me and trusted me. That made things worse, since I was not sure that I had not told him a lie. He is an unusual clairvoyant and healer. He saw our meeting in a vision and saw that it was not going to be a particularly spiritual event. So he sent me a touching letter in which he said that what he had seen in the vision was truth for him, and that he was not coming, because he acted on the basis of his visions as the truth revealed by God.

I want to ask you, Was the Baba right, or was I right? I suspected from the beginning that what I had told the Baba was not the truth. What can we do? I am eagerly searching for a functioning model for IRFWP, so that prayer, meditation and worship becomes central to the work of our organization.

Soul and body in harmony

A second aspect of the specific identity of IRFWP is related to the first point. The IRFWP does not act in isolation from other similar bodies and movements oriented in the same direction. This week, in addition to IRFWP, the Federation for World Peace will be simultaneously inaugurated. In Reverent Moon's vision, the IRFWP stands for the inner or spiritual core of the same movement of which the FWP forms the outer or bodily or organizational aspect, composed largely of political leaders. Together, they are one soul-body. Unification Thought re-

fers to this as *sung-sang* (soul or spirit), and *hyung sang* (matter or body). Whether you agree with that ontology or not, the point is that prayer-meditation on the one hand and social-cultural-economic activity on the other hand, are not opposed to each other, but complementary and integral to each other. The one by itself cannot produce the desired results. There must be an action component and a prayer component. It is not the case that FWP has all the action and we the IRFWP all the prayer. It is more complex than that. Both organizations will need both, but by the nature of our respective constituencies, each would be more productive if it put more emphasis on one than on the other. IRFWP has a big job cut out for it at this point. It would not seek to do everything; it would not just talk and act, though it may do both. It must pray; otherwise its identity is false.

The third aspect of the specific identity of the IRFWP has to do with its practice of pluralism and openness among the various religious traditions as well as towards those who profess no religion or faith. We do not want any one religion to dominate, not even Unification Thought or the Christian line. Nor do we have ambitious plans to work for a common religion, bringing together the best in all religions. We feel that the IRFWP should call upon all religions to go deeper into their own tradition, and bring out the best in each. Experience shows that the deeper we go into one's own religion, the more we find that basic love of God and love for all humanity which should unite us all. The more rooted one is in one's own tradition the freer and more secure one is in facing our fellow human

beings and finding our unity in God and in our common humanity. At the deepest levels, there is more unity than diversity among the world's religions. It is that helping to go deep that will help settle the specific identity of IRFWP.

Pluralism does not make sense, however, unless the variety is held together by a common core which unites us all. The basis of that unity is two-fold: the direct experiential knowledge of the Divine Mystery behind the universe, and a common commitment to a united, just and harmonious, peaceful and disarmed, free and dignified humanity living in God and friendly towards the rest of the cosmos. That experiential knowledge and common commitment come from Divine Grace and a strong self-discipline.

May the Lord of the Universe, that Supreme and Fundamental Truth, grant us the power, the wisdom and the love which can enable us to work shoulder to shoulder, and pray knee to knee, so that IRFWP may genuinely fulfill its Divine task. Please pray with me:

O God of all grace and mercy,
Lord who brings all things from
nothing to being,
Spirit of Truth and Love that leads in
wisdom and power,
Hear our prayers and help us.
Guide this infant organization in Thy
ways. May we all be united in the
Good. May we be vigilant and not
stray from Thy path. Lead us that we
may lead others. Bless us that we
may bless others. Be Thou our Cap-
tain and our Guide. To Thee we com-
mit ourselves. ■■

"Embody the Beauty of Divine Religion"

by Sheikh Dr. Ahmad Kuftaro

In the name of Allah, God, most Gracious, most Merciful. Praise be to Allah, the Lord of all worlds and peace be on all God's prophets and messengers.

I extend my greetings to Reverend Moon, the Initiator of this Inaugural Assembly of IRFWP, and I greet all brothers and sisters attending this meeting.

We are gathering today at the end of the twentieth century and humanity has not yet attained the happiness and joy it has been aspiring for due to being far from the noble objectives of the laws of

heaven, which God set as a program and way of life for humanity.

God says in the Qur'an, the Muslims' Holy Book: "If the people of the towns had but believed and feared God, we should indeed have opened out to them blessings from heaven and earth."

In another chapter we read, "Those who say our Lord is God, and are straight and steadfast, the angels descend on them. Fear ye not, nor grieve but receive the glad tidings of the Garden of Bliss that you were promised."

It has been affirmed that all man-made legislations have failed with the passage of time because they do not carry in their folds the seeds of justice and fairness to all beings. But God laid down in the essence of all religions the bases for justice, equality, and brotherhood among all people.

God says in the Qur'an: "The same religion has He established for you as that which He enjoined on Noah, the same that We have sent by revelation to thee and that We enjoined on Abraham, Mo-

ses and Jesus, that ye should remain steadfast in Religion and make no divisions therein."

Prophet Mohammed says: "We, Prophets, are brothers; our religion is one, our legislations various." He also says: "All creatures are God's dependents; the most favored to God is he who is most beneficial to his dependents."

The goals of religions have never been fanaticism, racism, discrimination or resorting to force to solve problems.

and by displaying morality and wisdom in dealing with life's problems, so that people will not be denied the gifts of religions due to their misconception and malpractice of divine teachings. The wars of the past and their outcomes of calamity, devastation and oppression resulted from isolation from the truths of divine teaching and the misunderstanding of them. If people had resorted to quiet dialogue, to reason and wisdom in dealing with problems under the canopy of

spiritual life, mankind would not have reached the level that we are at now, and would have attained happiness and peace that the wise philosophers dreamed of and the prophets worked for.

God says in the Qur'an: "O people of the Book come to straight terms as between us and you that we worship none but God."

He also says: "Invite all to the way of the Lord with wis-

dom and beautiful preaching and argue with them in ways that are best."

One of the goals of the Inter-Religious Federation for World Peace is the call for anti-separatism and anti-violence in facing world problems in joint-handed efforts. Whoever studies the verses of the Qur'an or the tradition of Prophet

Mohammed and his practical guidance will find these goals clearly pointed out. He denounced bigotry and racism in the words and actions of his followers.

Similarly, one of the objectives of Divine Religions is cooperation to eradicate oppression and to support people's rights, to help the weak, the oppressed, the hungry and the unprivileged, and to create peace for all. The Prophet Mohammed also called for brotherhood under the canopy of love and cooperation that transcends peace and creates justice and equality for all.

I believe that one of the tasks of the IRFWP is to create cooperation among honest people of science, politics and religion, because world peace would not be strongly established unless these parties joined hands together.

Brothers and sisters: so long as there is an oppressor and an oppressed there will be no peace. God addresses Mohammed saying: "We sent thee not but as a mercy for all creatures."

God created human beings and He knows best their intentions and desires and what is good for them. So He sent down to them divine legislations and provided them with reason and wisdom to care for their affairs here and hereafter, exactly as a manufacturer does when he encloses a manual with the machine for its work and maintenance.

In conclusion I pray to God to set our steps on the right path and support us with wisdom and correct action for the welfare of all mankind. I pray Him to preserve Reverend Moon and assist him for more work for the human family.

Peace be on you all. ■■■



Father extends a heartfelt handshake to Mufti Ahmad Kufaro and his interpreter during the IRFWP conference.

If we ever find those traits in followers of religion, it is due to man's rigidity, bigotry or distortion of the will of God, who wants happiness and joy for His creation.

The mission of clergymen is to show the beauty of Divine Religion by embodying these meanings in their practical life

Restoration of Ethical Awareness and Morality

by The Most Venerable Eui Hyun Seo

Dear Honorable, World Religious Leaders!

World religious leaders, always you have been dedicated with joy and sincerity to the planting of the great dream and hope of world peace and harmony!

I would like to give thanks for your wisdom and grace from the bottom of my heart.

Dear religious leaders who are working for the happiness and peace and harmony of mankind. The world is one, truth is one, mankind is one family. My neigh-

bor and my society is my own body. Mankind and the world has been trying so hard to accomplish freedom, happiness and peace. But, on the contrary, they are challenged by ignorance and disease, sexual immorality and selfish pleasures, drugs and violence, poverty and war. They are hurt by disregard for human life and inhuman acts, politics, economics, ideology, and culture. They suffer from loss of purpose and deteriorating human nature. Through pollution, nature is being destroyed, heaven and earth are sick and groaning, while through material



PHOTOS: KEN OWENS/NFP

civilization and selfishness the honorable human spirit has been lost. With the loss of personality and human spirit, the world is becoming a garbage dump.

Dear honorable religious leaders, it is a grievous shame. What can we world religious leaders do to save and heal mankind from the pain and anguish of the retribution of former lives?

I am confident that the restoration of ethical awareness and morality will reveal the value of life and grace and lead to the development of faith in oneself and trust in one's fellowman.

Dear world religious leaders who are

open-minded people!

It is the time of glasnost and perestroika and the thawing of relations between the east and west. World peace and the harmony of mankind can be achieved through the sharing of love and belief in the realization of our oneness.

I am convinced that whenever we live a life of gratitude and spirituality, life can become pleasant and enjoyable.

Dear loving world religious leaders!

Dear clergymen who gather together to become the light and salt for those who abandoned the dream and seek only to fulfill their desire!

With world religious leaders I would like to give honor to Reverend Sun Myung Moon, who has been living like a seed for world peace and harmony, and the happiness of mankind, through teaching one world and one human family. I hope that through the course of this meeting the world can become one, human-kind can become family, and heaven and earth which were closed to each other can be opened, so that the human heart can become full of laughter, brighter than the sun and moon. ■■

Our Role is to Practice True Love

by Rev. Chung Hwan Kwak

It was only one year ago that Reverend Moon, in his "Founder's Address" at the Assembly of the World's Religions in San Francisco, announced the formation of the Inter-Religious Federation for World Peace. It is almost a miracle that in such a short period of time we can assemble here with so many religious leaders committed to working together cooperatively for the sake of world peace.

For each of us gathered here, we are standing on the threshold of a new beginning for humanity. Our collective mission is a serious one, a mission that I believe is the culmination of all our training and experience in life. I believe we have a sacred mission and responsibility. Our task is one of hard work, dedication and action in this world on behalf of world peace. We have the opportunity to restore past mistakes and failures committed in the name of religion, and to fulfill the original purpose of all religion. This will require courage and perseverance. As a President of the IRFWP I pledge myself to this mission.

This morning it is my privilege to introduce the Founder of the Inter-Religious Federation for World Peace, the Reverend Sun Myung Moon.

As you know, Reverend Moon is the Founder of the Unification Church, which was officially established here in Korea shortly after the Korean War. Korea seemed at that time to be the most pitiful of nations. This was not quite forty years ago. Few people expected anything good to emerge from Korea.

Today, however, those who examine

the history of Reverend Moon, the Unification Church, and the wider movement he has inspired can only be struck by the extent of its growth and development in such a short period of time. I cannot begin to enumerate and describe the organizations and institutions that Reverend Moon has founded and sponsored. Each is dedicated to providing a forum or opportunity for Heaven's Way to unfold in some particular sphere of activity. All over the world you will meet men and women who have participated in projects founded by Reverend Moon, and you will hear them speak about how their lives have been transformed by the experience.

At the same time, you should not let the programs and activities founded by Reverend Moon distract you from what is most essential about the man. Reverend Moon is a man dedicated to serving the will of God. If he is to be called a great religious leader, it is because he is such a loyal follower. In the very depth of his being is the conviction that God is the most basic reality, characterized by true love. True love, Reverend Moon defines as love that exists for the sake of others.

People have asked me why a leader of a particular religion would provide resources for the promotion of inter-religious harmony. Some even suspect that he has some hidden agenda, for example, to win respectability. I can tell you, based on all my experience with Reverend Moon for the past thirty-four years, that he has never, ever been motivated by a desire to win respectability.

He has never avoided controversy and never feared persecution. Rather, his motivation is grounded in the basic impulse of true love, to serve others for the sake of harmony. Individuals are to live for the sake of others, and families are to live for the sake of society. Moreover, religions are to live for the sake of the world. Religions that turn inward, concerning themselves with self-preservation or worldly success, will lose sight of their true mission, and will no longer attract people in search of a divine mission.

Reverend Moon has had a philosophy about funding. His movement started out under the most miserable conditions. When we had donation money, we shared; when there were no donations, we fasted. People who were concerned about this situation asked Reverend Moon to start some business to provide a financial foundation for the movement.

But Reverend Moon said no. It is his belief that God created all things for man. If man achieves a certain level of personality then naturally all things follow such a godly man. If man who has not yet reached this level seeks material things or money, it is against God's law. Our church started in the early 1950s, but only in the late 1960s did Reverend Moon allow for the first business to be established to support the church. Because of our sacrifice and hard work, a certain foundation had been laid to receive God's blessing. After businesses were started, Reverend Moon always stressed that the goal for business is to spend the profit for God's will.

No matter how small or how big our



budget was, Reverend Moon always taught us to divide it into a ratio of 1:3:10. One unit is for the maintenance of the Unification Church, three times that amount is spent for interdenominational and inter-religious activities, and ten times that amount is spent for social projects.

Reverend Moon believes that each religion has been called by God for a specific mission. Instead of quarreling with or competing with other religions, we should each focus on accomplishing our

own mission.

How does Reverend Moon think of himself and how does he want to be seen or remembered? His desire is to be recognized as a man of true love, pioneering the path of the True Parent. Being True Parents means living for the sake of the world and loving the world as your own family. That is, one sees the world most fundamentally not as nations, or cultures, or economic powers, but as a family, a family that is in need of direction and most especially the true love of God.

Reverend Moon has founded the IRFWP as a way for each of us to work toward fulfilling our destiny. Religion has a central role to play in the re-creation or restoration of our world. Our mission is not to be construed as ceremonial or symbolic. This is a mission of service and sacrifice for the sake of others. This is a role where true love must be practiced. In practicing true love, I believe, we come closest to living in the spirit of the Founders and the Founding Scriptures of all the world's great traditions. ■

Reflections by Unificationists on the Conferences

Maria Arenales
Ground Transportation and Usher

I realized how much and how hard our True Parents have been working, serving and giving love to all kinds of people, including people in high-positions in society, and now I can see the results: How much these important people love True Parents and step-by-step are following True Parents. From now on, I think I can witness to people in the most correct way.

Julian Gray
International Mobilization Office

That participants from the International Conference on the Unity of the Sciences could, and were interested to, attend the Inaugurations of the Inter-Religious Federation for World Peace and the Federation for World Peace was significant. For the participants it was an excellent opportunity to see True Parents' work in its expanded form, beyond what they have experienced so far.

This must be one of the first such occasions ever in the world where distinguished professors were attending (and in some cases taking a leading role in) a conference for religious unity, itself attended by major religious dignitaries. The effect in real terms must be beneficial to those seasoned academics and religious leaders in honing their understanding of Father, and more deeply realizing the potential value of their affiliation with his life and work.

Ching Sang Ong
VIP Hospitality

Serving VIPs is like serving True Parents. I started off ironing one of the VIP's clothes since she needed that. Unconditional service is important to gain the heart of people regardless of wealth, power or brains. I also had a very deep experience with Dr. S. H. Lee. Despite his advanced age, he worked and dedicated himself for the providence. He taught me to be a person of heart and a

child of filial piety to God and True Parents. To hold such a big event, we have to learn how to hold on to our emotions. Our work for the purpose of the whole is so important.

Siew Lian Ooi
Conference Headquarters and Usher

It was very moving for me to hear and see how so many of the prominent participants really love and respect our True Parents. It made me even more aware that all this could only be possible as a result of their incredible life of sacrifice and giving. I really pray and hope that next year the participants will be participants for the Blessing as well!

Yumi Sato
Paper Production and Distribution

It was the first time I attended this conference. In the beginning I was so tense. When I thought about those distinguished people, I was afraid I'd make a mis-



take. Later I realized that the central figures were sacrificing more than we were. I really felt True Parents' spirit through them. Then I could really try to do my best.

Agneta Marsh
Registration

This time together with brothers and sisters from all over the world was such a nice experience. I have been working for a long time with mostly Koreans and Japanese. I was moved to see all the American staff working

so hard. The ICUS and IRF conferences I have read about, I could now see, take so much preparation and hard work. I was also moved by the patience of the American staff with us 'mobilized members' who didn't have so much experience. I learned a lot!

It was beautiful to see how Father brought together scientists, religious leaders and politicians from all over the world. This is a step closer to an ideal world! When I saw the Grand Mufti of Yemen speak at the Little Angels School I cried, because I felt, he is so close to Father.

Victoria Maeda
Ground Transportation and Hospitality

I liked the fact that the staff could interact with the participants and felt many times that the participants had a good experience. Our prayers all together, American and Korean volunteer staff, and our heartistic unity, hard work, and mere presence created a more substantial spirit of True Parents for the guests. So many people from all nations and backgrounds but all children searching for parents. My most profound experience with God came through going beyond myself to take responsibility.

Kyong-Hee Lee
VIP Hospitality

I was really moved by the sincerity of the participants and the staff. How hard they worked! Through these conferences I experienced the world-wide foundation of True Parents. I could see how

the participants were happy to have these kinds of chances and they really respected Father in many ways.

True Parents brought them together—world-famous scholars, former presidents, and religious leaders—to get them to sit down at the same table, discuss and share with each other for the sake of world peace centered on God... I still feel like they were a part of my family. I wish I could do more for them. I saw how God worked through people, both participants and staff members. God has loved us all, centering on our True Parents.

Tamiko Montanaro
Conference Headquarters

I deeply felt God's blessing. I was glad to meet many professors and give my testimony about God and our True Parents. I want to give this experience to my Home Church area and bring this spirit to them.

Ruth-Eva Jonas
VIP hospitality

Many times I could develop beautiful relationships through guiding the participants to places they were looking for or in discussions with the professors or their wives. I was very grateful for the positive remarks of the professors' about the efforts of our staff members. I hope that the professors wives will be included more.

Irmgard Berg
VIP Hospitality

The best time for me to witness was in the bus going on a tour or coming from the airport. I had very interesting talks

with the professors; they are so natural and showed a pure, sincere, simple open heart. It was joyful to talk with them or listen to them.

John Ngoran
Ground Transportation and Room Manager

In all, these priests and theologians found something interesting in one another and they had the impression of having learned greatly from one another. They all expressed the desire to form one world family of peace through the unity of religions.

In my group all the participants were amazed at the vision of the Unification marriage as a tool for transforming the world into one world of goodness and the establishment of the Kingdom of God. Everyone admitted that marriage and the family constituted the key for the happiness of all mankind and accepted also that interracial, interreligious or trans-factional marriages could certainly bring peace to the world. I would like to recommend that the subject of marriage and the family as a tool for world peace be continuously proposed.

Khim Lai Tan
Media Assistant and Room Manager

To witness many great scholars, government and religious leaders giving so much praise and recognition to True Parents at this time, stimulated me to reflect deeply and sincerely upon my own dedication, commitment, and relationship with God and True Parents. The relationship with all the participants is very precious because to them we are True Parents representatives. ■

PHOTOS: KEN OWENS/WFP



The combined staff of IRF, ICF and mobilized members in Korea gather for a photo at the conclusion of the conferences.

WORLD SCRIPTURE

Interview with Dr. Andrew Wilson

A highlight of the Inter-Religious Federation of World Peace's (IRFWP) Inaugural Assembly held in Seoul, Korea on August 27, 1991, was the unveiling of World Scripture: A Comparative Anthology of Sacred Texts. Today's World conducted an interview with Dr. Wilson, the editor of the volume, following the IRFWP conference.

Q: How was the *World Scripture* Project initiated?

A: The *World Scripture* Project was initiated by Father in 1985. Father, from the very beginning of his ministry, has been concerned to overcome the disunity between religious denominations. He has always taught that the experience of the living God is a unifying point, and that all religions are simply human expressions of our feeble attempts to interpret that experience with God. But religions are prone to fight one another and become self-centered based on their own distinctive interpretations, thereby becoming obstacles to God's providence. So early in his ministry, Father wanted to establish a church or spiritual association to which everyone could belong, regardless of denomination.

God's providence has developed to the worldwide level and along with it the International Religious Foundation (IRF) has expanded its interreligious conferences. It has always been IRF's position that there is a deep unity that all religions share. On the foundation of IRF conferences, the *World Scripture* Project could be organized. Before one can create a world scripture, one must first have a group of people who have met and spoken together and have come to some kind of spiritual unity. Otherwise, the prevailing opinion of religious scholars is that each religion is different and one should not homogenize them.

When Rev. Kwak asked me to take on this project in 1985, Father's idea was that *World Scripture* would not be written by me, as a Unificationist, but by the proper religious leaders themselves. Therefore, my goal was not to write the book by myself, but to solicit help from many scholars from all the world's religions. Eventually I found over forty scholars representing all the different religions, who agreed to help in one way or another. Beginning in 1986 I began work in

earnest, collecting a library of scriptures, reading them all, and gathering submissions from all the different religions. I worked on five or six drafts over five years. Last year I sent the manuscript out to be reviewed by these religious leaders, asking them to check whether their religion was being represented fairly. This step was to insure the book's integrity. Through working on this project I realized very quickly that my own point of view was much too narrow,

The religions of the world comment on the same topics—the same doctrines and the same human concerns.

and I learned to depend on the advice and guidance I received from the forty scholars.

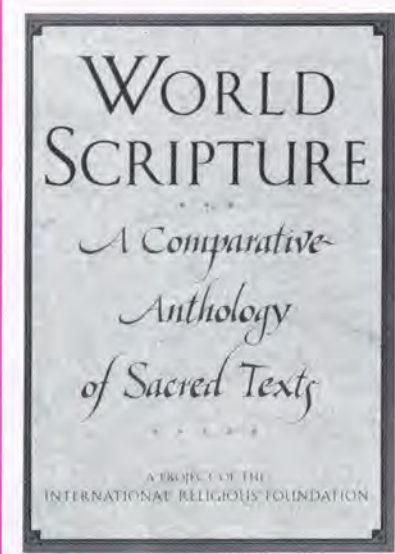
Q: What is *World Scripture*?

A: *World Scripture* compares passages from the sacred writings of the world's great religions as they deal with all the significant issues of life: God, the purpose of life, sin, salvation, the spiritual path, etc. It demonstrates that there exists a vast sphere of spiritual common ground. Without denying the unique aspects of each religion, *World Scripture* underscores the universal themes and insights which make up the common ground that religions share. Therefore, it is fitting to become a treasured companion to the holy scripture of one's own religion—the Bible, the Qur'an, the Vedas, or Divine Principle. By teaching the universal truths found in all religions, it will become a great textbook for promoting world peace.

Q: How did you choose which religions to represent?

A: I tried to emphasize the major religions but also include the smaller ones.

The major religions—Christianity, Islam, Buddhism, Hinduism, and Chinese religion (Confucianism and Taoism)—represent most of the world's population, and close to seventy percent of the passages of the book. Many of the smaller religions, according to population, are also very important: Judaism, Jainism, Sikhism, Shintoism, Zoroastrianism. They are also represented by a large number of passages, but not as many as the major religions. Also, African primal religions and Native American religions are represented, although they don't have written scriptures. They have, however, oral traditions of sayings, proverbs and prayers. Scholars have recorded many of these oral traditions, and several of my advisors gathered representative groups of texts of these prayers and proverbs for the book. I stayed away from anthropological accounts and used the words that an African or Native American would actually use in giving a religious, moral or ethical teaching to his own people. I also gathered several



The World Scripture is enhanced by elegant cover and interior designs (chapter illustrations are by Rev. David Hose).



CHAPTER 3
THE PURPOSE
OF LIFE

THE PURPOSE OF human existence, vision, divine joy, and this purpose is expressed in the purpose of life. Human nature—born, original human nature, what is most essentially through understanding their own lives. The first section is placed and especially in heaven are incomparable desires. In the source. Especially in the purpose for human to do God's will, in the nearness of the source of the human

passages from other traditional religions in the South Pacific.

These so-called primal religions are practiced by more than forty million people. The Yoruba religion in Nigeria has spread to Brazil, the Caribbean, Florida and New York, where it is called Santeria. This is an example of a primal religion growing to become a world religion with millions of members.

Some of the new religions are also very large. For example, there are more Mormons in the world today than there are Zoroastrians, and their population is comparable to that of the Jews or Jains: five to ten million people. Also, there are perhaps five million Baha'is. In Japan there are the Tenrikyo, Mahikari, P.L. Kyodan, Seicho-no-Ie, Ohmoto, Soka Gakkai, and many others who together number over thirty million souls. And of course we cannot leave out the Unification Church. I have included some of their scriptures in the book.

In the extensive introduction, I have described each religion and reviewed its scriptures. For some, it is very easy to identify their scripture. In Christianity, it is the Bible. But Buddhism has hundreds and even thousands of different scriptures. If there is any question about whether a book should be considered a scripture, I look to see if it is used by a religion as the foundation for their worship and teaching, if it is frequently quoted, and if later commentators refer to the



Dr. Andrew Wilson and Dr. Savas Agourides proudly display the *World Scripture* next to the book table at the IRFWP conference in Korea.

book as their authority.

Q: What was the most challenging aspect of this project?

A: Working with the many scholars from other faiths and accommodating their diverse perspectives. First of all, this is a large project—the book comes to more than nine hundred pages. It is not so easy to find contributors who are willing to invest their time and effort in such a vast project. Many of our friends said, “Oh, yes, I support the book, it is a great idea,” but I had to find scholars who were willing to sit down and sift through their scriptures. Eventually, I found hard-working and dedicated scholars from every religion who put in weeks of labor.

One Muslim from Turkey, Dr. Yasar Nuri Ozturk, lived in the World Mission Center for two months and went to the New York Public Library every day to help put together passages from the Qur'an and the Islamic tradition. This is a religious book and everyone worked on this project with the spirit of offering; I am ever grateful to these scholars who freely devoted themselves to *World Scripture*.

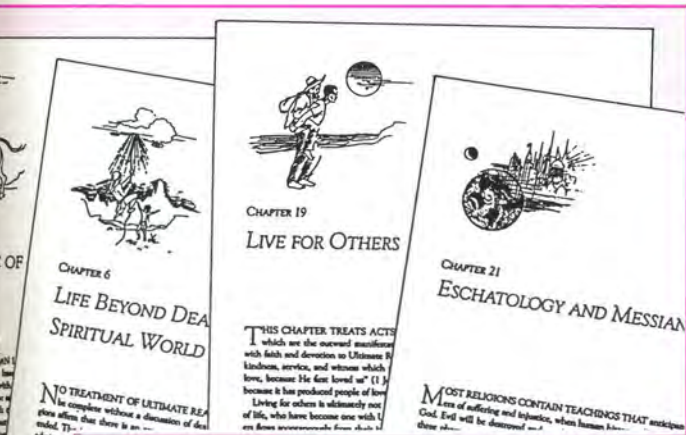
Then, several scholars came to me and told me that for this or that reason I was misrepresenting their religion. I always took these critiques seriously, because I realized if they felt that way, then others in their

religion would certainly feel that way as well. I tried to make modifications in the book in order to accommodate the various specific concerns of each religion. For example, my advisor in Native American religion was very concerned that I should not consider all of the various spirits, like the thunderbirds, the winds, the eagle or the bear, as though they are the same as God. They each have their own distinctive identities, he insisted. How could I compare them to conceptions of God in religions where God is one?

There is no one systematic way in which the religions can be united. It just doesn't work.

People have tried, and there are scholars today who are trying to write theologies of world religions. But they always fall short because they try to mold all of them according to one particular viewpoint. I tried to avoid making the same mistake, even though we too settled on a particular framework of topics. I let the passages speak for themselves, fitting each passage in its most appropriate place, where it is in dialogue with similar passages from other religions. Fitting them together took a long time, and I corresponded with my advisors to make sure I wasn't making any big misjudgments. Occasionally I would misunderstand a passage and put it in the wrong place, and be corrected. But the task was so big, and although I tried to catch every error, I can't imagine that it is perfect yet.

The unity of religions that emerges in this book is not a systematic unity. However, it is just a fact that the religions of the world comment on the same topics—the same doctrines and the same human concerns. They each have come to terms with the idea of an ultimate reality, with the nature of evil and sin, and also with how to live one's life ethically and attain the highest purpose in life. When I started allotting passages to the main sections of the book, I discovered that many of the religions have come to similar insights and similar conclusions. Not all religions may believe in God—for example, the Theravata Buddhists don't believe in God. But Theravata Buddhists may agree with other religions on many other points: about the purpose of life, moral and ethical behavior, the spiritual realm, and so on. So the unity that emerges from the book is a unity derived from



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Excerpts from FATHER'S IRFWP ADDRESSES

Founder's Speech

World Scripture will become a shining light, a volume of holy scripture that puts together the universally valuable contents of the world's religions. In particular, it will become a precious textbook for educating the younger generation who are to live together as one global family. It will teach them to overcome barriers between religions, between races, and between cultures. I believe that, through this text, all people will not only free themselves from religious ignorance and self-righteousness, but also realize the fact that, among religions, there are shared values and a universal foundation that are of greater significance than the differences that have historically divided religions.

Upon receiving the *World Scripture*

Why do we need such books as *World Scripture*? God's original purpose for theology is to promote world peace, and the goal is one world under God. Now in this world there are many varieties of religious viewpoints, and likewise political and economic viewpoints. How can we combine all these into one direction? This is the problem. God's absolute goal is one terminal point, but how can we approach this goal? Unless every religion, and every theory in the political and economic realm, converge upon one direction, we cannot achieve world peace. Therefore, I want to recommend this *World Scripture*, and encourage the making of similar books.

seeing how all these scriptures converge in dealing with the same topics, instead of a unity that is systematically imposed by a particular theological scheme.

Q: What is the purpose of *World Scripture*?

A: The full essence of this project is how can we unite areas of human existence that have grown up in cultural separation, developing their own wisdom with only minimal communication with others. Of course, my faith is that all the religions ultimately can be united because they come from the same God, and also because our experience in IRF is that when we dialogue together, we discover common points and heartistic oneness. That experience gave me the confidence to produce this book, even though some of the advisors had a certain skepticism.

In *World Scripture* we have a synthesis of all these different religious views, which maintains the distinctions between religions but at the same time shows how much they have in common. This is a challenge to the typical liberal Western

viewpoint, which is relativism: Everyone has their own belief, different, but all okay. According to the conventional wisdom, one analyzes each world religion separately, and each one appears different. If one holds to relativism there is no unifying point at all. Such analytic, separating thinking is typical of the 18th, 19th, and 20th century; indeed, it is the thrust of Christianity to make distinctions, saying, "We are this and not that." This analytic thinking must give way. We must move into the third millennium with holistic, unification thinking. Unification thinking does not emphasize the differences for their own sake. More important are the similarities, where the different religions can embrace. The same also applies for philosophies, for politics, for economics. Our way of thinking should be holistic and unifying instead of divisive and analytical. I would say that in eighty percent of the passages of *World Scripture* the religions are in agreement, while twenty percent of the time they are definitely saying different things. So why not lift up the eighty percent? We are used to emphasizing the twenty percent and character-

izing religions by their differences. A holistic way of thinking must emerge in religion and in all fields of life, if we are going to build an ideal world.

Another function of *World Scripture* is that it will help give definition and shape

of religious belief. But at what a cost! Society devoid of religious values does not provide the nourishment needed to sustain a civilization that will bring out the highest qualities in people and allow them to fulfill their purpose in life.

For example, our public schools have lost their mission to provide ethics and values to young people, since the most important ground of those values—religious truth—has been made off limits. Confused about values, young people become a prey to destructive lifestyles. Yet we cannot go backward and restore Christian values if this would deny an equal place for other religions. Thus, education for values continues to decline.

People will continually reject religious teachings so long as they lead to hostility and exclusivism. But secular values have also failed; in fact, they foster their own brand of exclusivism. Secular society is also oppressive to minorities, because it strips away their traditional spiritual roots. Hence, democracies are in crisis, without any solution in sight. The only way for religious values to return to the center of public life is if the individual religions can transcend their exclusivism and embrace the values which they share in common. *World Scripture* can have such incredible impact in this area because it highlights the convergence and agreement among religions.

Q: How was the book's reception at the IRFWP conference in Korea?

A: It was so exciting when we introduced *World Scripture* at the Inaugural Assembly. First, Father specifically praised the book in his Founder's Ad-

The only way for religious values to return to the center of public life is if the individual religions can embrace the values which they share in common.

to Godism. Until now, religious exclusivism and intolerance have made religious-based society incompatible with democracy. This is because any attempt to establish a particular religious orthodoxy would inevitably trample on the rights of religious minorities. For this reason, American democracy set up a wall of separation between church and state. Democratic societies have been able to accommodate religious pluralism only by establishing a secular common ground, fostering civility at the sacrifice

dress. Next, Rev. Kwak introduced Professor Savas Agourides, the editorial board member who would present *World Scripture* to Father. Dr. Agourides made the presentation, representing all the editorial board members, which includes Dr. Ahmad Kuftaro, the Grand Mufti of Syria; Hajime Nakamura, the dean of Japanese professors of Buddhism from Tokyo University; H.K. Mirza, the High Priest of the Zoroastrian religion; the Hindu scholar K. L. Seshagiri Rao; Monsignor Antonio Silvestrelli from the Vat-

Introduction to Dr. Savas Agourides

by Rev. Chung Hwan Kwak

As Rev. Moon said, he initiated this *World Scripture* Project some five years ago to promote the cause of world peace among religions. He understands religion to be the basis of the various cultural systems throughout our world and that sacred scripture is at the very heart of religion. In this way we can say that sacred scripture is at the heart of cultural identity.

All of the activities of the International Religious Foundation, which Rev. Moon founded, have been dedicated to promoting the cause of world peace by building bridges of understanding and respect between religions and cultures. Like the Assembly of the World's Religions, the Religious Youth Service, the Council for the World's Religions, and New ERA, *World Scripture* was initiated to serve the cause of world peace.

Without denying the unique aspects of each religion, *World Scripture* underscores the universal themes and insights that make up the common ground that religions share. We will not be able to fulfill our responsibility as religious leaders if we accentuate only our differences. Likewise, secular people and young people will reject the teachings of religions if they observe practices characterized by hostility and exclusivism.

World Scripture will be a great instrument for world

peace by educating all people about the universal truths of our various religious traditions.

The successful completion of this project would not have been possible without the dedication of many people. The creation of *World Scripture* was itself the result of interreligious cooperation. I want to express appreciation first of all to Dr. Andrew Wilson, the Editor of *World Scripture*, who for the past five years has devoted himself to this task with great dedication. Dr. Wilson benefited greatly from the support and advice of the scholars around the world who served as members of the Editorial Board, the Advisory Board, and as contributors. I want to express my deep appreciation to all of them. Their efforts assured the interreligious integrity and upheld the standard of excellence that characterize this volume.

Now I would like to invite one of the members of the Advisory Board, Dr. Savas Agourides, an Orthodox Christian, to make a presentation on behalf of all those who contributed to the production of *World Scripture*. ■

ican's Congregation for the Doctrine of the Faith; Huston Smith, author of *The Religions of Man*; and twenty other scholars from every religion.

Up to that point, the program had proceeded according to plan; all the speeches had been written out in advance. But when Father held up the copy of *World Scripture*, he suddenly became very spontaneous. He began to speak extemporaneously in English (see box). Father didn't just praise *World Scripture*, but rather commended books like it, because all fields—politics, economics, and so on—

have to become one. *World Scripture* should serve as an example for others. I said something similar in the book's introduction: Although some may disagree with *World Scripture* because they think it is too oriented toward Christian theology, they should write their own books

Presentation of World Scripture

by Dr. Savas Agourides

Reverend Moon, you are a great pioneer and religious leader. The projects of the International Religious Foundation have demonstrated not only unsurpassed excellence, but have stood at the very forefront of the quest for bringing peace among religions. Religious leaders and scholars and young people around the world have been moved and even transformed by their experience of these activities that express your own vision for world peace. For providing such opportunities, all of us gathered here are extremely grateful.

Several years ago, you commissioned the International Religious Foundation to produce a world scripture. I am very pleased to announce to you this day that this project has been completed, and we have a volume that will surely bring light and hope to our troubled and suffering world.

On behalf of the Editor, the Editorial Board, the Advisory Board, the staff and all who contributed to the *World Scrip-*

ture Project, I want to express heartfelt appreciation to you for sponsoring the production and publication of *World Scripture*. This volume, consistent with the principles of the International Religious Foundation, was compiled in a spirit of reverence for all spiritual paths and with a commitment to interreligious understanding and cooperation. *World Scripture* is a unique book and will be of immense historical importance for the future of religion and the future of our world. We are on the threshold of a new global civilization and this volume will play a major role in establishing the kind of spiritual vision that is required if we are to create a peaceful world. The world has been in great need of just such a volume as this. Rev. Moon, we want to thank you for conceiving, initiating and producing *World Scripture*. It is my honor and privilege to present to you two special edition copies of *World Scripture*. Thank you. ■



Dr. Agourides presents Father with a gift of two special edition copies of *World Scripture*.

of world scripture. If a Buddhist, for instance, wants to write a world scripture organized around the Four Noble Truths, he is welcome. Surely the world is hospitable to many different books whose purpose is to unite the religions.

CONTINUED ON PAGE 37

The First National Divine Principle Workshop in the Soviet Union

By Tony Devine

After his historic meeting with President Gorbachev, Father began the Divine Principle education of Soviet students through the International Leadership Seminars in the United States. Regardless of the unbelievable obstacles that confronted the project, Father encouraged us to continue at an impossible pace, urging us to accomplish the goal of having taught three thousand students by July, 1991.

During the school year, Soviet students visited America to visit and to hear Divine Principle workshops at a rate of almost forty students each month. As they returned to their country, the students came to the new Unification centers by the hundreds to hear more Principle lectures. Based on the tremendous response, Father asked Dr. Joon Ho Seuk to educate two thousand Soviet students in Divine Principle during their summer vacation.

The result was not only the largest workshop in Unification Church history, but also the first major Divine Principle workshop within the Soviet Union itself,

Coming from what was an enemy nation, members of the American movement now could realistically love and serve the Soviet Union.

involving two thousand Soviet students, professors and parents at twenty-four different workshops. One of the phenomenal aspects was that the students were the elite of their universities.

Overcoming logistical obstacles in the Soviet Union to organize food, lodging and transportation produced a long series of miracles even before the workshops began. Greater miracles occurred as the seminars started. The transformations that occurred in the hearts and

minds of the students was matched only by the dramatic rebirth of the Soviet Union itself, following a dangerous military coup that failed.

While the historians, political analysts and Kremlin-watchers are still trying to figure out the reasons why the coup failed, Unificationists are witnessing the unfolding of a new chapter of Providential history. Clearly, True Parents' victorious foundation was able to avert what could have been a tragedy.

If the coup had been successful, a dark era would have begun in the Soviet Union, undoubtedly stained with blood from ethnic wars. Instead, the death of communism and the birth of a new Soviet Union began on August 19, 1991, the fortieth day of the summer workshops.

Logistical obstacles

In a country where a majority of the population's daily concern is where to find dinner for a family of three, where could such an enormous amount of people be accommodated? Our professor advisors said that it was useless to begin such a search in May, as any existing camps would already be booked for the summer. Nevertheless, the staff began searching in the Crimea and the Baltic republics.

By sheer coincidence, Martha Sandino, one of the St. Petersburg staff members, met a member of the Estonian Youth Organization who had been to Guatemala on the World Student Service Corps last year with the Unification Movement. He connected us to a network of student organizations in the Baltic republics who showed us numerous countryside conference centers, hotels and camps.

This organized and effective student network had previously been a part of Komsomol, the communist youth organi-



zation. Before perestroika, these groups served to organize summer activities at dozens of "Pioneer Camps", indoctrinating youth in the theories of Marxism-Leninism. Now, the president of the former communist organization was driving us, day after day, in his car to find a camp to be the site of Divine Principle seminars.

The search resulted in the discovery of four major seminar sites, which accommodated the workshops over the months of July and August. Andre, the president of the Latvian Student Volunteers, completely abandoned his activities and became full-time staff to organize the Divine Principle workshops. As the workload increased, he brought in almost all his staff to help us. Andre said, "We're all Unification members now! All we do is Unification work!"

The Ministry of Education helped us to set up a headquarters office in downtown Riga in the University of Latvia. The Chairman of the Department of Political Science gave us his entire office area for the summer. Brian Stott managed to form a complex general affairs office which coordinated the international arrival and departure of one hundred and fifty Western staff members, several tons of equipment and supplies, two thousand Soviet train, plane and bus arrivals from several different republics, sightseeing outings for each of twenty-four simultaneous seminars, and the daily supplies and transportation for sixty fundraisers.

The Latvian Student Volunteers helped us to find a small army of student translators and drivers who became our counterparts for coordinating the work-



◀ Participants in a five-day workshop at Forest Lake in Latvia express their new-found elation.

▼ Students, professors and parents respond with joy to their experiences in Divine Principle workshops in the Soviet Union.



shops. Staff and students began arriving, with ever-changing schedules, allowing the Riga office staff to develop unbelievable skills at obtaining buses on short notice.

Sign-up campaigns

In preparation for the summer seminars, members in Moscow, St. Petersburg, Kiev, and Tashkent began extensive re-contacting campaigns to invite every person who had attended Principle seminars in America, as well as people who had been to any Principle lectures in the Soviet Union. In Moscow, a separate full-time office was manned by new members who answered inquiries and signed up dozens of students for seminars every day. In Kiev our members held large meetings where hundreds of students who had been on the tours registered. In St. Petersburg our staff organized two shifts of students who volunteered to call and invite all our contacts to attend the summer workshops.

In Tashkent, one conservative communist official tried to prevent the students from going to the seminars. She told Unification pioneer Chris Hempowicz that the students would not be able to go to the liberal Baltic republics for seminars and demanded the lists of all the interested participants. Chris and his wife refused to hand over the lists, reassuring the students that the officials had no say over where they wanted to spend their summer. Almost one hundred Tashkent students spent a month's salary to travel to the Baltics, six hours by plane.

Altogether, over two thousand students, parents and professors participated, invited from Moscow, St. Petersburg, Kiev, Donetsk, Odessa, Yaroslavl, Tver, Nizhny Novgorod and Tashkent. Twenty-four workshops were scheduled from July 7 until August 30: one Baltic student five-day, four general five-days, nine ten-days, five twenty-one-days, two professors' ten-days, one parents' five-day, and

two forty-day actionizing programs.

The five-day seminars were designed for new people who had never heard Divine Principle before. The five hundred participants were not witnessed to by our staff: all of them were referred by their friends and by professors who had heard Divine Principle.

During the five-day, students heard three-day Divine Principle content. Any initial difficulty in receiving the religious content was offset by spending extra time in discussion, sharing and other heart-opening activities like picnics and sports.

One special five-day workshop was held entirely for Baltic students who had been interviewed and accepted for future tours to America. In the past, students had been accepted only on the basis of an essay and a short interview. Now, however, after the interview, all candidates were obliged to attend a five-day Principle seminar.

These students were extremely serious—aware that they were being evaluated

for the trip to America. They were on their absolute best behavior, taking extensive notes and listening to every word during the lectures. Consequently, every student who attended this special five-day was selected to go to America, where they will hear advanced Principle lectures.

Advanced workshops

Students who had been listening to lectures in the cities and those who had attended lectures on the tours in America were invited to the ten-day seminars. There students listened to seven-day Divine Principle content, again with extra time for an outing and for opportunities to develop relationships. The goal of the ten-day seminar was for them to gain a clear and deep understanding of the Divine Principle and commit to attending the twenty-one-day seminar. Throughout the summer two simultaneous ten-day seminars were held five times, involving approximately one thousand students.

Students who had already heard seven-day content in the cities were invited directly to attend twenty-one-day workshop. As the summer progressed, these students were joined by ten-day graduates. The goal of the twenty-one-day was to even more deeply understand the Principle and to develop a personal relationship with God, in addition to making a commitment to attend the actionizing program.

Graduates from the twenty-one-day entered the forty-day actionizing program, where they had a chance to attend Principle Life Guidance lectures, do lecture practice and fundraising. They developed a genuine prayer life, offering both public and personal prayers "In True Parents' Name." During this time the students were able to experience Unification lifestyle directly, learn about the Blessing, and be willing to follow the formula course.

In addition to workshops for students, there were special workshops for parents and professors. In each city parents' meetings were held to introduce the Unification Movement, answer questions, and invite parents to attend a five-day seminar in Russian. Furthermore, professors in each city were invited to intermediate and advanced ten-day seminars.

There was one other special group of people: the advanced actionizers who had already received twenty-one-day content in the cities. It was decided that those students closest to believing in True Parents would be sent to join young

American members in a summer witnessing campaign in America. The candidates were screened through a very difficult Divine Principle test and interview. Just before the summer seminars began, fifty Soviet students left for America to participate in the actionizing program.

Sacrifices of the staff

One difficulty was where to find the 150 group leaders and assistants needed to run the workshops. Father had described our situation perfectly when he said, "We have only a handful of people, yet we are talking about the liberation of the communists" (February 23, 1977). It was Father's blessing that Unification Church members from all over America could re-arrange their forty-day witnessing conditions abroad to come to the Soviet Union. Korean Regional Directors all over America overwhelmingly supported the project, urging their own State Leaders and members to make sacrifices in their lives to participate in the Soviet workshops, and thus making the project possible.

It was truly an example of inter-departmental cooperation throughout the Unification movement: Dr. James Baughman, the President of the Unification Church in America, as well as Dr. Tyler Hendricks, the Vice President; the head of the Blessed Family Department; American Constitution Committee Regional, State and City Leaders; Campus Ministers; leaders and members in business from throughout the country; Church and CARP State Leaders and members; medical students; U.T.S. Seminary professors and deans, Seminary graduates, students and candidates; and mothers and fathers (sometimes together) who separated temporarily from their children.

Coming from what was an enemy nation, members of the American movement now could realistically love and serve the Soviet Union. The American members deeply felt that they were acting on behalf of America to fulfill the providential role of Archangel. All the blessings that America has received

should be poured out upon the people of all nations; now American members had the opportunity to serve the Archangel nation on the Cain side. With that heart, brothers and sisters made deep personal sacrifices to participate in the workshop. All of the American members organized their circumstances in a period of a few weeks, raised \$1,500 for expenses, and prepared to leave for the Soviet Union.

This summer was the greatest opportunity for many Soviet people to be reborn and to find God and True Parents. The workshop staff looked forward with



eager expectation to finding the pioneer members among the Soviet students who could work to build a foundation for God's work in the Soviet Union. Brothers and sisters felt that Father had great hope for these seminars. Therefore, everybody wanted to bring a substantial victory.

At the orientation workshop for the new staff, the staff members who had been working in the Soviet Union for many months shared all about their experiences, preparing the new staff to enter into an entirely different world of cultural values and emotional patterns. Everyone had a chance to pray and make a determination and a pledge to True

Parents.

Raise up champions for God

Dr. Seuk gave a major orientation speech, setting the tone for the whole program as he conveyed Father's heart and expectation for this summer. Father had said that the Soviet project is not just to save the Soviet Union but in fact to save the whole world. Dr. Seuk explained Father's concern that we use this Providential window of opportunity effectively, to quickly educate thousands of Soviet students.

He further conveyed the heart of Hyo

receive personal guidance and attention. All of the follow-up had been in the form of large lecture sessions, with one lecturer, fifty students and a sign-up sheet. It had been so frustrating to teach the lectures, and then send them back into the fallen-world atmosphere. Therefore, the greatest hope of this summer was that the staff from America could make a personal investment in each student.

There would be a group leader for about every six students. No matter how brilliantly the lectures were delivered, everything counted on the ability of the group leaders to penetrate the hearts of the students with

prayer, tears, service and constant love, fostering sincere discussions, first prayers, and confidential shar-

ings. The students wanted desperately to have faith; they are longing for something or someone to trust, a genuine ideal. But the history of betrayals of leaders, the widespread corruption of public officials, the daily battle to survive amidst constant dehumanizing experiences, the deterioration of the economic system—so many factors made it difficult to believe.

For many of us who joined in America, the Principle was our first faith, True Parents our first love, and the Unification Movement the first cause we believed in. Yet here we were

trying to persuade a people, a nation, who only very recently found that all their ideals, hopes and dreams had been false and all their idols and heroes corrupt.

The ideals in the Principle of Creation are strikingly similar to the ideals of communism. For the average student encountering the Unification movement, in every step there were phrases, events and feelings that reminded them of their communist history. There was only one major difference: this time God was the center of the ideology. And the staff, representing True Parents, had to prove this difference by offering true love from the most sincere part of their hearts.

Brothers and sisters on the staff continually offered conditions of indemnity to make a deep foundation for the students to receive new life. In the twenty-one-day seminar site several brothers did an all-night prayer vigil every night in which each person would pray for an hour. Some members offered pledge every morning. Many brothers and sisters would wake up early to pray and sing holy songs during the sunrise, to create a heavenly atmosphere around the camp. Many people fasted; one elder blessed sister offered an eight-day fast. At every site, brothers and sisters were desperate for the rebirth of the students.

Who never prayed before

In this rich spiritual atmosphere, the Soviet students began to have powerful spiritual experiences. In the meditation music before the lecture about Jesus' life, one sister had an experience with Jesus. Her spiritual senses opened up and Jesus appeared to her and embraced her. He showed her Paradise, and told her that he would always be with her. Another sister shared that she felt she really was the daughter of heaven. She had gone for a walk in the countryside during a reflection time, and she felt that the birds were singing just for her. The sky, the trees, the flowers, everything was speaking to her of God's love. In such a way, God was reaching out to the heart of each person.

"It is an incredible experience to introduce prayer to students who never prayed before or even believed in God," said Michael Yakawich, a group leader from Montana. "A country who had denied God's existence for seventy years now has its offspring longing to believe in God and feel true love."

The staff began to lead the students into moments of personal prayer. Alireza Roghanian, State Leader of Hawaii, spent an hour one night sharing with Irene Shchupak before he led her in an emotional prayer where he shed tears as he opened his heart before God. She became so excited and filled with God's spirit that she was unable to sleep that night. From that time, she insisted on praying together with Alireza every night before sleeping.

One fervent Marxist who attended the ten-day seminar became very angry after experiencing a deep moment in prayer with his group leader. "Why can't I feel God the way you do? What's wrong with me?" He demanded to be taught to pray in such a manner.



Jin Nim, as the leader of the second generation, that as we raise up the second generation of communist leaders to become champions for God, we should always bear in mind that all victory comes directly upon True Parents' foundation. Finally, he said that in order for the Soviet students to be reborn, rebirth had to begin in the heart of each member.

The workshops began and each seminar site filled to capacity. These students came on their own, paying an expensive fee, in addition to their train and air fares.

For the members working in the Soviet Union for over one year, the greatest frustration was that there was not the time nor manpower for the students to



Songs are offered before beginning each lecture; a high-tech slide presentation of the Principle enhances the lectures.

The lecturers shared the words of the Principle, but the general staff became the proof of the Principle to the students. They were constantly scrutinizing the staff to see if they really believed all they said about "true love." The staff members were stretched far beyond their limitations in every single day of each workshop. And the workshops were scheduled back to back.

As a result of this, the students became very devoted to their group leaders as the seminars progressed. Every day, every meal, every lecture, each evening, the group leaders gave their utmost to love, serve, listen and share with the students. When a workshop was over and it was time to part, the staff and students would crowd around the buses, crying and saying goodbye to one another. Everybody could feel so close and connected as a family. Staff members felt so grateful to True Parents, knowing that it was only through their course of suffering that former strangers could have this tremendous feeling of being one family.

Many times it was so difficult to leave their new-found family that students who had boarded buses leaving for home would change their minds and jump off the bus at the last minute, to stay for the advanced workshops, saying, "I couldn't leave!"

One group leader spent many late nights with his students, teaching them one by one how to pray. He would share with each of them his personal experiences when God had touched his life, and then show them how they too could pray and feel God's heart. His whole group decided to stay for twenty-one-day workshop; they had become so grateful to him and so close as a family that they all asked if their group leader could go with them to the twenty-one-day. The workshop director was moved by their sin-

cerity and sent him to be twenty-one-day staff.

First 21-day workshop

Staff members who had been working in the Soviet Union for several months felt deep gratitude and appreciation for all the members who came from America, leaving their spouse and children to help the Soviet providence; the members who came from America felt respect for those who had been sacrificing in the Soviet Union for so long. Together they united to create a family, practicing true love amongst themselves first as a foundation to share True Parents' heart with the students.

The students were clearly experiencing inner transformations in their lives. One by one the students began to pray and make effort to connect with God. They were very responsive to the lectures and discussions. They also had deep experiences singing Holy Songs and having Family Night entertainment together around a campfire and sometimes having a Day of Heart, putting on plays together and having a family experience.

They were enthusiastic about practicing the Principle. For a few days, the entire twenty-one-day workshop went to a local Lithuanian collective farm to help with the weeding and pruning of a crop of beets. It was very inspiring for the local community to see the students—many of whom were Russian—helping in such a humble way. The farmers were amazed; in such times of political and racial tension, they wondered what kind of group was this, that brought together students from Moscow, St. Petersburg, the Ukraine, Tashkent and the Baltics to work together, voluntarily serving and singing as they worked!

The entire history of communism had been one of false fronts, lies and pretense; but the sincerity and devotion of the staff continued much longer than a lie possibly could. As they entered the twenty-one-day workshop, most students accepted the existence of God and the spiritual world and the ideals of true love. They began to deal with the quite threatening

"A country who had denied God's existence for seventy years now has its offspring longing to believe in God and feel true love."

thought that Reverend Moon was the Messiah, the True Parent.

Even the thought of a charismatic leader was scary for them, but they were being guided into a new territory by staff members who had completely won their hearts. The staff felt an acute sense of responsibility as representatives of True Parents. More than anything, the staff became the glass through which the students would peer, trying to see an image of Rev. Moon.

At first they began to appreciate Rev. Moon's personality and character. One student said, "I respect him through you and all of you. I respect him as a symbol of your faith, because I believe you so much." Others confessed that even though the Principle was a new ideology, it must be better than theirs, because it produced a better, kinder people than communism ever had.

Towards the end of the workshop, the students were profoundly moved by Father's life. When they heard about Father being tortured by North Korea communists and going to Hung Nam prison, many students were in tears. They began to understand Father's suf-

fering as the foundation behind the Principle. Some would weep openly as they realized who Father was.

One brother from Burkina-Faso, whose name is Mamadou, had very deep experiences throughout the twenty-one days. He was sincerely moved after hearing Father's life course and couldn't stop thinking about it. That evening, he lined up for dinner, and looking at the food on his tray, he prayed, "Heavenly Father, how can I eat? After all the suffering that Father went through, am I even worthy to eat this dinner?" At that moment, somehow his tray flipped up and his plate fell on the floor. Later he testified that at that moment, God had answered his question.

Professors' workshops

In the middle of the summer the professors' ten-day workshops began. At first they listened to the lectures with the students, and had separate discussion groups. These high quality, intellectual professors who give lectures for a living, were spending ten days of their vacation to hear Divine Principle lectures. Even the Vice-President of one university came to the workshop. They were very serious to study the ideology that so many of their students—and even their own children—had been learning. However, the first reaction of the professors had to do not with the lectures, but with the astonishing transformation of the students at the seminar site.

These professors often have the same students for two, three or even five years, and during that time they see no changes in the students, except perhaps deepened cynicism or increased pessimism. Yet here in the course of a few days, the students were changing and growing like flowers, right in front of their eyes;

their faces becoming brighter, their eyes becoming shiny and hopeful.

The professors were so curious. How was this happening? Some of the professors who had been on the tours to the United States had been so inspired by singing hopeful, cheerful songs before each lecture that they even decided to sing songs before their lectures in the universities.

As the workshop progressed, the students were becoming brighter and brighter. The professors came to a new consensus; it must be due to the masterful technique of the lecturers, and the colorful, professional slide presentations.

Finally the professors had to finally face the reality that the internal transformation of the students was due to the deep content of the Divine Principle, not any kind of technical reason. They realized even more deeply the profound value of the Principle.

One distinguished professor was one of the co-founders of the Patrice Lumumba People's Friendship University, a very prestigious and famous school in Moscow. The best students from third world countries and former communist block countries compete to enter this university to receive training and education in Marxist ideology, afterwards to become leaders in their countries. After hearing the lectures, the co-founder was so inspired, she exclaimed, "This ideology is exactly what the Soviet people need at this time! This ideology must be taught in our schools!"

Her words were not ones of empty praise: after returning to Moscow she contacted the Unification center there with her proposal, requesting that a lecturer come to teach classes on Divine Principle at her university immediately. From Thursday, September 26, 1991, the

first Principle classes began. Normally in Soviet universities, each department exists as a separate entity, having an entirely different staff and curriculum from the others. However in this case, the administration recruited students from all of the different departments and majors to attend the Divine Principle lectures every week.

Some of the professors brought their children along. The children were eager to listen to the lectures as well. Some of them, ages ten and twelve, listened to all the lectures with great sincerity, and even scored higher on the Divine Principle exams than their own parents! This stimulated the professors to an even greater degree; they had been judged by their own children. Overall they agreed that the Principle was the only thing that could save the Soviet Union and restore hope and value to the lives of its beaten and weary people.

One professor from Plekanov National Institute of Economy brought her unwilling husband along with her and her eleven-year-old daughter. He is an official at Novosti Information Agency, an avowed atheist and long-time party member. Despite himself, he had a wonderful experience at the seminar. "Even one month ago it would have been unbelievable if you told me I would be at this seminar, studying the ideology of the former arch-enemy of the Soviet Union, Rev. Moon," he testified. "Now here I am, thinking about God, the spiritual world, eternal life! This is truly amazing!" Their daughter's experiences were also remarkable, and they said that they had never seen their daughter so happy in their lives.

In the advanced ten-day workshop, a smaller group of professors had separate lectures that covered deeper aspects of a



Students participate in a wheelbarrow race during Family Night; students applaud a play put on by fellow students.

life of faith and Principle Life education. Professor Rimma from St. Petersburg said that she had been deeply touched by the lectures. "Now I see that I'm not such a good person as I thought!" she shared in her reflection. "I must overcome my sin and strive for perfection

afraid that problems would arise here as well. However their complaint was most unexpected; "Why can't we have lectures in the afternoon? All the students and professors have afternoon lectures! The parents had been profoundly moved by the deep contents of the Principle, and

wanted to hear as much as they could during their workshop.

On the staff for the Parents' workshop was Marilyn Pierre, mother of Unification

Church member Collette Bobrycki. To join the Baltic Workshops during the summer, Collette left her husband with her three children and her business to manage—in addition to his American Constitution Committee mission. Marilyn left her husband of forty years with sixty cans of soup, a can-opener, and a copy of God's Will and the World. He later said "I was just fine."

Marilyn shared her testimony with the parents' workshop one evening. She and her husband had attended a seven-day workshop and joined Unification Church one year before. She concluded her testimony by saying that her daughter is also her spiritual mother, since her

from hearing lectures or had returned from the tours to America. However, their children were too impatient to explain everything, so they had lots of questions! They were fascinated by the ideas of the Principle and proud that their children were studying such a profound ideology.

The parents not only had very deep experiences with the ideas of the Principle, but they were also very moved by the potential of the Principle to transform lives. Many parents testified that they had already seen the influence of the Principle as they had noticed changes in the behavior of their sons and daughters. Many times family problems had been solved. Soviet grandparents, parents and children often have to live all together in one room. One parent testified, "Now, for the first time, there's peace in the house!"

Many of the parents at the seminar had sons and daughters in California, training and witnessing all summer long. Other parents had children who participated in five or ten-day seminars in the beginning of the summer. After the parents' seminar was finished, they went back to their homes and asked their children, "Didn't you graduate from ten-day? Why don't you go to

Through their substantial experiences with God, they began to feel a deep hope spring up from inside themselves.

every day. I really came to understand about God for the first time, and why you people are always working so hard to give so much to us! It's the expression of true love!" After having helped us for many months because of her admiration for Unification activities, she had finally become deeply rooted into the Principle and into God's heart.

Response of the parents

In the spring we had begun holding activities for the parents whose children had been on the tours in America. After many painful experiences with parents of members in America, we decided that at the outset of our activity in the Soviet Union we had to connect to the parents right away. In fact, they were overwhelmingly positive, grateful that their children could learn about spiritual and moral values, and receive so many precious educational and cultural experiences.

The response at parents' meetings in the cities had mandated the workshops: they wanted an opportunity to hear the ideas their children were learning. It was unfair, they said, that such important lectures were only in English! So a special parents' seminar in Russian had been scheduled, and fifty parents came for five days to study the Principle.

The schedule for the parents was designed very carefully. There would be lectures in the morning, and videos in the afternoon about activities and projects of the Unification Movement, or discussions or outings.

However, on the first afternoon, several of the parents came up in a group, asking to see the workshop director. They had a complaint, and wanted to state it on behalf of all the parents present. The director and the coordinator nervously invited them in to talk. After experiences in America with deprogramming and negative parents' groups, they were



Parents participating in a workshop sing "Country Roads."

daughter introduced her to the Principle and the Unification Movement. As soon as she was finished, several parents spontaneously got up and boasted proudly, "As Marilyn said, my son is also my spiritual parent for bringing me here."

Many of the parents had heard bits and pieces of the Principle from their sons and daughters as they came back

twenty-one-day? Why don't you go to actionizing? What's wrong with you?" Many students were sent back to the seminar sites by their parents.

Soviet actionizers in America

While the workshops in the Baltics were in session, several Soviet students were creating history, working on a pilot pro-

ject in California. These students had been preparing to go to forty-day actionizing training in the United States for several months, hearing extensive lectures on Formula Course, Church Tradition and other internal guidance topics. During actionizing in America they witnessed, fasted, offered pledge and participated in Il Jung prayer. Working together with young members, they attended workshops and joined the summer witnessing campaign.

After being guests on the tour to America and guests in the St. Petersburg and Moscow Unification centers, finally they



A mother and her son hear Divine Principle together.

themselves became staff members as they worked side by side with brothers and sisters from all over America, praying, crying, witnessing, sharing together—and most of all—being reborn together into a new world of life centered on God and True Parents.

Witnessing was a dramatic experience, as they worked to give life to others, and realized just how much members had been pouring out their effort, tears and sweat to help the Soviet students grow. "During these eighteen days I could deeply understand what it means to be in the subject position towards your guest, how much effort it requires," said Yana Beigulenko, a Moscow student in California this summer.

Living "Unification style" in the centers together with brothers and sisters proved to be an unforgettable experience for them. Time and again they experienced the sacrificial standard of brothers and sisters and determined to reach for that spiritual level. Some students called it going through a "great life school of self-awareness," as they found that everyday was filled with valuable lessons.

"Now as I come to know You deeply, I feel, Heavenly Father, that You were always with me during my life," wrote Natalia Morinova in a reflection to God. "Thank You Father, for Your love, for never giving up hope, for Your perseverance. How can I learn this from You?"

The students began to feel very vividly that they were chosen, called by God to be the first Soviet students to understand the Principle and work to create the foundation for the Unification Movement in their own country. They truly fulfilled the prophecy that Father made in 1973, when he said, "In the communist world, the children of the communist leaders are on the side of God." They were filled with insight and determination about their missions, realizing that the lessons they learned while witnessing in California were practice sessions for their eventual return to the Soviet Union.

Andrey Zorin, a student at the Moscow Academy of Management, had a powerful vision during prayer, where he saw white light all around him, overwhelming him with a feeling a great peace as a voice spoke to him, saying, "You have the fire in your heart, but now you are to light the world."

He was filled with determination to return to fulfill his mission, promising to invest himself totally until the complete victory of the Kingdom of Heaven is accomplished.

Through their substantial experiences with God, they began to feel a deep hope spring up from inside themselves. Instead of the traditional feeling there of being victimized, they felt they had gained a powerful weapon with which to bring about change. True Parents were bringing liberation to them in a very real way.

Micheal Nesterenko, studying in Moscow at the State Humanitarian Institute, wrote in his reflection, a letter to True Parents; "Without you I would forever be in the hands of Satan, fulfilling his will. Without you my country would forever be separated from God and all the people would be miserable. Now we have hope. Now we can really overcome evil, sin, and Satan."

Avalanche knocking down door

We also needed an advanced program in the Soviet Union for students who grad-

uated from the twenty-one-day workshops in the Baltics. The students needed real and vivid experiences with God and the spirit world in order to find complete rebirth. An opportunity to fundraise would be just the thing to help them meet God and break through any skepticism.

However there were serious problems. Our legal registration as a organization in each city was delayed by bureaucratic complications. No legal fundraising could occur without official registration. Dr. Seuk finally suggested a dramatic solution; the students would fundraise for an existing charitable organization, working under the legal protection of their registration, and donating all the money for their cause. This would be an excellent opportunity for the students to make a very concrete offering of true love for the sake of others.

The professors at the advisory board meetings listened as we proposed fundraising for the students as a means of spiritual training. No one had ever heard of such a thing! Top level university students, working on the streets, asking for money—for someone else? It took a lot of explaining, but after listening to several fundraising testimonies, they supported us wholeheartedly.

The next problem was finding someone who could organize the fundraising. One of the St. Petersburg professors had just come back from the tour to America, completely moved and overwhelmed by her experience. She offered to do anything to help us, and was delighted to receive her first mission—to organize the fundraising project.

Professor Rimma contacted a prominent member of the Academy of Sciences and Congresswomen to the Supreme Soviet. She and her daughter, also a professor, listened as Professor Rimma explained the nature of True Parents' activity in the Soviet Union, and our hope to generate a new spirit of volunteerism and unselfishness among youth by initiating a fundraising campaign in Riga.

"Those are my own ideals," she exclaimed, and promised with great seriousness and intention, "I will do everything to help you!" The next week she organized a meeting of different organization leaders, who listened to our plans, and offered to be the recipient organization.

After listening to their various causes, we selected the Latvian Children's Fund, an organization providing a broad spectrum of services for children that were

overlooked by the state structure, from orphans to invalid children as well as gifted youth. They organized permission with the state government, and provided us with permits and letters of authorization for collecting funds. They also provided thousands of bright, colorful posters that would be one of the main products during the fundraising.

Fundraising victories

Because of the disastrous state of the economy in the Soviet Union, many people expected miserable results from fundraising. The average Soviet worker earns about 300 rubles a month. While transportation, rent and food in the stores is affordable at such a salary, the stores are usually empty, and other necessities of life are wildly overpriced—a decent pair of shoes costs 300–1,000 rubles, for example. People might be reluctant to part with even small amounts of money, especially since there is no cultural tradition of charity. Although the economic problems in the Soviet Union were very obvious, we felt the spiritual training aspect was primary, and made plans to begin, ignoring the

severe. Professors had warned us that it could be dangerous; several of the students had confessed that they were afraid they would be beaten. There had been reported incidents where the historical resentment against communism was expressed to Russians travelling in Latvia. However, in the spirit of True Parents, these Russian students offered a condition which could heal racial resentment and move the heart of Heaven. With that determination, the students went fundraising, feeling both fear and hope.

Almost every day the students faced ethnic persecution. On one occasion, an elderly lady came up to a fundraiser who had been speaking in Russian. She said, "YOU put my husband into a concentration camp! He spent thirty years there!" In such moments, the students would just pray, offering their experiences as indemnity for the unity and friendship of their two countries.

In addition to such ethnic tension, they also experienced harsh criticism from people who felt they were wasting their time trying to help someone else. They found mistrust and skepticism from people who felt they were deceiving peo-

lowed to go! This time, however, Tom refused and made them stay at home for three days. On the first day after the coup had failed, they were back on the streets, collecting a record-breaking result.

Jack Whedbee, permanent staff member in the Soviet Union, felt incredible hope at the experiences that the students were having. After trying to care for hundreds of students with only a small



A gift from child to child.

staff, he saw that the workshops were providing an opportunity for rebirth that had been difficult in the cities. "This country can be resurrected very quickly," he said. "The high-spirited staff of dedicated brothers and sisters here has shown me the miraculous possibilities of creating the largest religious community in the history of Russia. Father's prophecy that soon people will come like an avalanche knocking down the door, has literally come true."

The students, who themselves were doubtful that fundraising would be effective either for spiritual training or raising money, were in fact astounded by the glorious, exhilarating experiences awaiting them. They called it "fun raising," saying these days were the best days of their lives. The noisy streets of the city became "heaven-sent classrooms" for them. Points of the Principle leapt into "real life" as they found that there were both Cain and Abel types of people—those willing to help, and those only thinking of themselves.

Meeting the ministry & the mafia

As people bought stickers for ten rubles—approximately one day's salary for a Soviet worker—the students were truly surprised by the amount of spontaneous generosity that they were able to bring out of the people of Riga. They found how different attitudes on their part brought about very different responses from the people. Every day before fundraising, the students made internal goals, to test the Principle and grow spiritually.



Students' songs gather a huge crowd in the city center before collecting donations for the Latvian Children's Fund.

voices of doubt and failure.

However, all expectations were wildly exceeded by the progress and development of the fundraising project. The formula course activity of fundraising proved to be the very thing that broke through to the Soviet students. Not only did they accomplish unprecedented success in raising money, but they also had daily experiences with the living God and the spiritual world as they made internal goals and worked hard every day.

Of the different forms of rejection awaiting the students, the ethnic persecution—for being Russian—was the most

ple and collecting money for themselves. Even Christians from foreign countries persecuted them for being "Moonies."

Despite this and several other transportation-related hardships, the students came to value the fundraising activities so much that several times they persuaded Tom Wojcik, the actionizing director, to change his mind when he had planned all day lectures, urging him to allow them to hear the lectures late at night and go fundraising during the afternoon. Even in the midst of the military coup, when downtown Riga was completely occupied by tanks and troops, they demanded to be al-

One young actionizer from Kiev had a particularly moving experience after a few days of fundraising. He had not believed in God before he went to America on the tour, and still it was so difficult for him. But he worked all day in the hot sun trying to express genuine love and good will to the people. He said his mouth ached from talking for so many hours! Each day when he returned to the van, he could not even speak. Finally a breakthrough came. He happily jumped into the van at the day's end and proudly announced, "Today I discovered the original mind of man! I believe in God!" He said his life had changed and that he would never be the same again.

The students were the elite, from the top level universities, and understandably hesitant to go on the streets "begging" for money; but they soon grasped the real purpose of fundraising. They understood that they were the ones receiving the real benefit in the form of spiritual training. Through giving and investing themselves, pouring out all their love and energy, they found they were enriched at the end of each day.

Students who had been trapped in hopelessness, feeling victimized by the "system" found that by their faith and inspiration they could transform a situation. One student said that at first she felt a sense of shame, that she was doing

heavy cloud of unkindness that hangs over everyone. It was not easy for the students to persevere through this thick spiritual fog and win the hearts of people, but they were rewarded when they did! "It's very hard to give a smile to people as an answer for their brutality, which is what I've experienced during this long day," said Leonid Litvak. But he persevered, remembering words he had read from Father's speech that morning: "The highest possible way to comfort God is to not worry about your own claim or reward. Just from morning to night, think of how you can comfort God best. That is the supreme form of loyalty." At the end of the day, one kind lady thanked him for his efforts, and in that moment, he felt God's grace flowing through him.

Two especially enthusiastic fundraisers decided to walk around the city with their folders of stickers. At one point, as they were walking by an office building, they saw a man standing in the doorway. He said that although he liked the stickers, he had no money, but suggested that they go inside and ask the secretaries. So they went inside and many secretaries decided to buy. They suggested, "Why don't you go to the top floor and talk to the chief?" So they went up and met the chief, who was very friendly and also bought several stickers.

At the last minute of their conversation with him, they discovered that the building they were in was the Ministry of Education and the man who had just bought was the Minister of Education of Latvia! He was already familiar with the Unification Movement, since he had helped us obtain the summer workshop sites. These two students were so excited that they expressed their determination to fundraise only government offices from then on: "Tomorrow we will fundraise at the Ministry of Defense!"

On the second to last day of fundraising for the summer, two students met the local mafia. They were told that they must pay a fee to the mafia of fifty rubles for selling in that area. The students explained indignantly that this was a charity. Then the mafia representative demanded one hundred rubles!

The students absolutely refused to pay. So the mafia said, "We'll be back tomorrow and we'll kick you out if you don't pay!" The students announced to the staff that night that they were deter-

mined to go back and fight if necessary. Latvian advisors warned that to fight or call the police would only create more problems. They advised the students to pay something. However, the next day no mafia came when the students returned with determination and zeal to love and convince even the mafia.

Sixty students participated in the daily fundraising activity for twenty days in downtown Riga. All of their journals are filled with pages of awe-inspiring testimonies that vividly re-affirm the valuable training course that True Father recommended. In this unusual pioneer project, every kopeck of the money raised by the students was donated to the Latvian Children's Fund: a staggering total of 50,000 rubles—fourteen years salary of one Soviet engineer. Put another way, sixty students collected in twenty days what

Students who had been trapped in hopelessness, feeling victimized by the "system," found that by their faith and inspiration they could transform a situation.

would have taken 250 people to make in the same time period at Soviet daily wages.

Closing banquet—hope and tears

The highlight of the summer workshops occurred on August 18, marking the fortieth day of the workshops. Seven different workshops had their closing banquet and graduation, including students, professors, parents and actionizers. The staff members were returning to America, leaving only a handful of staff to continue. The actionizers were going back to the cities to prepare for school. The fruit of their labor was to be officially presented to the Latvian Children's Fund at the final Closing Banquet: a dedication, celebration, graduation, and farewell party all in one.

An overwhelming sense of elation filled the hall. The forty days of the summer program had created a powerful condition which had clearly been claimed by God. The actionizers crowded together on the stage, their enthusiastic songs and radiant faces framing the miraculous testimonies of their fundraising experiences, which were then shared publicly for the first time.

The parents and professors were as-



A student offering Colorful posters and shiny stickers at a Latvian Children's Fund donation stand.

something wrong, because of the initial coldness of the people. Then as she realized that she had been waiting for encouragement from the people, she became subject of the situation, reaching out to draw in and attract passersby with a warm heart and cheerful smile. Soon people began to respond to her, giving her large donations.

People who live in the Soviet Union know that the daily misery of life creates a general cold and callous feeling, a

tonished by the students, rising out of a heartless and cruel society to shine as brightly as stars in their generous actions. The Vice-President of the Latvian Children's Fund, deeply moved, joined all the actionizers on the stage as she accepted 50,000 rubles, the largest donation they had ever received. With an impassioned voice, she congratulated the students for their bravery, citing them as examples for all youth and the hope for the future.

The Latvian Children's Fund had been inundated with literally hundreds of phone calls from the public who had encountered the fundraisers in Riga and questioned the authenticity of the program. The Children's Fund had stood behind us, supporting us every step of the way, somehow believing that the students' intentions were sincere. Now any lingering doubts were drowned in the enthusiasm and pride that the Vice-President felt, jubilantly sharing in the victory.

The evening passed in heartfelt sharing, songs and a celebration where the love of God tangibly filled the room, leaving every heart intoxicated with an indescribable joy. Hardly anyone escaped without shedding tears of emotion that evening.

The coup and its aftermath

No one could have imagined that on that very same evening Gorbachev had been imprisoned in house arrest by a hardline

An overwhelming sense of elation filled the hall. The forty days of the summer program had created a powerful condition which had clearly been claimed by God.

dictatorship that catapulted the entire nation into an emergency military situation, starting the three-day coup and the "ten days that shook the world."

The morning after the Closing Banquet, everyone was shocked by radio reports that Gorbachev had been placed under house arrest. Soviet students, experts at the art of pessimism, expected the absolute worst—that a dark Stalinist age of repression would engulf the country for a decade, maybe more. Any optimism that had been growing in the hearts of the students was crushed by a heavy wave of despair.

However, this coup had happened exactly forty days after the summer seminars had begun. Two important conditions given by Father had already been fulfilled: the education of three thousand Soviet students in the United States, as well as the education of two thousand Soviet students in the Soviet Union during the summer. However frightening the coup appeared, the workshop leaders and staff were confident that God and True Parents had claimed a victorious foundation in the Soviet Union that Satan could not invade.

In all the seminar sites, Unification Church members remained confident and hopeful, undaunted by the news. Every day during the seminars had been filled with the presence of God and endless miracles. The staff proclaimed to the students that God would bring a victory out of this situation, too.

The students were first stunned by the hopeful predictions, then surprised by the "ignorance" of the staff. "You don't know about our country," they cried;

"You don't know what they can do to us!" Many of the students were in tears, afraid for their families, their lives, their futures.

The main workshop where the professors, parents, and students' workshops as well as the actionizing programs were held was situated near Riga, the first Baltic city to be occupied by Soviet tanks during the coup. Professors, par-

ents and students all began to panic as all communications were cut off, making it impossible to contact their families. In those first tense moments, Jack Corley, Coordinator of Unification Campus Activities in the Soviet Union, gave an inspiring and prophetic speech to the entire workshop.

"What a country, what a country," he said, with a broad smile on his face. The students couldn't believe that someone could be cheerful in such a desperate time. Yet he projected a powerful confidence that began to spread to the students. He told them that the coup



At the third 21-day workshop participants in Lithuania pose with Dr. Seoung-Ho, President of CARP (second from R. front row). Also included are Tony Devine (center front), Ashley Crosthwaite and Albertina Clark-Smith.

leaders had no foundation. He predicted that it would be over in just a few days, with very little bloodshed or war. He called it a great and crucial moment in Soviet history, where the nation must make the final choice between freedom and dictatorship. "And I am absolutely confident that the Soviet people will make the right choice," he assured them.

The twenty-one-day workshop site was situated in Lithuania, the most politically radical and therefore potentially dangerous of the Baltic republics. When the news of the coup came over the radio on that first morning, the word spread like wildfire through the camp, with a spirit of fear covering everyone. The morning activities were abandoned as students panicked, either running to call their families or glued to the radio to hear news about their city. There seemed to be no way to calm them down, especially since the staff was unsure about what was going to happen.

The twenty-one-day coordinator, Joshua Cotter, ACC leader in Georgia, gathered all the staff to pray. He prayed that even if they had to give their lives to save the Soviet Union, they were willing to do it. They were absolutely serious and united as they offered a very powerful unison prayer together. "God allowed us to feel what it must be like to live under communism, to directly experience the hearts of these students and their families," said Joshua. "I believe our prayer and seriousness convinced the students to stay, and were even a condition for God to use to destroy the coup attempt."

After that prayer meeting, the staff became filled with confidence. The students had expected that the Americans

would jump onto planes and abandon them; and yet here the staff was willing to lay down their lives. Even in this difficult situation, the attitudes and actions of the staff had not changed. At that moment it became so clear to them that the Principle was not just a theory but a way of life.

After feeling the commitment of the staff, the students themselves made up their minds to stay and finish the workshop, instead of running home. Some of them shared that they felt safest to be with us during this time. Many students felt inspired to pray with us for their country to be liberated. They promised that if American Unification members were kicked out of the country, they would continue the Principle movement and they themselves would teach the Principle to others.

Resurrection and new life

Amazingly, after only three days, the coup was defeated. During these three days the weather had become very dark, gloomy and rainy. "I felt this rain represented God's tears," said Ashley Crosthwaite, twenty-one-day lecturer, "and all the staff prayed deeply that this darkness could lift and the sunlight of God's love

could shine again over this country. I felt it was because of these prayers and because of True Parents' foundation of victory that Satan had no teeth anymore."

Satan had made an effort to destroy the new life springing up in the Soviet Union, but after only three days of darkness the light shone again. The coup came to an end as suddenly as it had happened; almost all the students had remained faithful and stayed at the workshops.

The students rejoiced, the staff was overwhelmed with gratitude, the cooking staff in the kitchen were crying with joy and embracing everybody. All the fears and tears of the three days of crucifixion were drowned in the joy and celebration of the new birth of a nation that had finally stood up to communism—and thrown it off once and for all.

The statues of Lenin were coming down all over the country; in Riga, just after the statue in the center of the city was torn down, a blessed child was born to Nate and Mieke Windman, on August 26. Father named the baby "Winna." Nate, the first Unification pioneer in St. Petersburg and twenty-one-day lecturer during the summer, was overjoyed when word came that Father had

named the baby "Winna," meaning that True Parents and all Unification members had won.

On behalf of all of the staff, I would like to offer our deepest gratitude to God and True Parents for the opportunity to participate in the greatest historical event of our lives.

More than anything, it was amazing to see that all the events in the Soviet Union were directly connected to the tears, sweat and blood that True Parents have shed throughout their lives to save the Soviet Union. Father invested his whole heart and his resources to educate three thousand Soviet students in America and then to bring the fulfillment of two thousand students educated through forty days of Divine Principle workshops on Soviet soil. As a result, not only did True Parents liberate the Soviet Union from communism, but they also prevented what could have been a catastrophe for the nation and even the world. We pray that True Parents' victorious foundation will prevail in the new Soviet Union forever. ■■

Tony Devine is Executive Director of the International Leadership Conference

CONTINUED FROM PAGE 25

World Scripture

We should also create books on world politics, including excerpts from famous speeches by American politicians, French politicians, Chinese politicians, African politicians, and so on, and show how the various political thoughts of the world are converging toward one point. Father hinted at this during his remarks.

Then Rev. Kwak stood up a second time and asked the audience to stand, saying he hoped they would all agree with the Founder about the importance of World Scripture and use it for the education of their young people. He asked all those who agreed with that sentiment to applaud, which they did. That was a beautiful and spontaneous event.

Q: How do you perceive the book being used?

A: I think it will find widespread use. It will be found in high school and university libraries, and be used as a textbook by students and professors. It will be found in public libraries everywhere as a reference book, and ministers and reli-

gious leaders will have it in their churches. If a minister is giving a sermon, he might not only give a reading from the Bible but he might consult *World Scripture* and add some readings from some other books, to give his sermon a more universal appeal. I hope that religious leaders in particular will take this book to heart and start using it, because I think that the responsibility first falls on the shoulders of religious people to start broadening their attitudes. If religions remain narrow-minded and exclusivistic then they are going to continue to decline, and secularism will just continue to grow.

Every religious person should take it to heart that religions should not exist for themselves but to serve each other. It should be the mission of a Christian minister to teach his people not only about the Bible, but about what the Qur'an says, what the Buddhist scripture says, what the Hindus and the Native Americans say. And likewise, it should be the mission of a Muslim leader to teach his people what the Bible says. That way everyone can become acquainted with each other.

Religious leaders should not be afraid

that if they use this book that it will somehow make their members less faithful to their own religion. On the contrary, when we learn about other religions we appreciate our own more.

Q: Is there anything else you would like to add?

A: I want to express my appreciation to all the brothers and sisters who helped during the last five or six months of the project—they put in so much effort to get it finished on time.

Unificationists should use the book because we need to be educated about other religions. And I think you will be surprised, if you open the book and read it, at some of the gems that you'll find. Many things that we have used in our own preaching and teaching for years, have sources. For example, many of us heard the parable of the blind man and the elephant in our first workshop. But this is an old parable used by the Buddha. I think we will realize more about our indebtedness to the living traditions of the world. The Unification movement comes on the foundation of all the world's religions. ■■

Striving for Stronger Unity

by Jin Sung Moon

To Our Readership:

Due to editorial error, we failed to include corrections and a large insert in a testimony by Jin Sung Nim (originally submitted from notes taken at a meeting with brothers and sisters in Germany) that appeared in the August 1991 Today's World, entitled "Striving for Stronger Unity." We deeply apologize to Jin Sung Nim and to our readership for this mistake and print the insert here. We also wish to correct an error we printed in the original article concerning the meaning of "Ye" in Ye Jin Nim: "Ye" means to be honored or praised.

One of the precepts of our church is that God has no direct dominion over the physical world because He has no physical body. He wanted to create True Parents to be His representatives and to teach man to live for the sake of joy and harmony. But then man fell, and it took six thousand years and three attempts—Adam, Jesus and True Parents—for True Parents to come. True Parents are God's representatives on earth, and God connects to the world through them. Because Father and Mother are teaching us that we represent God, there is always a potential accusation by Satan to question the children's right to represent their Parents. Satan will say, "I know God; are you like God?" This is one reason why Father's and Mother's experiences are very similar to God's. When God prepared His second son, Jesus, He had so much hope and many high expectations. Jesus was God's second son, and we know well that God did not send His son to die.

Satan, however, took God's second son. He was able to do this because of a series of bad conditions set by the Israelites that can be traced all the way back to the time when Moses struck the rock twice. And although Jesus brought a great spiritual victory through his ultimate sacrifice, Satan's victorious claim over his body became a powerful condition for Satan to use again and again. You see, when Satan strikes, he strikes with the same dirty old tricks over and over again. When you know his pattern, you can defend yourself. Father is a master of knowing Satan's evil ways.

Satan attacked Father's family in Korea. All the second sons of Father's uncles passed away prematurely. We also know that Father, himself a second son, was ruthlessly attacked by Satan throughout his life. However, our Father stands victorious and has proclaimed the advent of the True Parents for the first time in

history.

True Parents established!

The role of the True Parents is to represent God and His love on earth. But to do this they must know God and His suffering. When a couple, for example, has experienced the tragic loss of a son or a daughter, others can sympathize with them. But is it really possible to fully understand their grief if we have never suffered a similar loss? In this way, we can view Father's and Mother's life of suffering as parallel to God's suffering. We know that Heung Jin Nim was not born to die so early. I know that God and True Parents had great expectations for him. However, because Satan was able to claim God's second son, there was a condition upon which he could attack again.

We know now that Heung Jin Nim sacrificed his life in order to protect his parents. We also know that this became necessary because of the failure of the members and their lack of faith in Parents. Simply put, Heung Jin Nim was sacrificed because no one was worthy enough to take that position. When I cried upon hearing the news in 1983, I felt so ashamed that no one in our whole movement, including myself, was worthy enough to protect Parents with his or her life.

We also know, however, that Heung Jin Nim's sacrifice was necessary to restore the lost battle between Jesus and Satan. Both Jesus and Heung Jin Nim are second sons. Moreover, they were both sacrificed because of a lack of faith among the people. Satan tried to claim Heung Jin Nim as an infant but failed because of the condition that Jesus lived until early adulthood. From Principle, we know that there was a young woman who was prepared by God to be the True Mother. However, because Satan claimed Jesus before this could be re-

alized, it was as if God's second daughter was claimed in her infancy. With this perspective we can also understand why Hye Jin Nim was sacrificed so early in her life. It is because of the parallel between God's family and True Parents' family. Finally, it is crucial to know the difference between Jesus' sacrifice and Heung Jin Nim's. Some of you may think that again Satan was victorious by claiming Heung Jin Nim. It is true that Satan struck at Father and his family; however, there is a crucial difference between the time of Jesus and now. Jesus' sacrifice was made at the cost of the True Parents.

The universe fundamentally depends upon the establishment of the True Parents. By blocking this, Satan was victorious. In his greedy attempt to strike again, however, Satan made a huge blunder. True Parents have been established upon the earth! After Satan struck, there was a chance for Heung Jin Nim to be revived. Don't you think that Father and Mother have the spiritual power to do so? Instead of thinking only of themselves or their son, however, our True Parents, together with Heung Jin Nim, willingly made the ultimate sacrifice a parent and child can make. Through this act of love, the death of Jesus has been totally restored and the world has literally been given another chance for salvation. So you see, Heung Jin Nim and Hye Jin Nim are playing a specific crucial role in God's providence. Nothing that has happened is a mere coincidence.

Father has always stressed that it was very important to have twelve children here on earth. After we understand the special role of Heung Jin Nim and Hye Jin Nim, we can understand why Mother had to bear fourteen children. With Heung Jin Nim and Hye Jin Nim in the spirit world, we now have twelve True Children here on earth. Father often talks of them in pairs. The first six contain three sons and daughters: Ye Jin Nim/

Hyo Jin Nim, In Jin Nim/Hyun Jin Nim, Un Jin Nim/Kook Jin Nim. The second group of six also contains three sons and three daughters: Kwon Jin Nim/ Sun Jin Nim, Young Jin Nim/Yeon Jin Nim, Hyung Jin Nim/Jeung Jin Nim. Upon closer examination, you also realize that the top half and the bottom half of the family are exact mirror images of each other. The older half's structure is girl-boy-girl-girl-boy-boy, while the younger half is boy-girl-boy-boy-girl-girl. Adding on top of this the complexity of the providential role played by Heung Jin Nim and Hye Jin Nim, you can't help but suddenly realize that every exact detail about the family is filled with God's purpose. Do you know what the probability is for anyone to have fourteen children? Not very high. Now what do you think the probability is of anyone to have fourteen children with an equal number and boys and girls and with twelve of them forming an exactly symmetrical structure while two of them restore the position of Jesus and the Holy Spirit? The probability of winning the lotto is higher! The whole point of this is to share with you the excitement I experienced when In Jin Nim and I first saw this. Nothing in our universe is random or left to chance. Here we can see evidence of God creating each and every one of the children so perfectly and precisely. If we study the True Family with a pure heart and see its magnificence we can experience great hope for the future of all mankind.

Upon this analysis of the whole, we can also view the True Family and its members in more detail. Again, however, even when thinking about individual aspects of the True Family, it is still very important to understand each component with respect to the whole. Individually-minded people think of the family as consisting of individuals. That is where they will always underestimate the members of the True Family. Twelve separate individuals contain the power of twelve but twelve united individuals possess the power of twelve times twelve! This is true because when any member of a group acts, he or she does so with the love, support, and prayer of all the others. This is the secret of the True Children, a secret that some may never fathom because of their shallow perspective of the Family.

Wonderful poem

An example of thinking of the Family on a more individual level could be the contemplation of their individual names.

The name of every True Child contains their particular characteristic name and the word "Jin," which means "march forward," and "Moon," which means "word, letter, or literature." Each time there is a birth in the True Family, Father recognizes it as a significant moment. It is very important, Father has said for each brother/sister pair to be united with each other on the horizontal plane and united with God and Parents vertically. Ye Jin Nim and Hyo Jin Nim represent the most important pair, for they are the oldest and their unity sets the example for the whole family. Father says that it is challenging for Ye Jin Nim and Hyo Jin Nim to unite, for God gave them very different characters. The purpose for doing this is so that when Ye Jin Nim and Hyo Jin Nim are united it represents the unity of two extremes and therefore a powerful force. "Ye" means to be honored of praised. "Hyo" means filial piety. United they represent being honored or praised for filial piety. In the fallen world, filial piety is a lost tradition. Young people today scoff at the notion of piety. When Father came, however, he taught us how to be true sons and daughters to Heavenly Father. He taught us filial piety. Indeed, Father taught us to be proud of our relationship to God and True Parents as filial sons and daughters. "Ye" and "Hyo" represent the first fundamental building block of the Kingdom of Heaven.

Fitting the True Children's names together in this way creates a mysterious and wonderful poem. When you write poetry in Chinese characters, it is not like Western poetry. It is not so much the rhyme scheme or meter that is important but the deep expression created by placing certain characters together.

Next we have Hye Jin Nim and Heung Jin Nim. "Hye" means grace or favor while one meaning of "Heung" is to rise or ascend. The next pair is In Jin Nim and Hyun Jin Nim. "In" means virtuous and "Hyun" means to manifest. Within these names lies the secret of Father's course. Don't you think by now he could have been as great in the political or economic world as President Noh or the Chairman of one of the big jëbòls? Of course. Father could have been praised for anything, yet he chose the path of filial piety. After establishing his filial piety, it was time to act or to manifest. But to manifest what? Knowledge, power, or money? No. Father's life has been the manifestation of virtue.

Un Jin Nim's "Un" means grace, and

Kook Jin Nim's "Kook" means country. After the manifestation of virtue by Father, the world would receive God's grace and True Parents' grace by the establishment of God's country. When anyone possesses a country, what do they have? They have power and authority. This is what many people fear. History has experienced the evil and destruction that occurs when fallen people obtain power on a national scale. They have no concept of what a world would be like under the benevolent guidance of our True Parents. Nevertheless, even Father recognizes the responsibility that comes with power and authority. It is very interesting to see that Kwon Jin Nim's pair is Sun Jin Nim. Kwon means power and authority while Sun means goodness. Based upon God's country, authority must be and will be established together with goodness.

"Young" means glory. "Yeon" is beauty. God will be glorified and beautified. Upon this we will have "Hyung" and "Jeung." Hyung Jin Nim's "Hyung" means success or everything goes well. Jeung Jin Nim's "Jeung" means affection or heart. Therefore, after the establishment of honored filial piety, the manifestation of virtue, the foundation of God's grace on earth through a Fatherland, and dominion of God's authority and goodness, everything will go well in the world of the heart!

So you see, even when we examine the individual names of the True Children, we gain much more when we keep in mind each one's relation to the whole. Those who seek to know something about the Family on only an individualistic plane will only see differences and separation and act accordingly. They will never appreciate God's great plan. They will never appreciate the True Family's essence. Indeed, the only thing they usually achieve is to justify their own individualism based upon their own shallow observations. Tragically, their thoughts and actions will vibrate outwards and influence others. I hope that these examples will help guide you to think about our beloved Family from a pure and wholesome perspective. ■■



I have to first make a national foundation,
then a world foundation and a cosmic
foundation, and then I return to God.
Everything will have been accomplished.
What remains now, and is absolutely the
last thing to accomplish, is the Unification
Federation for World Peace. Unification
Federation means that countries will be on
good terms with each other, like friendly
neighbors. The whole world is coming into
the realm of salvation. Whole countries
will return to their original positions.
Tribal messiahship is necessary to
establish the national foundation,
and that is what we are doing now.

Rev. Sun Myung Moon

September 8, 1991