

True Parents' Birthday



Father's 60th
Birthday Celebration

February 21, 1980
January 6 (lunar)













Ideal Nation of God Feb. 21, 1980

Thank you very much from the bottom of my heart for your deep congratulations. I owe you an apology. I myself limited the attendance at this meeting, and many could not come from around the nation and the world. We are in a war centered upon God, and I want to wait and have a great celebration after the victory is won over Satan and atheistic communism. Because we are still in the middle of that war I didn't want to make this a spectacular occasion. I want to thank those people who could not come from this nation and around the world for their love and prayers.

People normally want to be proud if they have something special that others do not have. If a person has only one thing but then acquires another thing, his pride gets bigger and if he adds one more then he is even more proud. Does the same principle apply to getting older and acquiring more years? People under twenty years old don't care about age



and are eager to get older, but when you are advanced in years and know more of life then you know that each year brings you closer to something!

In Oriental philosophy the sixtieth birthday completes one cycle in a person's life, so it has a special meaning. This is the biggest birthday celebration according to Korean custom. When I was a young boy there was always a great celebration for grandfathers, with singing groups and dancers. I enjoyed the performance, but at the same time I pitied the man who was honored by the celebration; he was very old and it wouldn't be long before he finished his life. At that time I felt I would never reach sixty, but that memory seems like just yesterday, and today I am here being congratulated on my sixtieth birthday!

I am also concerned that since I am getting older you Unification Church members won't pay any more attention to me. That's true! I think so. There are many people who see only that I am a very controversial figure, and they are glad to



hear I have reached sixty, thinking that it will be only a few more years before I am not around to trouble them any more. There are many people who follow very complex thinking. On the other hand, you people don't care what they think and just give your single-minded devotion to following me. You wonder if there isn't any way I could age in reverse, and next year we could celebrate my 59th birthday.

Let's not worry about what other people think, or even what you think, but about what God thinks. Would God think that I have been on earth for sixty years and have suffered tremendous tribulation, and then want to bring me to spirit world out of compassion for me? Or would He feel that He knows how capable I am so He wants me to stay and clean up the world a little more before He brings me to spirit world? Parental heart is always concerned whether children suffer too much, so maybe in God's heart He wants to have me come to spirit world. Do you think so? But I know that you want me to be with you for a long time to come because if I am

around then the hardest battle is fun and victory is sweet. Does that mean you want me to stay and continue to suffer?

Now let's consider how Mother and my children feel. I'm sure the closest members of my family would want me to relax finally and be a little more comfortable and happy in the years to come, and maybe have more time to spend with them. Now God is very confused about what He should do about me!

Do you want to hear what I think? For purely personal reasons I would not want to prolong my life on earth too much longer, simply because I know the spirit world so well. The reality in spirit world is so good that for myself, prolonging life on earth has no special meaning. But I am very aware that we have begun the divine task and it is not yet complete.

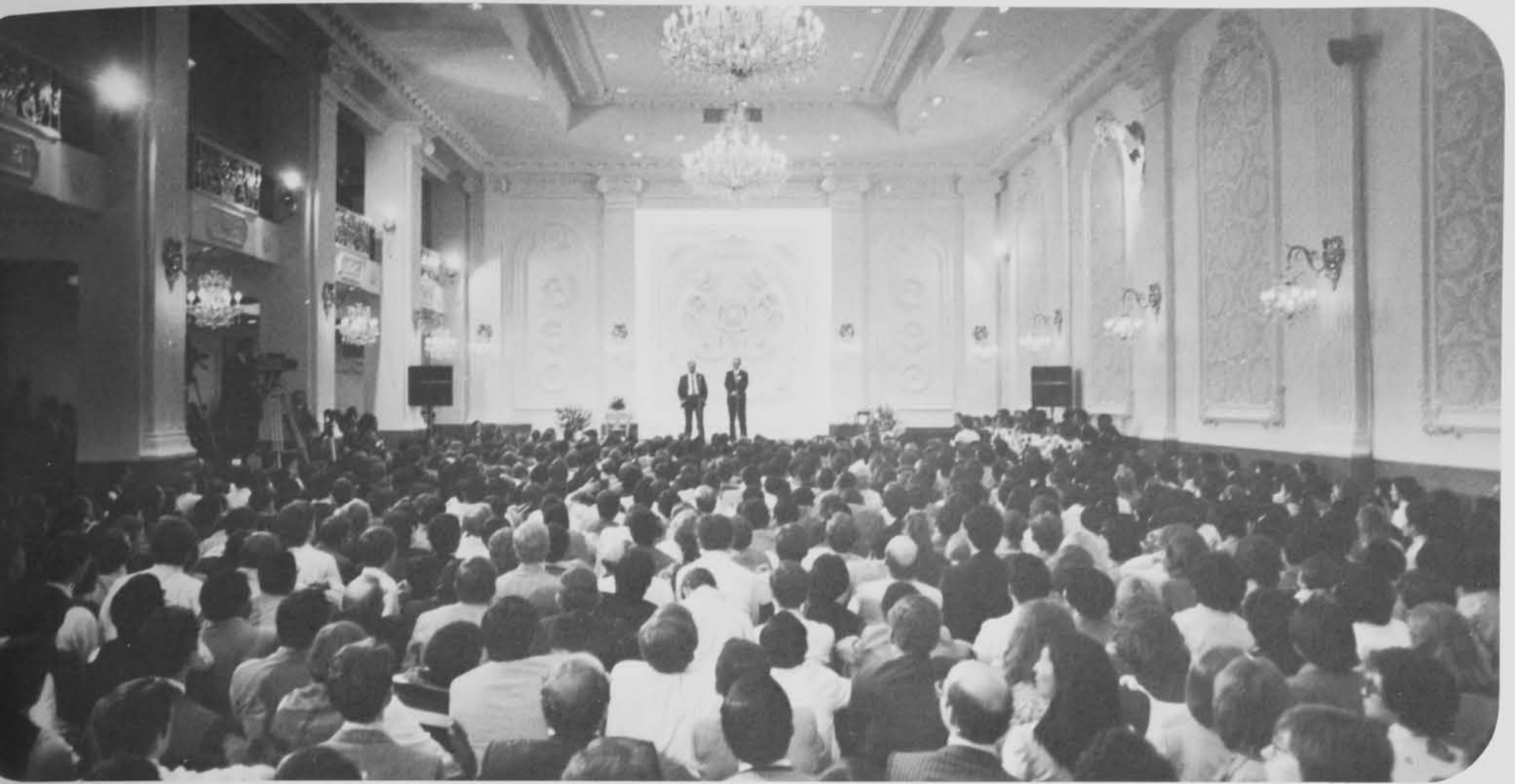
The democratic world has no direction and we must guide it. No one knows what will be the end result of the powerful, enormous communist world. But I am sure that no one here on earth knows the heart and will of God better than



I do. Sometimes I think I would have been a happier person if I had not known this truth and the will of God so clearly. Furthermore, when we talk about the destiny of the world we are not talking about one hundred or one thousand years in the future, but about today, this year and next year. The world situation is deteriorating so rapidly that sometimes I am very fearful about how we can catch up with the situation.

Then what about us as Unification Church members—where should we be? You are the champions who are fighting every day, and sometimes you get discouraged. I know that if I were not here on earth with you that your fight would be much more difficult. Even though I am an old man, the fact that I am with you is a source of power and inspiration that energizes you and helps you keep going. You need my guidance and direction.

When I was a young man I was pushing you hard and working hard with you, but now that I am an old man and still am pushing you, it might not look too good. Do you mind? But



I know it is a necessity. The world needs a push because time is against us. It is quite true that when you get old your health declines and you feel less energy than in your younger years. But at the same time the mission is greater and requires more attention. The situation is imbalanced, with the mission getting bigger and yet my age getting heavier.

I have been a front line soldier all this time and I will remain so. Will you be a burden to me and drag me back, or will you push from behind? Do you want to push me by yourself, or bring a nation and your race and mankind to push me? Would you want to mobilize even spirit world? Would they be on my side? Are they pushing me? Who is the head man in spirit world? Would you want spirit world to be pushing on the front line, or would you rather be on the front line and have them push you from behind?

Spirit world is different in one respect—they are not limited by time and space. They can continue 24 hours a day, and that is their advantage over us. Do you think spirit men need time to go to bed? Is that good or not? When you are really involved in some game or activity, you forget about eating or sleeping. If you are intoxicated in your mission to that degree then working 24 hours a day might not be a burden. But how serious and intoxicated are you with your mission? Have you felt that the mission God gave you is so exciting and wonderful that you forget about eating and sleeping?

Are the witnesses and fund raisers really caught up in their missions? Are you knocking on the doors of home church with that passion? If not then you are defeated; you are not confident and sure of yourself. Today is a happy day for me, so you thought I wouldn't scold you, but then all of a sudden—boom! But I want you to become people who are proud in your missions. I am determined to make each of you such a person.

I know that a shortcut to finishing the mission is to be so busy that you don't even worry about eating and sleeping. Then you have so much power and energy that you can go on and on. Will you be upset if I crank you up with a winch when you are tired? Would you be willing to let me use such a machine on you? If so then I thank you very much. Do you promise?

People will come in the future to celebrate this day long after Mother and I are gone, but today you are celebrating with me. Would you like to celebrate in a more exciting way than people who will come here in the future? Look at everything here and appreciate it with your eyes. Open your mouth and your eyes and shout out.

You don't need any more serious talk, do you? You want me to talk even more?! You said you want to celebrate my birthday but instead you want me to work some more. How unfair you are! You have seen me and heard me, so that is enough, isn't it? Who will decide, you or me? I don't want to speak. I am getting old!

Do you feel a little relaxed and warm and happy inside? Is there anyone here meeting me for the first time? Seated here in front are the missionaries who are returning now after five years overseas to report to me. Part of this group are native members who are meeting me for the first time. When you see me for the first time you probably think I am an ugly man. New members sometimes think I am a superman who doesn't need to use stairs to go to the second floor, or even use a fork and knife to eat. Also they think I never need to go to the bathroom.

Sometimes people have a mistaken idea about what it means to be holy. It is not necessarily a super thing but a natural thing. A singing bird is a genuine thing, and a blooming flower and growing grass—the creation that God made is always holy. When a person becomes a natural being the way God created him to be, he is holy; then blinking your eyes and smiling and moving your arms and legs is holy.

I have the same emotions you do. I can feel joy and sorrow and anguish, with the difference that the depth of my feeling is far greater than average. Sometimes people portray





me as being cruel because I am iron-willed, but sometimes I am warm-hearted and even fragile because I have both aspects. The significant thing is that I live in rhythm with God and with nature, the way God intended man to be. I could talk in great depth about this area, but I am sure you hear something about this in Divine Principle lectures.

Instead of my selecting a topic for today, I want you to select the topic. I will obey your direction.

The topics you mentioned are all there. What is something you don't have?

We have some money and we have people, don't we? What don't we have? What doesn't God have? One thing He doesn't have is a nation of His own sovereignty. So what should we do? I would like the topic to be Fatherland or Motherland of God, or Ideal Nation of God.

What citizenship do you have? Many of you are Americans so for you, America is your fatherland. What is my fatherland? Of course, it is Korea. Mr. Kuboki's fatherland is Japan. Dennis Orme's fatherland is Great Britain. Paul Werner's fatherland is Germany. I'm sure people sitting here in front will have many different countries as their fatherlands. But what is God's fatherland? It doesn't exist. God hasn't found His nation on earth. All the fatherlands which people claim have no connection with God. All the characteristics of the different nations resulted from division in the world, usually coming out of war and struggle. That's the way new nations are born. There are many boundaries on earth, all of which are stained by the blood of soldiers killed in hostilities.

The highest wall built to prevent invasion is the one you build between you and your neighbor. As technology advances we can travel to the other side of the world in a short time, but because ancient nations didn't have that mobility they struggled with neighboring nations.

The rise and fall of nations in history often occurs through war and struggle. National boundaries have always been stained by the blood of their people. For all the hundreds of nations on earth there have been thousands of struggles throughout history, resulting in many divisions of sovereignty. That happened because of the fall of man and man's separation from God. What do we mean when we say the fall of man? It means that man and God became enemies instead of being one, that there has been struggle instead of harmony and peace between men and God.

The primary question facing mankind is that of peace. But in light of the background of history, can we really attain lasting peace? When the cause is wrong, the result is always wrong. The result cannot be changed without changing the cause. Human history so far has been sown in blood and war, so we can only reap such a result. Therefore, to obtain a new result in history we have to begin with a new cause, with a fertile land to receive the seeds of peace.

Today the world is filled with more hatred than love between neighbors. There is division between individuals, between tribes and nations: Unless we can start with a new beginning, a new world cannot come about. Human history started from lies, so we have to re-start human history from truth. Unless a new movement develops which can sow true peace, there will be no lasting peace.

If there is an Almighty God, would He be content to put up with today's reality, or would He do something to change the world back into its original shape? If there is someone here on earth commissioned by God to take over His mission and cause, what would that man or group claim? He would proclaim that the world's present course is in error, insisting that mankind must turn around. He must tell mankind that their direction must be entirely changed.

What would be the slogan of that man? If you are clever you should be able to figure it out. If the world began in hatred and lies, then a course which is 180 degrees different would be one of absolute love, love so great that you love even your own enemy. To me that is a powerful slogan which can change the course of history. Can you find anything more powerful than this? Some might think that it is an easy answer; once you know then it seems to be an easy answer,

but when you don't know what it is it seems very difficult to find. All the saints of history have searched for this answer and never found it.

If you have such great love that you can love even your enemy, that power will melt everything. God needs a movement that can melt the wrong world down and change it into the right one: The entire world of religion is pursuing this one slogan, though in varying degrees. Which of all the saints do you think God would love the most? The answer is simple because there is someone who proclaimed this slogan. Jesus Christ stands like a giant because this is what he said.

When Jesus was on earth there was a great wall of hatred between the great Roman Empire and the little nation of Israel because one was conqueror and the other the conquered. Jesus knew that the only way to conquer Rome was through love. Rome conquered Israel with military power, but Israel could conquer Rome through love. Even though Jesus was crucified, he could still pray for God to forgive the very people who killed him. No power could be any greater. Love can overcome any walls, no matter how high and thick. Jesus knew that individuals have enemies, families have enemies, and tribes and nations have enemies. Hatred and animosity always cause killing on each level, and only one strategy can break down this wall—love your enemy.

The fallen world always responds to animosity by seeking revenge. If God and Jesus had used the method of revenge to build the Kingdom of Heaven, however, then there would not be one human being left here on earth because God would have extinguished them all in retribution. A great movement of restoration only comes from this ideology of love. Only the power of love could begin the new history and new age. When a person has the power to love even his enemies, he is truly a giant and there is nothing he cannot deal with or embrace. Ultimately that person shall conquer the world in God's way. Christianity has always possessed that ideology, and God sees that as long as Christians pursue that doctrine then they shall conquer.

When you plant bean seeds, beans will grow. When you plant carnations, carnations will grow. No one can deny this principle. If you sow hatred, hatred will result. When you sow love, then the fruit of love will indeed come. The important thing is the size of that love. There is small love, and there is giant, universal love. Christianity has been failing to live up to this principle and failing to love its enemies. This has been its major difficulty.

Christians preach about loving one's enemies but Jesus also said to love your neighbor. Who is a Christian's neighbor? Certainly it is another Christian. But are they doing it? Do Catholics love Mormons? Do Jehovah's Witnesses love Methodists? It doesn't matter who calls us heretics; whoever practices this principle of loving one's enemy is closer to God and is the orthodox Christian. That is my belief. Love can unite. If Christians practice love then we can unite with Christians and then Christians can unite all the religions of the world. But until we achieve this goal we cannot go on to the next.

Aren't we heretics? Why not? How do you know? If you tell the Christians of the world what Unification Church is about, they will say you are a heretic. The important thing is to inherit the true tradition and spirit of Christianity, however, and as long as we inherit the doctrine and practice it, we are the most orthodox.

Does America have enemies? Who are they? Isn't the worst enemy Reverend Moon? Many Americans say so. From your parents' point of view their enemy is Reverend Moon. The media, business world and religious world all think I am their enemy. They say I steal the children of American citizens.

If this nation had no foundation of law, I'm sure this nation would have done away with me already. Who is Reverend Moon for you? It is a very serious matter. The people who know me say they cannot change their religion, no matter what their parents, or the government or the media say. Even if those people are kicked out by the American

Government they would want to continue being Moonies. This is why people say you are crazy! People have no logical explanation for your attitude, so they found a word just for you—they say you are brainwashed.

Many prayers have reached my ears, prayers by Christians who want God to take me away to spirit world because they cannot stand me. God is listening to what the Moonies are praying and what I am praying. We are asking God to forgive America and awaken this nation and let us bear the cross as a sacrifice. God is looking at these two groups—the group which wants me taken away, which is rich and powerful, and the other group, which is humbly dressed and eats only two meals a day. Moonies look like miserable people. Do you think God will decide He wants to be on the winning side and put the Moonies away? You say no only because you are Moonies, don't you?

I have had the opportunity to peek into the Book of Life in God's mansion in spirit world. I saw that the people who were oppressed and persecuted and martyred all have their names in that Book. They looked like they were defeated in their life on earth, but the millionaires and famous preachers and politicians aren't there. Sometimes people say, "Reverend Moon, you are a millionaire. Why don't you give all your money to the poor?" Of course, I am willing to give money to the poor, even the last cent I have, and then I am entitled to receive money because I practice the principle of loving my enemy. I have been giving out not only money, but my blood and sweat and heart as well. Such people are entitled to receive money because they use it in the right way.

Sometimes I ask God for money, telling Him I need resources to do His work. There are billions of dollars in the world, so I tell God that He knows how I will use it. God blesses us many, many times, yet I am still penniless. Anyone who can love their enemy—whether individual, race or nation—will inherit from God any resources he needs. That is the kind of nation God has been waiting for. Once that nation appears on earth, it will become the center of God's dispensation and through it He will fulfill all the promises of the Scriptures.

I know that with the power of God nothing is impossible. Therefore, immediately after the Washington Monument Rally in 1976 I declared that the next rally would be in Moscow. Moscow is a very prophetic name. In English it sounds like "must go," so Moscow means "must go." Some nation and some people must go to Moscow. Do you want to go?

The true dispensation cannot appear on earth unless an individual, family, tribe and nation can practice the principle of loving their enemy. Until such a nation appears, you cannot talk about the Kingdom of God on earth.

I do not regret that the State Department, Congress and entire American Government have been very hostile to me. Because of that I have much more to show God as my achievement once it is all over. If everything had been rosy and peaceful then I would not have had an opportunity to prove who I am through dramatic achievement. I have never once spoken against or cursed anyone who opposed me, because when a great enemy attacks me God will send a great friend. When more people came against me in the government, more people stood up to protect me. God is fair.

Wherever there is a high pressure area in the atmosphere, a low pressure area is created. When a great negative force appears in America, some positive force appears around me. I have learned that persecution can be very sweet if you persevere with the right frame of mind. That way I can win more friends and comrades in arms without fighting.

In home church work you go voluntarily to serve the people, but when you arrive and they find out you are a Moonie, they push you away from their door, and even beat you up. I know this is your story. When you are treated that way, some of the neighbors will support that hostile person because they don't like Moonies either; but then others will be outraged and ask how these people could treat any human being that way. When you show up again the next day and the hostile people confront you, the other neighbors will

come out to defend you. When you keep coming back with a peaceful face, these neighbors will say that you seem even better than Jesus because the Bible records that Jesus got mad on occasion, while you never get angry.

The people who see you are mistreated will be anxious to know something about you. First they may think you are dumb and foolish, but they will see that though you are not elegant you are clean-cut and neatly dressed and you talk intelligently. When they learn that you have a college degree they will be astonished and want to know why you are doing this, and then you can tell them that it is because we believe in an ideology of loving people, that we have a dream to build God's fatherland in this nation. If they ask why God needs a fatherland when He is already omnipotent, you can invite them to hear a lecture. Can you teach Divine Principle? I am telling you that absolute rejection will bring absolute friends.

The more dramatic the persecution you receive in your home church area, the better it is. If you are kicked and knocked unconscious, people may think you are dead and the headlines will proclaim that the Moonie was kicked to death. Then when you revive later the headlines will announce that you resurrected! If this happens two or three times then you will easily restore the whole area in the meantime.

On the outside I seem to be mean and ugly instead of handsome and nice, right? The entire world may say I am mean and ugly, but God will be the one person who will definitely veto that statement. Because the power of God is absolute, there is nothing to fear even when the American Government comes against us. I speak out strongly and without fear when the President does something wrong. God is stronger than any President. I don't care what the people say; I only care what God says. As long as God thinks I am His champion then I don't care what the world says.

If I were a solitary individual then it wouldn't matter how much I was intoxicated by this doctrine. But the problem the world faces is that there are more and more Reverend Moons coming forward every day, hundreds, then thousands and millions more. Heavenly families, heavenly tribes and heavenly nations are being formed. That is the world's problem. In the Unification Church incredibly dramatic things can happen, with one extreme uniting with another extreme to create beautiful families. The couples I create will march forward as flagbearers who can love their enemies. Together they will become princes and princesses of God. This is the exciting life we live.

No trivial barriers such as race or culture and language matter to us. We transcend them all with the love of God. A great blessing took place in 1978 in Great Britain, and in most cases the couples came from countries that historically had been enemies. In some cases they couldn't even speak each other's language, so they created their own eye and sign language. It is dramatic to touch your fiance's hands when you can't say anything. Then a kiss is really sweet.

There is no barrier we cannot overcome with the power of love. Some people might say they like everything about the Unification Church except MFT duty. Today you have the solution—if fund raising is your worst enemy, then do it and love it. Can you do it? Some people might think Unification Church life is exciting except for witnessing and meeting people 24 hours a day. Now today you have the answer: if witnessing is your enemy then love doing it.

The New York members might have felt that Bo Hi Pak was their enemy when he pushed them every week to do home church: Now they say, "But now a new man has come, Reverend Won Pil Kim; he looks mean and he is old and needs eyeglasses to read with, and he is even worse than the previous one. I can't stand these Koreans. They smell like kimchi all the time. They are my enemies." Today you have the answer—if they are your enemies, then love them all and the Kingdom of Heaven shall come from that love. From the moment you can love your enemy, the Kingdom of Heaven shall come.

My philosophy is very simple. If you have the attitude to love your enemy then you can overcome any situation and

there is no obstacle that can block you. In my lifetime of sixty years I have experienced everything. There were many things I didn't want to tackle, but I did it because I loved my enemy. I did the worst things there were to do—I was a beggar, a laborer, a farmer, a dockworker, a miner. I became a fisherman and even the tough professional fishermen gave up trying to beat my record.

Every day I am living this principle, and when I look I see that there are many people of all colors following behind me. If I push them away and tell them to leave then they go, but then they come in the back door again. The Unification Church principle is rather simple and we live it. Other people trying to find our secret under a microscope won't find it there, but we live it and are serious about it.

Shall I continue? You cold-blooded Moonies, you hate me! You make me work so hard on my birthday!

My topic today is the Fatherland of God. God needs a nation here on earth. We Moonies don't have our nation. God wants a nation that will practice this principle of loving one's enemies.

Today we are celebrating my 60th birthday. These sixty years have been years of paying incredible indemnity. From this day on the years of my seventies are beginning, initiating the years of completion and the decade of fulfillment and perfection.

We are multi-colored here; this auditorium is a miniature of the heavenly kingdom, with five colors of skin from 127 countries. All we have to do is practice this principle. We are not going to destroy our enemies but will liberate them. We find love by loving them. You will practice this in your home church providence. That is the base of the Kingdom of Heaven. That is where you can learn to bear the burden and taste God's tears and broken heart.

You have your own territory, and as we get bigger we can cover all of New York, then America, the entire world, and the entire spirit world. Finally we will cover God with home church. Home church people will tell God to stay in heaven while they do the work, but He will protest that He wants to be with them. God will shout out, "This is my home. This is my tribe and nation. The fulfillment is complete. Let us dance and sing together."

The day of victory is coming when God will see His people and nation here on earth. Then He will declare His heavenly constitution. Will it be inferior to a democratic constitution? Truly there shall be a real democracy for life, liberty and the pursuit of happiness under God. There will be a right to life. Life is sacred and has the right to exist—that is the basic human right.

We are engaged in the work of liberating people in every field and arena of life. Therefore, we engage in every walk of life—business, education, the arts. We will liberate people with the true heart of God. Eventually I want to see a world without any national boundaries.

I am in a position to hate Americans because they have done so much against me, but I do not hate them at all. I have confidence that with our ideology we can break down all the barriers there are. We can do it simply through the restoration of a fatherland for God.

Where is your enemy? We have no enemies because we return debts of harm with love. We repay with love any damage and persecution that comes to us. Your real enemy is anything that your physical body likes. That is the one enemy you must watch out for. Don't worry about other people and what the papers say. Our real enemy is not communism, but the internal enemies of drug use and free sex and immorality, plus the infiltration of evil ideologies such as homosexuality.

Today we are talking about the restoration of God's fatherland. Let us pledge ourselves to march forward for this fatherland here on earth. Those who pledge to God and True Parents that they will give themselves for the restoration of the heavenly kingdom and fatherland of God here on earth, raise your hands. Amen!

God bless you. Thank you very much.



Celebration Song

by Kwang Yul Yoo

Never in his life has he lived for himself.
 Never in his 60 years has he been comfortable.
 He has triumphed in his pledge despite all opposition,
 bitter accusation and cruel ridicule.
 He has carried his cross of woe through a thorny path.
 He has prevailed always, living for God's will all his life.
 Let us make the Kingdom of Heaven with our True Parent!

Oh brothers and sisters, all the Five Oceans, the Six Continents,
 the East and the West!
 His has been the most trying course, with Satan's hard whip
 beating on him like the wind.
 Today we celebrate the victory of liberation, for we are indebted
 for our freedom to our True Parent.

We must celebrate by together making a strong and joyful sound (mansei!).
 He has prevailed always, living for God's will all his life.
 Let us make the Kingdom of Heaven with our True Parent!

We have awaited the Sun of the East all through the night.
 Moments before we found him we were dying of thirst.
 There is a sudden gush of Spring Water (our Father).
 Today he is come to our land to save us all.
 Father comes to the earth.
 He spreads the will of God throughout all the world.
 He has prevailed always, living for God's will all his life.
 Let us make the Kingdom of Heaven with our True Parent!

BIRTHDAY TRUE PARENTS

1980, 2, 21















The Unification Church
Salutes
60th Birthday
of
Our Founder
Rev. Sun Myung Moon

60회 生辰을 계기로 살펴본

文鮮明 선생

그 사람·理念·行蹟





人間 文鮮明선생

文鮮明先生은 1920년 1월 6일 평안북도 정주군 덕연면 상사리에서 출생, 幼年時節을 전통적인 유교의 분위기속에서 자랐고 10세때부터 전가족이 기독교에 귀의했다.

16세 되던해 4월17일 하늘의 십리역사에 전적으로 헌신할것을 예수님으로부터 계시받고 하나님과 인간과 역사에대한 궁극문제를 밝히는 「원리」를 구명하기에 전심전력을 다하던끝에 1945년 제2차세계대전 종료시까지 원리구명을 끝내고 世上에 선포하기 시작했다.

그후 1954년 5월 1일 세계기독교통일신명협회를 창립하고 70년대 부터는 직접 세계선교의 진두에 서서 활동하고있다.

人間 文鮮明先生 그는 어떤사람인가. 그는 무슨 매력올 가졌길래 1백여나라의 청년들이 그에게 열광하는가? 그가 어떤사람이길래 그를 반대하는 것을 生業으로 하는 사람이 생겨났는가?

좋은 나쁜든 그는 세계적인 관심을 끌고있다. 세계의 신문들은 그의 身辺의시시콜콜한 얘기까지 다루어 보도하고 그를 칭찬하기위해 혹은 그를 비난하기위해 紙面을 아끼지않는다. 이것이 그의 不可思議다.

언제나 온화하면서 剛氣가 넘쳐

그를 21년간 따라다닌 한 제자는 너무 높아 다 우러를 수 없고 너무 깊어 미처에아릴수 없다고 했고, 아들때문에 그를 미워하는 한 미국인은 내아들이 무엇때문에 부모의 뜻을 거역하고 그를따르는지 알수 없으나 하여간 그는 「난 사람」이라고 말했다. 그의 모습을 그린간의 전부를 정확하게 描寫하기는 어려운 일이다. 어설프게 그를 소개해 놓으면 그의 참모습을 이해하는데 오히려 방해가 되기때문이다.

그러므로 여기서는 다만 그와 가까이 있었던 사람들의 입을 빌어 그의 외모 그의 성격 그의 습관 그의 언행 등을 소개함으로써 선생을 이해하는데 도움을 주고자 하는것 뿐이다.

그는 외모부터가 출중하다. 우선 기골이 장대하고 얼굴모습이 크면서 빈틈이 없다. 시인 柳光烈씨는 그의 외모를 이렇게 표현하고 있다. 『완하게 퍼진 이마와 적은눈, 그위에 눈썹이 뻗어 내린 콧마루가 특징이나 전체貌相이 한가지로 확실한 윤곽을 그리면서 大調化를 이루고 있다. 팔의 크기에 비해 손은 굵고 작은 편이며 다리의 크기에 비해 싸임새 있는 발을 갖고 있으나 날쌔고 힘이 세다. 표정은 언제나 온화하면서 놀라운 剛氣가 있고 넘치는 자신이 있다.』

장중한 鐵聲으로 천만인의 심령을 쫓개

대중집회를 통해본 그의 모습은 동작이 크고 柔軟하다. 그러면서 주위를 압도하는 위엄이 있고 장중한 鐵聲으로천만인의 심령을 쫓개다.

그의 표정은 천가지 만가지다. 그런데 그는 도무지 카메라를 癡藏할 줄 모른다. 그래서 그를 따라다니는 카메라 맨은 애를 먹는다. 그를 비난하는 기사에 그의 묘한 표정의 사진이 잘 게재되는 것은 바로 이 때문이다.

그에게는 超人的인것이 몇가지 있다. 그중의 하나는 잠을 이기는 것이다. 그는 하루에 세시간 이상 자는 법이 없다. 새벽 2~3시에 잠자리에 들어 5시에 기상하는것이 通常의이나 잠간 눈을 붙였다가 다시 일을 시작하는 일이 비일비재하다. 그의 수면에 관한 일화가 하나 있다. 50년대말 어느날 밤을 꼬박 새워 간부들과 얘기를 하고 낮에는 계속 찾아오는 교인들을 대하느라 정신없이 지내다가 저녁에배를 위해 잠간 눈을 붙이는데 같이 있었던 당시 한국일보 문화부 기자 張泳暢씨에 의하면 『눈을 감자마자 코를 끌더니 불과 30분만에 깨어나는데 마치 표범같더라』는 것이다.

記憶力과 통찰력은 무서울 정도

선생은 또 기억력이 비상하다. 한번에 좌해서 얘기한 사람은 언제 어디서 만나도 정확하게 기억해 낸다. 기억력과 함께 사람에 대한 통찰력은 무서울 정도다. 그가 수천왕의 약혼을 직접 주재하고 合同結婚을 관장하는것도 뛰어난 기억력과 예리한 통찰력에의해서다.

온갖 謀陷과 박해에도 한마디 변명없이 참아

또하나 그의 초인성은 무척같은 것같다. 30년동안 혼자 조용히 쉬어본 일이 없는 그가 한번도 주위사람들에게 피곤하다거나 맥물린 표정을 지어보인일이 없다는 것이 한결같은 중언이다. 아마 信念 때문이겠지만 좌우간 그의 全身을보노라면 힘으로 뭉쳐진 사람같다.

그의 성격은 불같이 급하다. 생각이미치면 곧바로 행동으로 옮겨진다. 그리고 한시도 安住하는것을 싫어한다. 때문에주위사람들이 죽을지경이다.

그러나 하면 무섭게 참아내는 일면이 있다. 50년대와 60년대에 그에게 온갖 모함과 박해가 加해졌을때 한마디의 저항이나 변명도 없이 꺾꽂 참아낸 사람이 다.

생각이 큰분, 일을 놓고는 치밀하고 섬세

그는 고집이 세다. 한번 먹은 밥은 하늘이 두 조각이 나도 바꾸질 않는다. 그가 만일 종교지도자가 되지않고 다른분야로 나갔더라면 어떤 큰일을 해냈을 것이라고도들 말한다.

그는 생각이 크다. 언제나 우주적인次元에서 생각하고 말한다. 그러니까하면 일을 놓고는 바늘끝을 헤아려볼 정도로 치밀하고 섬세하다.

그는 인정이 많다. 그가 휴식중에서 자취를 할때부터 그를 잘안다는 한 할머니는 『집에 손님이오면 뭇가를 대접하고싶어 어쩔줄을 몰랐다』고 그의 청년시절을 회고한다.

그에게는 밧가지 밧이 있다. 그의 밧은 무엇보다도 餘裕다.

75년 그가 미국 국회에 초청되어 강연을 한일이 있는데 세계를 眼下에 두고본다는 미국의 국회의원을 앞에서 15분에 이나라 신문들이 나를두고청년들을 세워시키는사람이라고 내 사진을 표지에 크게 싣고 있습니다. 돈안들이고 선인올해 주어 감사합니다』라고 여유있는 조크를 하는바람에 잔뜩 신경을 곤두세우고 긴장했던 그들을 웃게한일이있다. 또미국의 「메디슨·스퀘어·가든」 대집회때 그의 연설이 시작되자마자 반퍼와 한사람이 故意로 소란을피워 청중들의 시선이 그곳으로 끌리고 신사적인 미국경찰들이 그를 끌어내는데 시간이 걸리다 보니까 장래가 어수선했었다. 이때 그는 『여러분 내가 노래를 하나 부르겠습니다』 하더니 「산에는 꽃이피네 꽃이피네」를 구성지게 불러 그 여유와 밧에 청중이 感服한 얘기가있다.

그의 밧은 또 소탈한데 있다. 그는 미국에서 「맥도날드」라고 하는 햄버거집을 자주 들린다. 그곳은 어린이들이나 서민들이 들어가서 점심올하는 간이식당과



◇文鮮明선생 내외분의 밝은 미소.



◇新禧중인 文선생



◇文선생 내외분과 사랑스런 자녀들(右)

비제로 1\$미만이 든다. 그를 수정하고 미국 50개주를 순방한 일이 있는 차츰 그는 가장 어려웠던 일이 거리에 차를 세우고 「슈퍼마켓」에 들어가 오이김치 한봉과 고기냉장고로 만든 「소세지」 한봉지를 사와서 차 안에서 식사를 때우는 일이었다고 말한다.

그는 허름한 作業服을 입고도 미국전역을 巡訪하는 일이 많으며 그의 시계는 아들이 생일선물로 사준 40\$짜리고 주우는 바겐세일하는 곳에서 12\$짜리를 사신고 다니기도 한다.

그는 틈만 있으면 깊은 자색에 잠긴다. 그가 뭔가를 골뎠하게 생각하고 있을 때는 하늘에서 벼락이 떨어져도 끔찍도 앓을것같은 그런 모습이다.

모든분야에 該博한 知識과 실천력 가져

신경을 이해하는데 도움이 되기 위하여 그는 그의 지도력을 언급하지 않을 수 없다. 그의 지도력은 어디서 나오는가, 그를 따르는 사람들은 신념있거라고 믿고 그를 비난하는 사람들은 「세뇌의 마술」이라고 꼬집는다.

그는 뜨거운 사람이다. 그에 대한 肯定的인 先入見을 가진 사람도 일단 그를 대하기만 하면 감동하지 않을수 없는 뜨거운 그 무엇이 그에게 있다. 그것은 불타는 使命感때문이다. 하나님의 사명으로 온 인류를 구원해야 한다는 使命感이 그를 항상 뜨겁게 한다. 이것이 그의 지도력일수도 있다.

그의 지도력은 卓越한 才能에서 오는 지도 모른다. 그는 모든 분야에 무분종달이다. 종교지도자로서는 드물게 정치, 경제, 문화, 사회의 僻한 지식과 꿰뚫어 보는 慧眼을 가지고 있어 뭇사람이 그가 시키는 대로만 하면 된다는 것이다. 그는 거의 万能이다. 심지어 고기를 잡는 데서도 그의 솜씨는 보통이 아니다. 그가 보스턴 근해에서 잡지 낚는 79년에는 그곳에서 잡힌 지금까지의 것중 가장 큰 1천70파운드를 낚아올려 기록을 세웠다. 보스턴 近海는 세계적인 捕魚場이 모이는 곳인데 그가 이곳에서 참치낚시를 시작한후 그의 낚시 秘法이 중대한 나머지 다른 사람들은 쌍안경을가지고 관찰할 정도라고 한다.

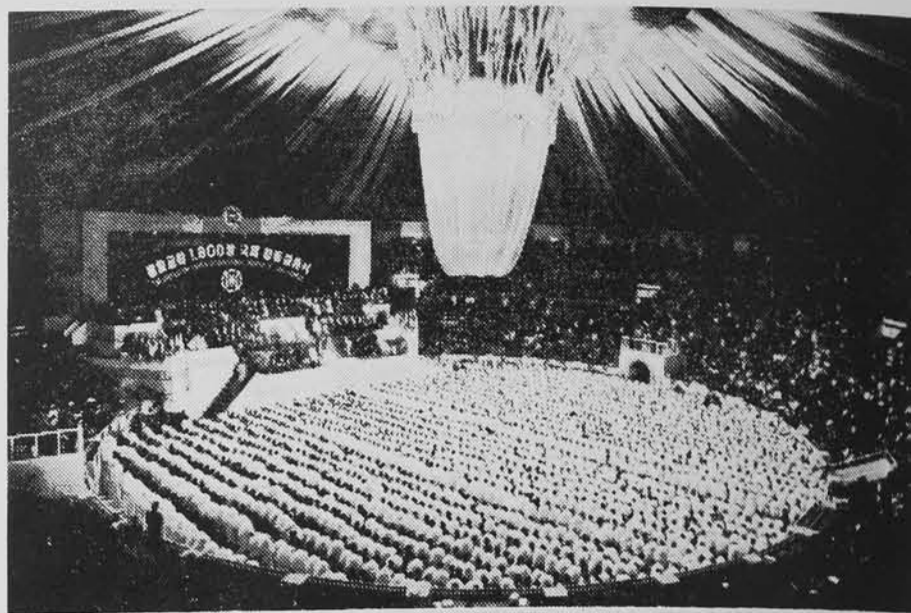
마주앉으면 포근하고 따듯 그 人間味에 용해

그를 가까이 접한 사람은 그의 人間味에 용해되지 않을수 없다고 말한다. 이것이 그의 지도력의 한 부분인지도 모른다. 누구나 그와 마주 앉으면 포근하고 따듯하다는 것이다. 그렇지만 그가 먼저 말을 꺼내주지 않으면 잡히 어려워서 무슨말을 해야 할지 不安부질해진다. 이것이 郭院煥씨의 말이다.

한국교회 초창기에는 가끔 靑년들과 한창 佈사장에 나가 씨름판을 벌리곤 했는데 지금도 그는 평결남이면 勸告를 벌리고 노소없이 함께 어울린다고한다.

그는 할머니의 신앙干渉談을 밤새워들 어주고 또 유년주일학경을 앞에 서면 금세 어린이의 친구가 된다. 이런것이 그의 지도력인지도 모른다. 그러나 이 모든것이 그를 잃수 있는 건부는 못된다. 아들은 그는 헤아리기 어려운사람이다.

文鮮明선생 그 理念



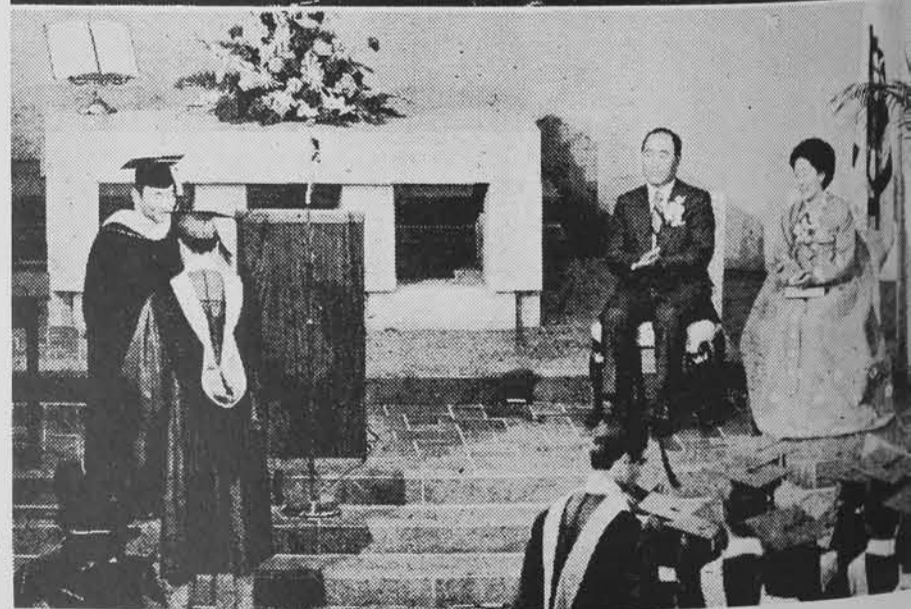
①



②



③



④

- ① 하나님을 중심한 한가족을 표방한 통일교회 합동결혼식 (75년 1천 8백쌍)
- ② 60개국이 참석, 반공보루를 굳힌 敎國世界大會 (75년)
- ③ 워싱턴 30만대종교집회 (76년)
- ④ 미국통일신학대학원의 졸업식에 참석한 文鮮明선생내외.



오늘날 세계의 수많은 사람에게 새로운 希望과 生命을 주고 동서양의 다수 학자들이 관심을 가지고 연구하기 시작한 文鮮明선생의 思想을 한마디로 줄여 표현한다면 「하나님主義」라고 말할 수 있다.

본래 하나님으로부터 지음받은 人間은 하나님을 中心하고 하나님 뜻과 하나되어 이상적인 家庭, 民族, 國家, 世界를 이루게 되었다.

그런데 人間은 어떻게 되었으며 인류가 당면하고 있는 여러가지 어려운 문제는 무엇에서 연유하고 있는가? 오늘날 인류의 모든 난문제는 인간이 創造主이신 하나님으로부터 이탈되어 하나님을 부인하거나 불신하게 되고 하나님의 뜻을 모르게 된데 그 원인이 있다고 先生은 본다.

先生의 神觀, 宇宙觀, 人生觀, 歷史觀을 간단히 소개하면 다음과 같다.

神 觀

하나님은 唯一神으로서 心情과 사랑과 眞의 主体이시고 美, 眞, 善과 原理, 法則, 秩序를 통하여 나타나는 無限大의 인격적 존재로서 性相과 形相의 二性性相의 통일적 주체이시다.

또 하나님은 陽性과 陰性의 二性性相의 中和의 주체로서 永遠, 不變, 絕對의 근원자 되신 창조주 이시다.

宇 宙 觀

心情이란 마음가운데 있는 情의 바탕으로서 相對를 기쁘고 행복하게 함으로써 자신도 기쁘고 행복하고자 하는 情的作用의 원천을 말한다. 하나님은 이 心情으로 만민을 기쁨을 위한 善의 美를 필요로 하신게 되셨으며 이것이 하나님의 被造萬物을 창조하시게 된 동기가 되었다.

이와같이 하나님의 善과 기쁨의 대상으로 지음받은것이 宇宙다. 우주는 하나님에 의하여 창조되었으므로 하나님의 性相과 모습을 닮게 되었다.

하나님은 二性性相의 주체이시므로 하나님에 의하여 창조된 被造世界도 하나님의 二性性相을 닮은 대상세계가 되었고 이 대상세계는 주체인 초자연계, 즉 무형세계와 대상인 자연계, 즉 유형세계의 양 세계로 이루어지게 되었다.

우주는 주체와 대상의 두 요소로 된 개체로 구성되어 있으며 이렇게 구성된 개체와 개체 상호간에도 주체와 대상의 상관관계가 조화롭게 유지되고 있다. 그 결과로 모든 개체는 자체를 위하고자하는 개체목적과 타개체와의 상관관계속에서 전체를 위하고자하는 전체목적의 二重目的을 지니고 있는 联合体이기도하다.

人 間 觀

인간은 본래 하나님의 形像의인 실체 대상으로서 하나님의 자녀로 창조되었다. 하나님께서는 그의 子女인 인간에게 하나님의 창조성과 주관성 및 독립성을 상속하시기 위하여 인간책임분담을 주셨다.

인간이 지상에서 자신의 책임분담에 대해 완성하여 하나님을 완전히 닮은 존재가 되면 하나님의 심정과 사랑을 소유한 地上天國人이 되는 것이다.

인간은 육신과 獲人體의 二重構造로 되어 있는데 지상에서 육신을 쓰고 以上과같이 人格을 完成하면 속사람인 영인체도 완성하게 된다. 이렇게 완성한 인간이 有價한 地上生靈을 미치고 육신을 벗은후에 영인체가 무형실체세계로 가면 天上天國人이 되는 것이다.

완성한 인간은 이상적인 相對者를 만나 하나님의 祝福 가운데서 영원한 부부를 이루게 되어있다. 이 부부가 善한가정을 꾸미고 선한 자녀를 낳으면 그것이 곧 하나님의 理想家庭이 된다. 이러한 가정에서 인간은 하나님의 사랑의 분성의 사랑인 부모의 사랑과 부부의 사랑과 자녀의 사랑의 세가지 사랑을 곁고

루 체험하게 되며 참다운 기쁨과 행복을 누리게 된다.

이 理想가정은 天國의 기본단위이며 이러한 가정의 모여서 이상적 사회를 이루고 이것이 다시 확대되어서 이상적인 민족 국가 세계를 이룬다. 이렇게 하여 하나님의 창조이상이 이루어진 지상천국은 이루어지는 것이다. 지상에 천국이 이루어지면 靈界는 자동적으로 天上天國을 이루게 된다.

그런데 인간성조는 완성을 향하여 성장하여가는 미완성기간중에 사탄의 말에 꼬임을 당하여 하나님 말씀을 불신하고 책임을 다하지 못한채 墮落하게 되었다.

타락한 인간성조와 그의 후손은 하나님과 父子의 관계를 맺지 못하게 되어 하나님의 뜻과 사랑을 잃어버렸고 악한 사탄의 주관하에 들어가게 되었다.

이렇게 하나님의 뜻과 사랑을 잃어버린 타락인간이 하나님과 반대인 사탄을 중심하고 부부가 되어 가정을 꾸미고 최악의 자녀를 낳음으로써 최악의 가정을 이루게 되었고 이것이 확대되어서 최악이 가득한 사회·국가·세계를 이루게 된 것이다.

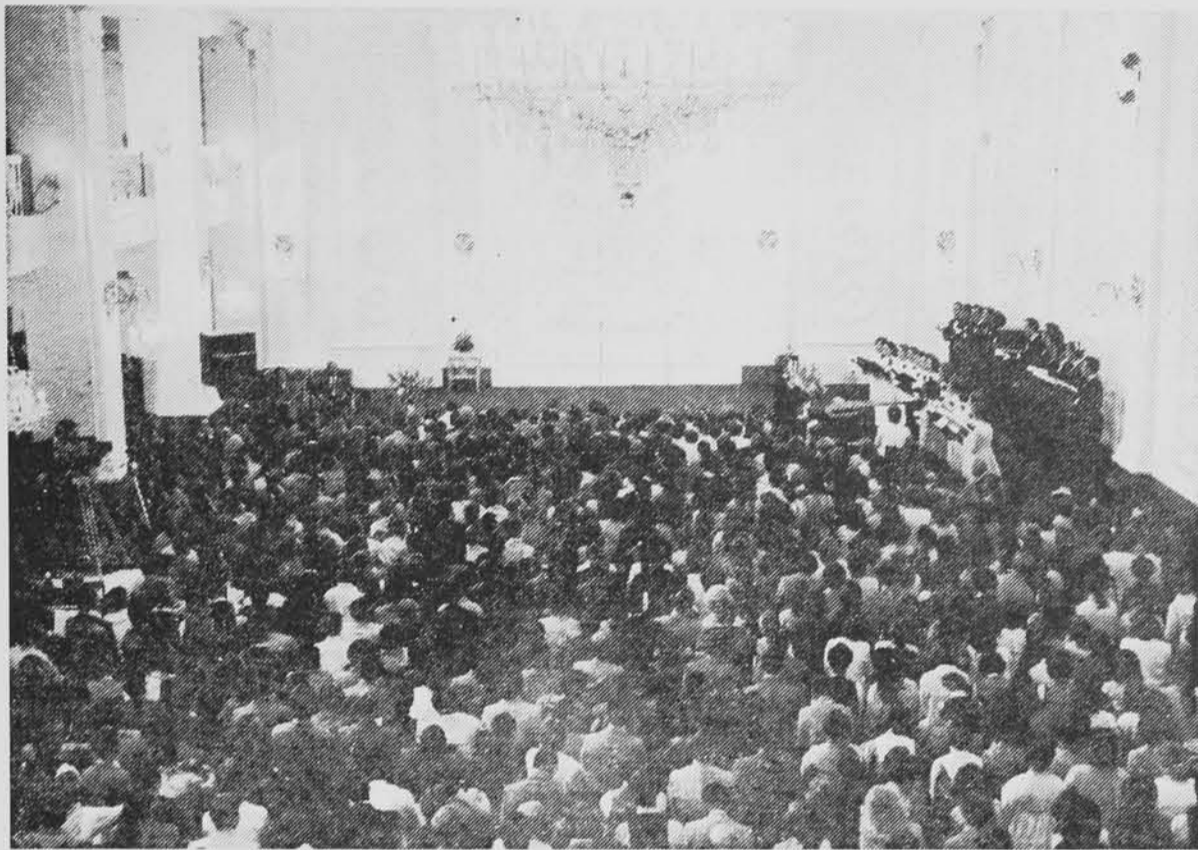
인간의 타락으로 말미암아 이루어지지 않는 하나님의 창조理想을 하나님과 하나님 메시아를 보내시어 타락인간을 본연의 인간으로 구원, 즉 복귀함으로써 이루어지시게 하시는데 이것이 하나님의 구원섭리의 역사이다.

메시아는 하나님의 말씀을 지키고 인간책임분담을 다하여 완전한 최초의 본연의 인간으로 오신 분기시며 타락인간 대신 모든 죄악에 대한 蕩滅條件을 세우시고 개인구원의 길과 가정·사회·국가·세계구원의 길을 여시어 모든 인간이 그길을 따라가게 함으로써 하나님의 창조이상이 이루어진 지상천국과 천상천국을 복귀하는 것이다.

歷 史 觀

이 땅에서 인간성조가 완성하여 하나님의 창조목적을 이루었더라면 이들은 하나님을 닮은 선한 개인이 되었을 것이고 그들이 하나님의 축복에 의하여 부부를 이루어 善한 자녀를 낳았더라면 하나님의 이상적인 가정 국가 세계가 탄생되어 역사는 善으로 출발했을 것이다. 그러나 인간성조의 타락으로 인하여 인류역사는 하나님의 뜻과 반대되는 죄악

간소한 華甲기념식장 · 文鮮明 先生 화갑기념식이 세계 1백27개국 대표가 고루 참석한 가운데 미국 뉴욕 세계 본부 그랜드 볼룸에서 개최됐다.



○華甲기념식장에서의 文鮮明先生 내외분

으로부터 출발하게 되었다.

하나님은 한낱 계획하신 뜻은 반드시 이루시는 절대자이시기 때문에 인간성조의 타락으로 말미암아 죄악세계가 되었고 지만 역사를 통하여 인간에게 다시 하나님의 뜻을 알리시고 先知者와 메시아를 통하여 타락인간을 구원하시어 본연의 인간으로 복귀하시므로 창조본연의 세계 즉 善과 세계를 다시 이 땅위에 이루신다.

그러므로 인류역사는 하나님의 구원섭리를 위한 역사요, 하나님의 救濟斷罪역사는 곧 복귀섭리역사이며 타락인간을 다시 빛으시어 창조본연의 인간으로 만드시는 재창조 섭리역사다.

먼저출발한 죄악세계를 다시본연의선한 세계로 돌이키는 것이 하나님의 뜻이므로 죄악 역사를 善의권과 眞의 권으로 갈라세워 보다 악한권을 선한권에게 굴복시키는 善惡의 투쟁역사는 불가피한 것이다. 인간이 책임분담을 다하지 못하여 죄악역사가 생겼으므로 善의세계 복귀에는 인간이 책임분담을 해야만 한다.

이리하여 역사가 흐름에 따라 선악분 투쟁역사는 개인차원에서 가정차원으로 다시 종족 민족 국가 세계규모로 확대되어 간다.

세계가 善권과 眞권 兩大世界로 분립돼서 투쟁하는때가 오면 그때가 末世이고 예수님은 그때에 재림하시어 眞의 世界主權을 열하시고 하나님의 뜻과 말씀과 사랑을 중심한 善으로 하나의 세계를 이루실 것이다.

이것이 이루어지기 위해서는 타락인간이 하나님의 말씀을 통하여 하나님의 뜻을 깨닫고 인간책임분담을 다하여 선권에 결속하여 정성과 노력을 집중하지 않으면 안된다. 이렇게하여 이루어진 창조이상세계가 바로 성서에서 말한 새하늘과 새땅이다.

이상에서 간단히 하나님의 뜻을 중심으로 소개한 선생의 기본사상을 소개했다. 이 사상을 바탕으로 하여 敎育 社會 文化 藝術 政治 經濟 등에 관한 하나님의 觀과 현세의 여러문제를 해결할 방안이 나오는데이다.



文鮮明선생 그 行蹟

대개 한사람이 남긴 일생동안의業績은 한가지 분야에 한정되고 그것은 卓越한 능력보다는 뜨거운 집념의 소산인것이 많다. 그래서 역사에 크게 공헌한 사람들은 불굴의 執念을 가진 사람들 이었다. 文鮮明선생 역시 보통사람은 생각할 수도 없는 초인적인 집념을 가진 사람으로 상식적인 머리로는 도무지 측량할 수 없는 일들을 벌이고 있고 또 실제로 놀라운 성과를 거두고 있다.

25년만에 세계적인 종교로

文鮮明선생의 생애에서 가장 중요한것은 선교활동이다. 그는 1954년 5월 1일에 세계기독교통일신령협회(통일교회)를 창립한 이래 1959년에일본에 61년에미국에 선교사를 파송했고 지금은 세계 1백27개 국가에서 선교활동을 하고있다. 이같은 그의 선교업적은 종교사상 그윽음을 찾아볼수 없는 가장짧은기간에 세계적인 종교로 성장시킨 예가 된다. 뿐만 아니라 종교사상 創始者 당대에 그 뜻을 정착시킨 역사가 없었음을 생각할 때 경이적인 사건이 아닐수 없다.

그의 선교활동의 열매는 合同結婚으로 나타난다. 그는 하나님을 중심한 새 역사창조와 5색인종을 한 가족으로 만들어 나가는 심리적 뜻에 의해 지금까지 3천 2백89쌍의 합동결혼식을 주례했다.

합동결혼은 한국에서 36,72,124,430,777·1천8백가정에 그 자녀만도 1만여명에 이르고 있으며 외국에 일본, 미국, 유럽각국에 많은 가정이 있다. 그리고 81년에는 미국 「메디슨·스퀘어·가든」에서 1만명이상의 국제합동결혼을 주례할 예정으로 이미 수천쌍의 약혼을 했다.

국제共産党的의 銳鋒꺼어

그는 1968년 1월 국제송공연합을 창설했다. 60년대말 국제정세가 격동기에접어들자 공산주의를 이념적으로 克服할필요가 절실했던 것이다.

그는 송공연합의 조직을 통해 공산주의자들의 위장평화 공세를 미리 경고했고 전국 자연부락단위의 향토예비군, 민방위대, 학생, 공무원, 교육자에 이르기까지 연인원 2천5백여만명에게 공산주의의 이론적 모순과 그 대안을 제시하여 60년대말까지 감정적 반공의 자세를 이념적 송공의 자세로 전환시켰다.

특히 일본에서의 송공연합 활동은 朝鮮總聯을 앞세운 북파의 남한침투의 공작을 분쇄하는데 결정적 역할을했다. 「테러」와 「린치」가 예사로 자행되는 조총련과의 대결에서 일본 송공연합은 북파간첩 양성기관이나 다름없는 조선대학교인가 최소운동을 맹렬하게 전개했으며 세계반공대회(WACL)를 대대적으로 열었고 북송 일본인처 자유항래운동을 꾀고 조총련 재일동포 모국방문에도 중대한 역할을 했다.

뿐만아니라 미국 캐나다를 비롯 세계 36개국에 송공연합을 결성하여 국제공산당 활동에 쐐기를 박기도 했다.

문선명선생은 인간의 지식이 인간을 파괴하고 인류의 과학이 인류의 과업을 초월 위험을 안고있는 20세기의 위기극복을 위해 72년부터 國際科學統一會議을 주설했다. 이는 현대의 누구도 엄두를낼수 없는 일이었다.

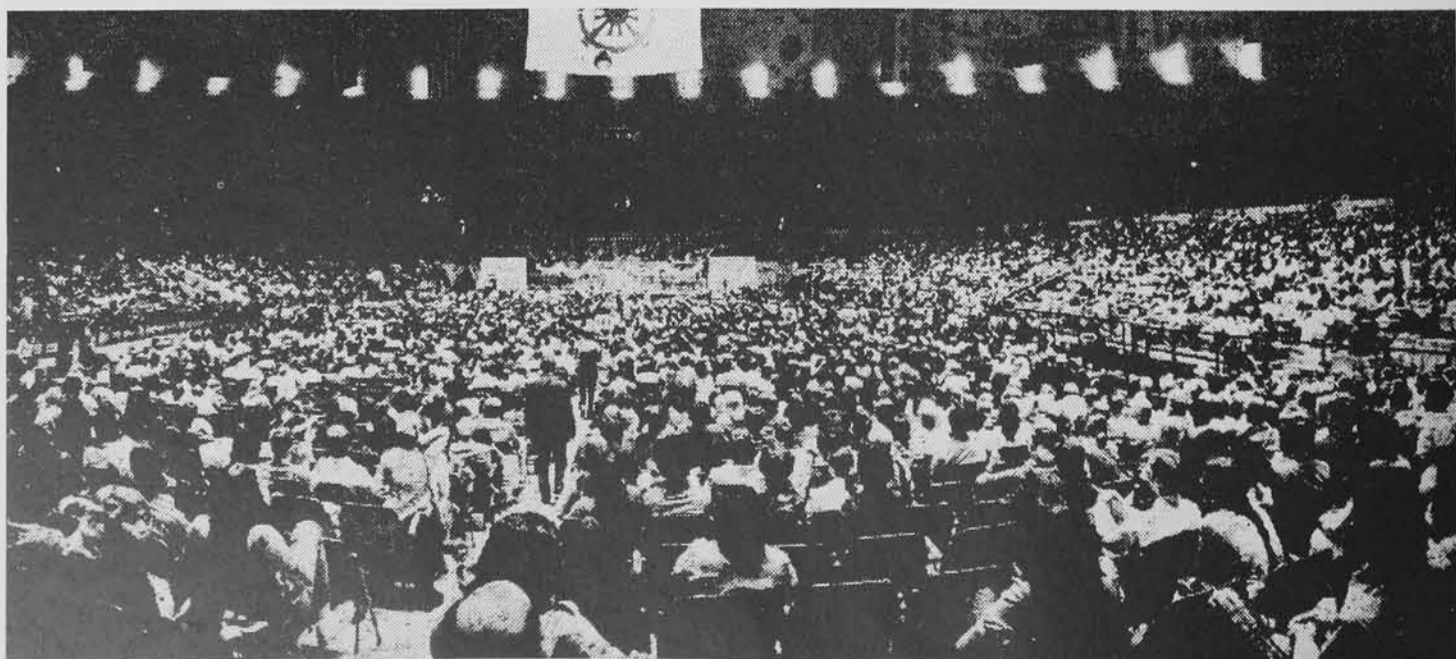
그만큼 어려운 일이지만 인류적 차원에서 꼭 필요한 일이었으므로 그는 주저없이 이일을 시작했고 해마다 다수의 노벨상 수상자를 비롯 세계 석학들의폭넓은 호응을 얻고 있다.

첫 회의(뉴욕) 때 50명이 참석, 과학의 도덕적 방향을 주제로 논의한후 2차(東京)에는 70명이 참석 「현대과학의 도덕적 가치」를 주제로 토의했고 79년 11월의 제 8차회의(로스앤젤리스)에는 57개국의석학 4백59명이 모여 오늘의 과학이 어떻게 하면 인류평화에 기여하고 행복을 가져다 줄 수 있겠는가하는 문제를 진지하게 논의했다.

주和學세워 방향성 제시

과학자회의를 통해 현대과학의 도덕적 가치를 모색한 문선생은 73년에는 서울에다 세계평화교수협의회를 창설했다.

인류복지를 실현하고 새문화를 창달하고 평화이념을 확립하기 위해 세웠다. 이 협의회는 현재 전국60개 대학의 4백64명의 교수가 회원으로 가입해있으며 추진사업은 ①평화문제에 관한 학술연구와 자료교환 ②새교육이념의 확립과 제도적인 방안모색 ③사회복지 구현과 도의양을 위한 연구 ④세계교육문화단체와의 교류 ⑤연구비 지급과 시상 ⑥국제학술회의및 세미나 개최 ⑦학술지및 평화에 관한 서적출판등이며 일본과 미국, 독일, 폴란드등 선진각국에도 같은 취지의 협의회를 발족했다.



宗教集會를 인도 74년 9월 18일 메디슨 스퀘어 가든에서 열린 대전도집회. 이집회에 2만 5천명이 참석, 청중들로 초만권을 이뤘다.

그는 또 1966년에 「전국대학원리연구회」를 창립했다. 원리연구회는 統一原理를 기본이념으로 人文·社會·자연과학 및 예술등의 종합적인 원리를 포괄적으로 연구함으로써 참된 생의 가치관을 발견하고 대학생 본연의 자질을 확립함과 동시에 새로운 文化世界 창건에 이바지할 것을 목적으로 창립되었다.

원리연구회는 한국 뿐 아니라 統一敎會가 선교활동을 하고있는 모든 나라에서 조직되어있으며 특히 일본의 5천여 회원, 영국, 독일, 폴란드등 구라파에서도 각각 5백~1천여 회원이 활동하고있다.

心情운동, 사랑운동, 眞理운동으로 요약되는 이들의 활동은 각국에서 바람직한 대학생활을 제시하고 있으며 금년(80년) 6월에는 일본 동경에서 아시아원리연구회대회를 가질 예정이며 내년에는(81년) 세계원리연구회대회(장소미정)를 개최할 예정이다.

藝術韓國을 세계에 심고

문선생이 창설한 「리틀·엔젤스」는 세계적으로 가장 많은 찬사를 받은 예술단체로 어린이의 꽃이며 평화의 천사들이다. 1963년 7월 26일 「선화어린이무용단」으로 창설되어 세계 40개국 (연순방 72개국)에서 1천 6백회의 공연을 가졌고 텔레비전출연만도 2백회를 가지면서 각국의 「매스컴」들이 「리틀·엔젤스」라는 이름을 붙여 주었다.

문선생의 창설정신인 愛天·愛人·愛國의 정신을 전봉으로 하는 이 귀여운 천사들은 또 「마음이 고와야 춤이 곱다, 마음이 고와야 노래가 곱다, 마음이 고와야 얼굴도 곱다」는 가르침을 가슴에 새기고 혼신을 다해 공연한다.

동양유일의 세계적인 예술단체로서 1971년 영국여왕의 어전공연에 초대되었는가 하면 각국의 국가원수를 접견한것만도 40여회나 된다. 이들은 세계 수억의 사람들을 감동시켰고 그들의 가슴에 한국의 얼굴을 심어 평실공히 자랑스러운 한국의 얼굴이 되었다.

이밖에도 文선생이 창설한 예술단체로는 한성무용단, 새소망합창단 (NEW HOPE SINGERS INTERNATIONAL), 70인조의 고우 월드브라스밴드 (GO WORLD BRASS BAND), 뉴욕 심포니오케스트라 (NEW YORK CITY SYMPHONY ORCHESTRA)를 인수, 선버스트 (SUN BURST) 경음악단 등이 있다.

국제적명문大學設立추진

그는 교육에도 남다른 포부가 있다. 이미 「리틀·엔젤스」를 발판으로 仙和예술중·고등학교를 설립했으며 교육은 어릴적부터라는 뜻에 따라 명문 泉福국민학교를 인수했고 경기도 이천에다 세계

적인 규모의 대학설립을 추진하고 있다.

이 대학은 대한민국은 물론 인류에 기여하는 세계성을 띤 대학으로 3천명대 지 5천명의 외국인 학생들을 수용하고 세계적학들로 교수진을 구성할 예정이다 이미 국제과학자총일회의에 참석한 노벨상 수상자및 유명교수들을 기쁘고문으로 위촉했다. 문선생은 이 대학에다 10년동안 1천5백억원을 투자할 계획이며 제 1캠퍼스 부지로 경기도 利川에 1백20만평, 제 2캠퍼스 부지로 경기도 淸平에 1백만평을 확보하고 있다.

목회자 양성을 위한 신학대학도 한국과 미국에 설립 했으며 특히 미국의 통일신학대학원은 권위있는 교수진의 장의 로개교 (75년) 5년만에 명문대학원으로 정평을 받고 있다. 미국의 통일신학대학원 출신학생 34명은 미국 하버드대학과 에일대학등을 비롯 유명대학교에서 박사과정을 받고 있다.

週刊·日刊 통신사 세워

문선생은 71년 7월 4일자로 범종교지 「주간종교」를 한국에서 창간했다. 이는 세계적으로 단 하나밖에 없는 범종교지로서 이 신문을 창간한것은 유교, 불교, 가톨릭, 개신교, 민족종교가 저마다 뿌리를 내린 가운데 상호 배타성을 띠고 있어 이에 제종교간의 대화를 통한 이해와 대화중도 조성을 위해서였다. 문선생의 이같은 취지는 한국의 「宗敎人 協議會」와 「總敎派基督敎協會」에 대한 물심양면의 지원에서 더욱 잘 나타난다.

그는 또 일본에 있어서 모든 매스컴이 가장 권위보도로 대중의 인기에 영합하고 있는 현실을 개탄하던 끝에 75년 1월 1일자로 연탄종로개역, 송공제회 확립, 사실보도를 社是로하는 「世界日報」를 창간했다. 또 미국에서도 이상세계 건설, 승공이념확립, 민주주의사상 율호, 청소년 선도를 편집방향으로 일간 「뉴스월드」 (NEWS WORLD)와 서반아어일간신문 「노티세아스 델 문도」를 발행하고 있고 「FPI」통신사 이밖에 일본에서 週刊 「思想新聞」, 영국에서 週刊 「뉴 투모로우」 (NEWTOMORROW), 독일에서 「새소망」등 각국에서 다수의 週刊 및 月刊을 發行하고 있다.

세계적인 救護財團 설립

그는 사회봉사도 세계적인 규모로 벌이고있다. 미국에 국제구호재단 (WRF)을 창설한 것을 위시해 영국, 캐나다, 일본, 폴란드, 독일 7개국에 同재단의 지부를 두고 식량, 의약품, 의료품 등을 많은 적개발국가에 보내고 있다.

이 구호재단은 79년 여름 태풍으로 큰 피해를 입은 도미니카공화국에 식량을 보냈으며 또 현지에 봉사자들을 직접 파송, 上·下水道 복구작업을 돕기도 했다.

다.

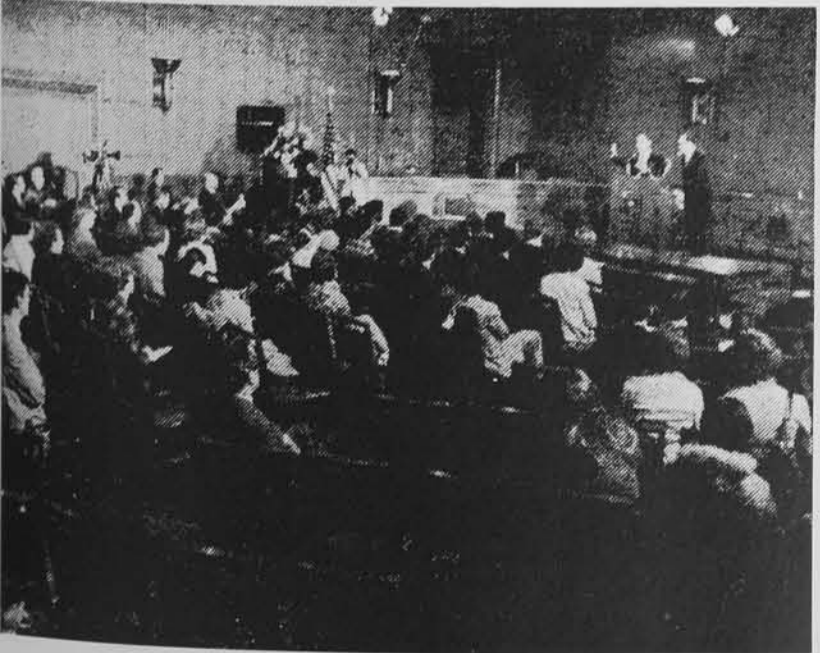
이밖에 캄보디아·월남난민을 돕기위해 동 재단의 의료봉사단을 파송했고 양팔라 내전으로 고통하는 피난민들을 이태리의 구호재단에서 의류와 식료품을 보내주기도 했다. 국제구호재단이 79년 한해동안 각국에 원조한 액수는 360만달러 (21억원)이 된다.

이렇듯 선교·문화·학술·언론·교육·봉사등 각분야의 사업을 전개하기 위해 문선생은 기업을 육성했다.

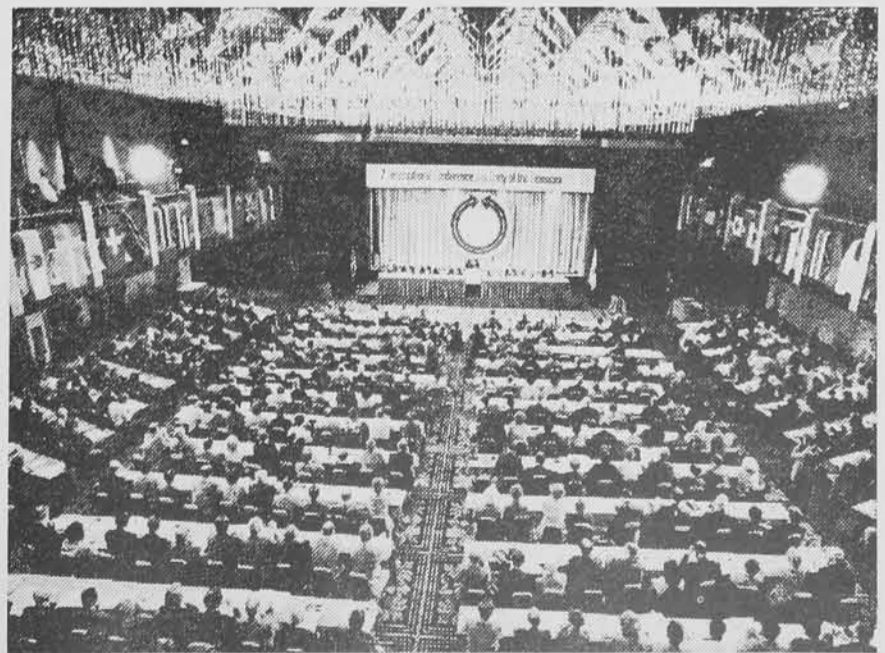
그는 기계산업·제약·화학·석재·조선·수산·운수·무역·건설·출판등의 사업을 전개하고 모든 사업은 기존의 교회조직을 활용, 국제적으로 펼쳐 나가고 있다.]



세계 선교본부 세계선교본부로 쓰고있는 뉴요커빌딩은 2천 2백 개의 건물로된 43층으로 78년에 매입했다.

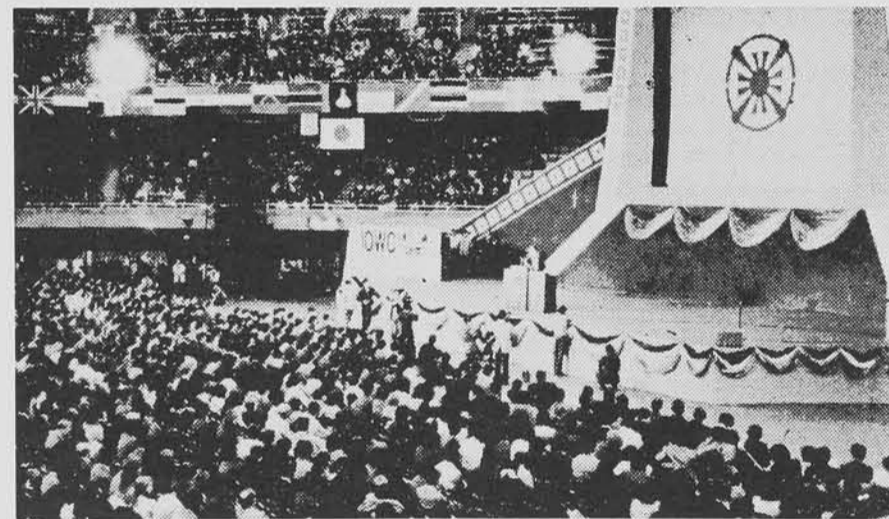


美國會에서 강연 美國히로부터 초청받아 「하나님의 섭리와 美國」이란 제목으로 강연을 했다.



國際科學者 회의 文선생은 9차례 걸쳐 과학자회의를 주재, 과학의 방향성을 제시 했다.

카메라로 잡은 文鮮明선생 活動



㉔각계정명인사 6백70명이참석한 희망의날 한국 만찬회. ㉕양키스타디움 집회.
 ㉖일본 무도관에서 개최된 희망의날 대집회.



㉗文선생은 65년세계순방 길에 올라 아이젠하워 및 대통령과 면담을가졌다. ㉘74년에는 닉슨美대통령 과도 요담을했다. ㉙보스톤근해에서 1천70 파운드의 참치를 낚아올려 기록을 세우기도.



◇벨베디아 국제수련소정원에서 수련생들에게 설교하는 文鮮明 선생.

내가 本文鮮明선생

높은 사명의식 갖고 살아가는 분



姜興秀 목사

<초교과협·회장>

나는 문선생과 한두번 면담한 일도 있고 강연도 한두번 들어보았다. 그러나 흥금을 털어놓고 토론하거나 의견을 교환해본 일은 없다. 그렇지만 그분이 목표로 하는 것은 하나님의 뜻대로 살고 하나님의 뜻을 이루려고 하는 것임을 안다. 『남을 위해 살라』는 것이 그의 생활 「모토」이다. 『세계의 인류가 다 하나님의 자녀이니 인간은 서로 형제 자매이다』. 이처럼 세계를 한 하나님의 대가족권으로 형성하려는 것이 그의 선언이요 주장인 줄 안다. 세계일가(一家), 사해동포(四海同胞)라는 말은 많은 사람들이 항상 쓰는 말이지만 실제로 이러한 사회를 건설하거나 실현시키거나 행동을 전개한 자는 없다.

전세계 1백20여개 국가 대도시에서 점점이 뿌리박고 있는 통일교회의 본부에는 어디에 가든지 한국인 일본인 미국인 그 나라 사람과 흑인들까지 합하여 한가족같이 집단생활을 하면서 선교활동을 벌이는 사실을 볼때 이는 20세기에 나타난 새혁명이요 사회개조작업에 틀림이 없다.

이같이 새세계건설의 큰 일을 전개하는 그 강한 신념과 의지력은 인위적인 호기심에서 올수 없는 일이다. 높은 사명의식이 없이는 될수 없는 일이다. 그분은 좌담석상에서 교회의 일치와 연합을 강조하며 필요하면 통일교회의 간판을 떼겠다고 말해왔다.

한번은 『오늘날은 빛갈로 사람을 차별하는 세상이 되었는데 나는 인류의 피부색을 조화시켜 하나되게 해보겠다』고 농담조로 하는 말을 들었다. 그후 들리는 소식에 의하면 많은 여성이 모인 석상에서 흑인에게 시집갈 의향을 가진 사람이 있으면 손을 들라하니 하버드·에일대학동의 아름다운 여대생 백인들이 손을 다루어서 손을 드는것을 보고 좌중이 크게 놀랐다 한다. 이렇게 되면 빛갈도 사상도 일치될때가 올 것이다.

나는 신앙상의 편해사나 신학적인 의견의 상위점이 있을수 있겠지만 이 운동이 10년후나 20년후에 인류에게 미칠 영향을 큰 관심과 호기심으로 전망하고 있다.

세계평화통일 운동의 先驅者



金吞虚 스님

<스님·月精寺조실>

세계는 위기 속에 처해있다. 많은 위기가 있지만 사상의 위기는 가장 큰 위

기이다.

다윈의 진화론을 밑바탕으로해서 자본주의가 생겨났고, 칼 맑스의 사회주의이론에 의해서 공산주의가 생겨났다. 최근 세에 접어들면서 이 두 주의는 자체의 부조리를 느끼고 수정을 가하기 시작했다.

극심한 모순앞에 방학된 것이다. 분명하게 말할수 있는 것은 자체의 모순을 자체의것만으로 제거할수 없고, 양대주의가 안고있는 최대의 위기인 모순점을 해소시킬수 있는것은 동양사상뿐이다.

자본주의의 모순인 사회부조리와 공산주의의 모순인 인권박탈의 부조리는 정신과 물질의 합일을 가르치는 동양사상에 의해서만이 제거된다는 뜻이다.

주역의 원리로 보면 수생어화고(水生於火故)로 천하(天下)에 무(無)상극지리(相克之理)라는 말과같이 세계는 동양사상을 통한 세계 통일(의)의 시대로 접어들었다.

그리고 황색인이 세계를 지배하게 되는 시대로 올라가고 있다. 여기에 덧붙여 비약적인 내용어필되는지 모르지만 한국인 가운데서 미래의 사상과 정신풀을 이끌고갈 지도자가 나타날 것이다. 사상적으로 위기에 직면해있는 세계의 활로(活路)와 갈길을 밝혀줄수 있는 인물이 나타날다는 뜻이다. 그리하여 그의 사상과 활동으로 하여금 세계는 전쟁이 없는 평화의 세계가 이룩될 것이다.

나는 문선생을 인간적으로 접촉한 일이 없다.

다만 해외에서의 활동과 국내에서의 활동들을 통해서 세계통일의 운동을 벌이고 있음을 보고 들어왔을 뿐이다. 동양인, 그중 한국인으로서 동·서양을 막론하고 이념적 현실적으로 세계 통일운동을 벌이고 있는 사실을 보고 들어왔다.

역사발전의 면에서 볼때 미래의 역사는 한반도를 포함한 동양인이 주도하게 될터인데 한국인으로서 이 운동을 벌이고 있다는데 크게 공감하는 바이다.

어쨌거나 한국인으로서 세계를 하나의 세계로 만들려는 활동을 촉탁하는이가 그분을 빼놓고는 아직까지 없다고 볼때 정하다고 하지 않을수 없다. 특히 각종 교간의 반목과 대립관계를 중식시키고 화합운동을 벌이고 있는 사실로도 이시대의 선구자라고 하지 않을 수 없다.

상호존중의 倫理觀이 뚜렷한 분



文翔煥 회장

<한국종교인협의회>

人智가 미개하고 界限이 편협한 시대에는 이기적인 개인주의가 판을쳤다. 그러나 그시대에 있어서도 성현들은 局限을 초월하여 세계를 본위로하는 큰정신을 가지고 천하를 한집안으로 삼아 인류가 다같이 구제받는 大道德을 제창하고 나섰다.

그런데 어제와 오늘의 종교현실을보면 이러한 정신은 희미해지고 파벌과 파벌심으로 들끓어 그 어느때보다 살벌한 짐을 준다. 남의것을 이해하기보다는 천시하고 질시하며 배타하는 종교적 옹고집으로 가득차있는것 같다.

그러나 내가 본 문선생은 종교의 큰

눈을 가지친 분이다. 또 종교간의 공존속에 화해의 영역을 실제적으로 넓혀나가는 윤리관이 뚜렷한 분으로 보았다.

일찍부터 종교간의 이해증진과 교단간의 대화를 제창했고 교파간의 장벽을 넘어서 종교 본래적차원에서 서로 협조하고 화동하는 새바람을 불어 넣었다.

그러면서도 남의교단을 비판하거나 경시하는 경향은 전혀없고 서로가 서로를 복돋우고 아끼는 철저한 공존윤리를 가지신 분이였다.

또한 문선생은 그 어느 누구도 못따를 투철한 국가관을 가지고 계신다. 우리나라에서도 정신편지도자가 많았지만 세계속에 나가 신앙의조국, 종교의 조국이 한국이라고 외쳐본 종교지도자가 누가있었던가.

이 정신은 국가관이 철저하지 않으면 안되는것이고 조국을 아끼는 마음이 없으면 절대로 나올수 없는 것이다.

내가 알기로 문선생은 신앙으로의 조국을 영원히 세계인류들이 선포할수있는 나라로 만들고 우리한국을 종교의 조국으로 가꾸는 일을 실제적으로 펴고있다. 이분보다 앞선 실천적인 애국자가 또 어디에 있겠는가.

그분은 일찍부터 어린이무용단을 창단해서 민간 외교역차원에서 큰역할을 해왔다. 또 송공단체를 만들어 일본·미국 구라과동 세계각국에서 반공대열을 묶어 한국을 지지하는 수많은 외국산 한국인을 만들어 내기도 했다. 그러한 업적하나만이라도 우리민족사에 뚜렷한 한페이지를 남겨놓은 것이다.

폭넓은 活動으로 세계를 주름잡아



白 鉉 박사

<前 펜클럽 회장>

내가 문선생을 처음 만난것은 1976년 뉴욕에서였다. 문선생의 설립재단인 국제문화재단의 주최로 열리고있는 세계과학자회의에 초대받고 참석했던 때였다. 국제회의의 큰 스케일과 질의 높음에놀라고 이 국제회의의 인상을 통하여 나는 문선생의 인격과 사상의 영향력의크기에 접하였다.

5백여명이넘는 세계의 석학중 유고, 체코, 폴란드등의 동구라과쪽에서도 대표가 참석하고 있는 그 세계성에 대한 이야기도 되지만 세계적인 학계의 정상을 대표하는 노벨상수상의 대학자들이 10여 명이 참가하여 활발한 토론을 주도하고 있는 장판을 구경한 사실이다.

더 큰 흥미와 관심은 대주제가 「절대적 가치」라는 사실이다. 대주제는 해마다 열리는 국제회의의 간판이고 그때마다 여기에 소주제를 넣어서 회의의 거둬해가면서 그 깊이를 더해가는 것으로 되어 있었다.

이 주제는 말할것도없이 문선생의 제안이었고 사상성을 반영시키고 있는 것이다. 말하자면 크게는 20세기에 도전하고있는 대답하고 신선한 것이며, 문선생의 신념과 사상성을 심어놓은 것으로 느껴졌다.

이 주제는 단순히 문선생이 창교(創教)한 통일교회의 이름을 스스로 반영도 하고 있거니와 순 학문적인 뜻에서 큰 역사적인 비판적인 연구의 뜻이 뚜렷했기 때문이다. 20세기를 한편으로보면 아직 상대주의 시대이다.

이 사상은 이미 한계점에 다달아서, 학문의 파잉한 분화에서 전체성을 떠나서 혼란에 빠지고 있다면 이 주제야말로 20세기의 문명 문화를 총보완하고수습 통일하는 방향이 뚜렷한 것으로 보였던 것이다.

여기서 국제 과학자회의의 일레만 들었지만 실제로 문선생은 종교적인 의미에서만이 아니라 문화·예술등의 넓은활동에서 세계를 주름잡고 있다.



원고는 도착順

▶10면에서 계속
 람이 그렇지, 황인중이 백인종의 그릇
 된 사고를 지적하고 바로잡는다는 것은
 어려운 일이다. 그런데 문선생은 그러한
 일을 해낸 분이다. 한국의 반만년 역사
 이래 전무후무한 일이 아닐 수 없다.
 ! 동양인종 징기스칸이 무력으로 세계를
 호령한 이래 처음으로 문선생은 사랑의
 호령으로 세계를 이끌어 가고있다. 이제
 사상으로 세계를 이끌어 가고있다. 이제
 80년 이후의 세계는 문선생의 일기일종
 을 응시할 것이다. 국위선양의 제1인자
 이신 문선생에게 쾌재를 올린다.

세계적인 勝共戰線 을 구축한 분



李亨根 이사장
 <한국반공연맹>

현대사를 연구하는 역사가들은 거의에
 의외가 우리가 지금 살고있는 현대를가
 리켜서 문명부흥에서 시작된 근세가 중
 말을 고하고 새로운 또 하나의 시대로 들
 어가고 있는 전환기라고 말한다.
 그러나 이 전환기는 매우 어려운 시
 련국 진통을 안겨주고 있다.
 우리는 역사를 돌이켜볼때 로마제국의
 그 거대한 무력과 폭력주의가 기독교앞
 에 항복함으로써 인류가 그 번영을 누
 려왔음을 알 수 있다. 또한 현대의 무한
 한 번영과 발전의 가능성을 살리고 보
 다 평화로운 역사를 창조할수 있는 길
 은 오직 공산주의와 폭력주의를 극복하
 는데 있음을 알 수 있다. 「갈 마르크스」
 가 프롤레타리아 혁명을 제창한 것
 은 19세기의 중엽이었다.

이것이 1917년에 러시아에서 공산주의
 혁명을 가져왔으며 「레닌」과 「스타린」은
 마르크스의 폭력혁명이론을 현실적인 권
 력정체로 구현시켰다.

이리하여 오늘날 공산주의는 세계의
 도처에서 잠수도 쉬지않으면서 자유를
 추구하는 인류를 새로운 노예로 묶어놓
 고 무력과 폭력으로 세계평화를 위협하
 고 있는 것이다.

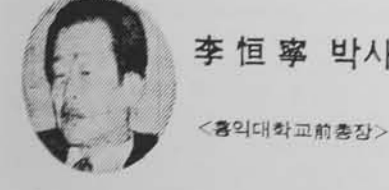
한편 오늘날 세계인류는 그들의 생존
 과 더불어 오랜세월에 걸쳐 쌓아올렸던
 문명정체를 송두리채 파괴하고도 남을
 가공할 핵무기 앞에서 불안한 나날을
 보내고있다.

바꾸어말하자면 양보없이 반악 세계제
 3차대전이 일어났다면 즉 공산주의를
 현대문명사회에서 완전히 이압(利庄) 시
 키지 못한다면 그때는 순식간에 모든
 인류와 문화가 멸망을 면치못하게 되는
 것이다.

그럼으로 우리는 항상 로마제국의 황
 포가 사랑과 평화주의의 기독교 정신에
 용해 굴복하였고 또한 기독교가 인류문
 명의 모체가 되어온 사실을 깊이 명심
 하여야 하겠으며 동시에 오늘날의 모든
 위협과 비인간적인 공산침략주의를 극복
 할수있는 궁극적인 힘도 결국은 평화주
 의와 생활정리에 있음을 통설히 깨달아
 야할 입장이다.

이러한 의미에서 그동안 이겨려의 승
 공정원은 물론 인류를 멸망으로 이끄는
 공산주의로부터 구원하기위한 문선생의 불
 열의 업적과 공헌을 높이 칭송하지 않
 을수 없다.

소탈하고 꾸밈없 는 庶民



李恒寧 박사
 <홍익대학교前총장>

내가 만난 문선생은 대단히 소탈하면
 서도 꾸밈이 없는 서인이었다. 나는 그

분을 여러번 만날 기회가 있었다. 만날
 때마다 세상 돌아가는 얘기, 한국국민의
 처지에관한 이야기등을 격의없이 털어놓
 아 진심감을 느끼게 하였다.

그분은 자기의 주장을 강력하게 내세
 우기보다는 상대방의 기쁜없는 이야기를
 듣기 좋아 하였다. 이야기가 무르익으면
 시간가는줄 몰랐으며 어느때인가는 하나
 의 문제를 가지고 세시간 혹은 네시간
 동안을 얘기하기도했다.

그분이 재정적으로 후원하고 있는 세
 계평화교수협의회에 대해서도 회원교수들
 이 자유스럽게 자주적으로 운영을 하면
 서 학자들의 연구에 어떠한 도움이 있
 기를 바랄뿐이지 결코 통일교회를 권장
 하는 일은 없었다.

교수협의회 회원중에는 유교신자도 있
 고, 불교신자도 있으며 기독교의 여러교
 파 신자도 있다. 그렇지만 한번도 신앙
 상의 부자유를 느껴본적이 없다. 그분은
 세계평화교수협의회는 결코 통일교회를 위
 한 단체가 아니고 어디까지나 교수들의
 자유스러운 단체임을 강조한다.

연세대학교는 기독교에서 세운 대학이
 지만 꼭 기독교신자의 대학이 아니요,
 동국대학교는 불교에서 세운 대학이지만
 불교신자만의 대학이 아니고, 성균관대학
 교는 유교에서 세운대학이지만 유교신자
 만의 대학이 아닌것 처럼 세계평화교수
 협의회도 재정상의 뒷받침을 누가하든지
 결코 그 재정부담자의 의도에 구애될 필
 요가 없다고 역설한다.

그분은 학자들을 존경하는데 있어 남
 다른 성의가 있다. 대부분의 종교지도자
 들은 학자를 경멸하는 풍도가 있다. 중
 교의 교리에 대해서 반드시 긍정적이기
 만은 아니기 때문이다.

그러나 그분은 그의 신앙체계를 어느
 학자에게든지 털어놓으며 비하를구한다.
 그분은 학문적인 뒷받침이 없는 신앙은
 허약하다는 것을 잘 알고 있기 때문에
 언제든지 학자들이 충고를 받게받는다.
 그 겸허한 자세는 존경하고도 남음이있
 다.

20세기에 나타난 종교개혁자



張秉吉 교수
 <서울대 종교학>

근세의 뿌리는 재생(再生)이란사상이라할
 수있다. 재생은 문명부흥과 종교개혁의뜻
 을 지녔다.

그러나 그 뿌리에서 자라난 근세의꽃
 은 도중에 시들기 시작했고 현대에 이
 르러서는 재생을 잃어버리고 현대인류에
 게 무거운 짐만을 안겨주었다.

그 집이란근세에서의 「자기추구」이다.
 자기추구란 자신들의 이성을 좇고찾아
 서 과학을 발달시켰고, 자신들의 자유를
 신장시켜서 자유주의 경제를 만들었고,
 자신들의 평등을 촉진시켜서 사회주의경
 제를 생산하였다. 또다른 한편에서는 자
 신들의 신앙성을 복돋아서 교파교조주의
 종교를 낳았다. 이것이 자기추구에 뿌리
 를 박은 근세의 흐름이 현대인에게 깊
 어지운 무거운 짐인 것이다.

그래서 재생에서 출발한 근세의 산물
 들은 자기추구란 모태에 대해서 지각있
 는 선각자들로 하여금 문제시하게 되었
 다. 그 문제는 간단하지 않다.

이러한 현대속에서 문선생의 젊은 서
 절은 보내졌다. 문선생은 고향에서 재생
 의 뒷면, 즉 신앙축면의 문제에 부딪치
 시고, 외국의 유학을 통해서 그것의 앞
 면, 즉 이성축면의 문제에 부딪치셨다고
 한다.

그 부딪침에서 터득한 것은 종교개혁
 자 루터와 같이 역사에 대한 부정이 아
 니라 역사의 긍정이었다. 그분은 근세적
 인 이성을 성리의 한 단면으로 터득하
 셧던 것이다.

그분에 있어서는
 ①역사이란은 하나님의 말씀대로 하나
 님이 역사하는곳이며 하나님의 섭리가 계

시되는 장소이니 역사 속에서 하나님의
 역사와 섭리가 찾아지는 거룩한 곳이고
 법치이전의 예편이다.

②그러나 역사속에는 물리세계의 인력
 법칙에서 일체의 물체가 지구 중심이고
 정신세계에서는 자기추구의 법칙이 자기
 중심이다. 이에 떨어진 신형세계에서는 일
 체가 하나님을 중심으로 끌어당겨지는것
 이다. 지구중심과 자기중심은 하나님 중
 심을 보완함으로써 완성되는 것이니 이
 완성으로의 노력이 인류의 책임이다.

그분은 이것을 하나님이 계시하신 은
 창으로 신앙하시고 종교개혁을 벌인다.
 이것이 복귀(復歸) 운동이요, 신령기독교
 통일(神靈基督教統一) 운동이다. 복귀에는
 근세의 재생의 본의가 복귀였고 신령기
 독교는 정신적내지 종교적인 통일을 말
 한다.

이를 위해서 종교정법으로서 일리의 사
 상화와 초교파운동이 전세계적으로 전개
 되고 있다. 이치와 실계를 결합 종교운
 동을 벌이고 있는 셈이다. 그러면에서그
 분을 종교개혁자로 모시는데 인색할 이
 유가 없는것 같다.

道德倫理로 세계 를 하나로



金永勳 선생
 <成均館 理事>

文선생은 東洋哲學과 도덕원리를 깊이
 인식하고 있는 사람인 것 같다.

나는 통일교회가 미국에서 도덕재무장
 을 의치고 미국의 통일교회 청년들은
 예외가 마르크 노년들을 광경할줄 안다

설교抄

①나라와 의(義)보다 자기 살기
 를 더 염려하면 누구든지 망하고만
 다. 나라가 없으면 개인·가정·사회
 ·민족 모두가 유린당하고, 나라없는
 고향은 있을수 없다.

②모세는 말씀으로 십자가를 지신
 분이요, 예수님은 몸으로 십자가를지
 신 분이요, 재림주는 사랑으로 십자
 가를 지실분이다.

③헌 옷을 벗기임에는 새옷을 입
 을수 없듯이 낡은 관념으로 새로운
 세계를 받아들일수 없다.

④선(善)은 자기를 중심삼은 것
 이 아니다. 남을 위해서 자기를 희
 생하는 것이다.

⑤악(惡)은 자기를 위해 남을 희
 생시키는 것이다.

⑥하나님은 학식과 권세를 지닌자
 를 찾아 오느것이 아니다. 십자가의
 길, 가시밭길을 평지로 만들기 위해
 피눈을 흘리는 수고를 하는 자에게
 찾아오신다.

⑦수단의 주인이 아닌, 목적의 주
 인이 될수 있는 사람이 되어야 한
 다.

⑧지도자는 어느 누구보다 수고하
 겠다. 제물이 되겠다. 애달픈 사정의
 주인이 되겠다는 마음이집과 실천이
 앞서야 한다.

⑨지도자는 이용물이다. 하나님을위
 해 삼천만의 이용물이 되어보라.

⑩한국은 세계주의를 세우기위한 혼
 련장이다.

⑪성인은 하나님을 소개하고 천도
 를 섬기 위해서 수고하는사람이다.

⑫나는 영원한 현역이라 생각하자

⑬천만 사람이 좋게 이용할 수있
 는 재료가 되라.

⑭뜨거운 사람, 맛있는 사람, 필요
 한 사람, 본리는 사람, 先難後獲하는 사
 람이 되라.

⑮선한 일이면 손해볼 작오를 하
 고 해보라. 집대로 망하지 않을 것
 이다.

⑯우리는 원자탄을 폭발시키는 버
 른처럼, 인류의 양심을 울려놓을 수
 있는 버려진 되자.

⑰자신(自信)이 없는 곳에 완성
 이 없다.

⑱시간은 모든 것을 빼앗기도하고
 주기도 한다. 시간을 주관할줄 아는
 자는 인생을 지배할 줄 아는자다.

⑲생각만하다가 망하는 사람은 많
 지만 실천하다가 망한 사람은 없다.
 부지러보다 더 좋은 재산은 없다.

⑳일생동안을 구분, 계획할 세우고
 살아야 한다. 일생은 짧다.

㉑천국은 심정과 사랑의 세계다.

㉒말 한마디 잘못해서 3주일간 기
 도한적이 있다.

㉓행복한 나라를 위해 살고자하면
 불행한 나라를 위해 죽을줄 알아야
 한다.

㉔죽을때 최소한도 자기 스스로 자
 기를 비웃지 않게 하라.

㉕축복은 겸만한 자리에서 오지 않
 는다. 교풍과 십자가의 고개를 넘어
 야 한다.

㉖뜻은 우리가 있기전에부터 있었
 다. 하나님이 뜻의 출발이요, 뜻의내
 용이며, 뜻의 목적인 것이다. 사람은
 왔다가 그냥 갈수 있지만 뜻은 왔
 다가 그냥 갈수 없다.

㉗우리는 가야할 길을 남겨두고 오
 늘에 만족하는 자가 되지말고 세상
 의일과 미련을 풀을수 있는 더 큰
 뜻을 지니고 새 역사를 개척해 나가자.

㉘복빛은 엄동설한 눈아래 준비되어
 있다.

㉙하나님은 주교서 기뻐하시기 위해
 서 인간을 창조하셨다. 주시는데는
 너와나는 한몸이라는 자리에서 주교
 자 하신다.



美, 뉴욕 양키스타디움 대집회에서 文 선생이 대중들의 환호에 답하면서 입장하고있다.

10대講演을통해본文鮮明선생의思想

文鮮明선생 10대 講演 일정

- 美·7대도시 순회강연(72년)
- 美·립컨터강연(72년)
- 美·워싱턴 리스너강당강연(73년)
- 日·帝國호텔강연(74년)
- 韓·조선호텔 그랜드볼룸강연(75년)
- 韓·5·16광장 救國세계대회강연(75년)
- 美·뉴욕양키스타디움대집회강연(76년)
- 美·워싱턴 머뉴먼트집회강연(76년)
- 美·國際科學院-金剛 개막연설(77년)
- 韓·조선호텔 그랜드볼룸집회연설(78년)

◎종교가 바라는 목적은 인류를 행복 속에서 살게하는 것이다.하나님이 바라는 목적도 마찬가지이다.인류를 구하려 하지 않는 종교는 오래 남아지지 않는다.종교지도자들은 민족주의자들이 아니었고 세계주의자였다.하나님을 중심삼은 세계운동을 권 사람들이다.

◎역사상 하나님의 독생자라고 주장한 사람은 예수님 이외에는 없다.예수님은 『나를 낳 사람은 하나님을 낳 사람이 이다』고 했다.이처럼 예수님은 하나님과 일체를 이룬 자신을 중심해서 하나의 세계를 이루려했다.

◎인간 시조가 타락함으로써 완성하지 못하고 선한세계를 이루지 못했다.

그래서 참부모를 잉여 버렸다.사람을 잉여버린 것이다.인류로 하여금 다시금 사랑을 받을 수 있는 길을 열어주기 위해서 오시는 분이 다시 오시는 주님이 다. (72년 美7대도시 순회강연문에서)

× × ×

◎공적인 일을 위해서 희생하면 땅하는 법이 없다.성인들은 바로 그러한 생애를 보냈다.

◎기독교의 사상은 한마디로 봉사와 희생의 사상이다.

◎악이란 남을 희생시켜서 자기가 출세하려는 것이요, 선은 남을위해 자기를 희생하려는 데서 나온다.

◎선의 전통성은 자기를 희생시키면서 세계를 구하려는 것이다.

◎미래세계의 사상은 남을 위해서 세계적인 운동을 하겠다는 것보다 더 좋은 사상이 있을수 없다.

◎자기국가나 백성보다 세계를 더 사랑할 수 있는 사상,하나님을 더 사랑할 수 있는 민족만이 역사의 최후까지 남아질 것이다. (72년 미국 링컨센터 강연문에서)

× × ×

◎인간에게 가장 귀한 것은 사랑과 생명과 이상이다.

◎악은 사탄이 참소할 조건을 제시한 것이요, 죄는 사탄이 참소해서 거기에 판계를 맺을 수 있는 내용을 지니는 것이다.

◎하나님의 우주창조원칙은 「상대를 위해 존재하라」는 것이다.이에반해 사탄의 원칙은 「나를 위해서만 존재하라」는 것이다.

◎인간의 존재이유는 상대를 위하는데서 찾아야 한다.

◎개인이 전체를 위해 희생하면 전체 앞에 선한 사람이요, 가정이 전세계의 가정을 위해 희생하면 전세계 가정앞에 선한 가정이다.민족도 세계민족을 위해 희생하면 선한민족이다.국가도 마찬가지이다.

◎하나님은 원리원칙을 주장해나왔다.즉 개인은 가정을 위해, 가정은 민족을 위해, 민족은 나라를 위해, 나라는 세계를 위해, 세계는 하나님을 위해 있으라는 것이다.

◎위하는 자가 주인이 된다.왜냐하면 창조는 위하하는데서 출발했기 때문이다.

◎하나님이 인간에대한 최대소망은 하나님을 중심해서 개인과 부부와 가정이 완전히 일치된 정신으로 이땅에 천국을

건설하는 것이다.

◎지상천국은 하나님의 영원한 사랑과 생명과 이상이 모든 이에게 연결될수있는 곳이다. (73년 미국 워싱턴 리스너 강당에서의 연설문에서)

× × ×

◎인류가 역사를 통해서 지금까지 참다운 사랑과 행복과 이념을 구했었던것은 결국 그 주체인 하나님을 영접하기위한 준비였다.

◎인류는 예수그리스도를 최후의 성인으로 세우지 않을 수 없다.왜냐하면 그들은 인류를 위해서 살았고 인류를 위해 모든 것을 바치는 일생이었고 최후에는 원수까지도 축복을 했기 때문이다.

◎우주는 우주를 누구보다도 사랑하는 자의 것이다.

◎세계는 혼란과 암흑 속으로 점점 깊이 빠져들고 있다.이러한 때에 회성을 각오하고 「위하여 존재한다」는 이념아래 초민족적으로 움직이는 단체가 있다면 그 단체에 하나님께서는 늘 함께 하실 것이다.

◎「위하여 존재한다」는 원칙으로 살 때에만 모든 행복과 평화와 이상과 사랑을 구할 수 있고 소유할 수 있다. (74년 일본 제국호텔에서의 연설문에서)

× × ×

◎하나님의 이상과 사랑을 성사시킬수 있고 행복과 평화를 이뤄드릴 수 있는 대상은 인간 뿐이다.

◎천국은 위해서 존재하는 자들만이 들어가는 곳이고, 위해서 살고 죽어간 이 들만이 들어가는 곳이다.

◎영원이라는 개념은 자기를 위하는데서 찾을수 없다.

◎지혜의 왕되시는 하나님이 위해서 존재하는 법도를 세우신 것은 인간에게 영원을 소유할수 있게함에서이다.

◎한국에서 탄생된 통일교회가 짧은기간에 미국속에서 관심이 고조된것은 미국인 이상 미국을 사랑한데에 있다. 미국의 젊은이들이 세계를 위하는 숭고한 사상을 어떻게 만드느냐고 노력한 결과이다.

◎나는 위해서 먹고 활동하고 위해서 살아왔다.

◎자기 소속교회 목사보다 타교회 목사를 더 사랑하고 자기소속교회 교인보다 타교회 타종파 교인을 더 사랑할수 있다면 종교통일이 가능할 것이다.

◎하나님은 세계의 만민을 자녀로 삼고 있다.그래서 하나님의 구원의 목적은 세계의 전체인류이다.하나의 국가권을 벗어나지 못한 종교는 하나님의 전체 뜻앞에 설 수 없을 것이다. (75년 한국 조선호텔 그랜드볼룸 강연회 연설문에서)

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◎인간의 본연가치를 회복하는데서만이 참사랑의 세계, 참이상의 세계 참 행복과평화의 세계로 향할수 있는 길이 생긴다고 본다.

◎기독교를 희생시켜서라도 세계를 구해야한다는 것이 하나님의 뜻이다.

◎자기 교파의 이익을 위해서 싸우는 것은 졸렬한 짓이다.인류를 위해서 싸울수 있는 교회가 돼야 한다 (75년

장충체육관 강연회 연설문에서)。

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◎공산주의를 규탄하고 말살해야만 될 중대한 이유는 공산주의는 하나님의 적이기 때문이다.공산주의는 하나님을 이 세상에서 쫓아내려는 악마의 종교이기에 말살해야만 한다.

◎인간의 모든 신념은 원자탄같은 무력의 힘으로도 깨뜨릴 수가 없다.진리무장, 신념무장, 사상무장, 정신무장을 하는 집단이 공산주의를 정복하는 길이다.정신과 신념만이 최후의 승리를 거두게 할 것이다.

◎하나님을 아버지로 모시는 모든 종교는 통일 결속해서 하나님의 철천지 원수인 공산주의와 대적하고 끝내는 사랑과 진리로 그 스스로가 오류를 깨닫게 해서 그들까지 하나님의 형상으로 끌어올려야 한다. (75년 5·16광장 구국세계대회의 연설문에서)。

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◎하나님의 눈에는 오색인종이 모두 같이 보인다.하나님적인 관점에서 인류를 보고 세계를 볼 줄 알아야한다.곧 하나님주의로 돌아가야 한다.

◎미국은 하나님께서 성리의 중심에 세우고 보호하면서 2백년동안 축복해주신 나라이다.축복은 반드시 책임을 수반한다.책임을 저버린다면 하나님의 은혜에 배은망덕한 결과를 빚는다.은혜를 망각하게되면 세계에서 가장 비참한 나라가 될 것이다.

◎미국은 공산주의의 마지막 목표이다.하나님의 축복을 받아왔던 미국을 세계를 위해서라도 공산주의의 침투에서 구해야 된다.

◎이 시대야말로 하나님의 진노를 두려워하고 회개할 때이다.

◎통일교회를 반대하고 핍박하는 것은 좋지않고 그러다가 하나님의 뜻을 저버릴까 두렵다.통일교회가 하나님의 뜻있다면 아무리 핍박해도 망하지 않을 것이다.

◎기독교는 교파를 초월, 초기교회적으로 세계종교를 연합하는 방향으로 전진해야한다.이러한 의미에서 새종교운동은 반드시 일어나야 한다.통일교회는 이러한 의미에서 출발했다. (76년 뉴욕서 미국 독립 2백주년 축하집회시 연설문에서)

× × ×

◎복귀는 하나님을 믿는 것이다.철저히 사(私)적인 것을 희생하고 공적인것을 세워 이타주의(利他主義)로 돌아가야 한다. (76년 미국 워싱턴머뉴먼트집회 연설문에서)。

◎가치관이 확립되지 않은 과학은 파괴적일 수 밖에 없다.신학에서 물리학에 이르기까지의 지식이 우주의 방향을 잃으면 무의미하다. (77년 국제과학통일회의 개막연설문에서)。

◎한민족의 급선무는 한국인이 하나님의 부름을 받았음을 깨닫는 것이다.한 국민을 잘살게하는 선인이 아니라 세계를 잘살게해야하는 선인임을 깨달아야한다.

◎「나의 사랑하는 조국여 빛나라.너는 드디어 하나님의 소명을받았도다.세계를 살리는 새사랑 운동의 본영이 되었도다.」 (78년 한국조선호텔 그랜드볼룸집회시의 연설문에서)

Happy 60th Birthday Father!



"I want to teach you this: love God and people at the price of your life. Then you can gain your life and gain all people also."

—Reverend Sun Myung Moon

Father's 60th birthday: the circle is complete



Father today celebrates his 60th birthday, an event with a significance that goes far beyond marking the passage of another year in his remarkable life.

Westerners attach little importance to the celebration of a 60th birthday. But in the Orient, this birthday is seen as the most significant one in a person's life—the birthday that marks the transition into true maturity and the fulfillment of one's life efforts.

"According to the Oriental concept, 60 years makes one complete circle, so that when you reach your 60th birthday, you complete one full circle and start a new one in the other direction," Father explained in his God's Day 1980 message.

The Divine Principle sheds greater light on the significance of the passage of 60 years.

"The number six has a very important meaning in biblical history," Father said. "Heavenly Father created everything in six separate days, and on the seventh day He took sabbath. The Sabbath is like the beginning of a new circle, so six makes one complete circle or creation."

Father added that not only the heavenly world but the satanic world as well operated under this principle.

"In communist history, the Bolshevik revolution came to Russia in 1917, and in 1978 they celebrated their complete 60-year circle," he explained. "Now they have to start a new turn. Since communism is 60 years old, it now has to go around in a different direction. The new circle they are starting will be smaller and more feeble."

Father's life history must be understood in relationship to the history of communism.

Because Satan managed to dominate man from the beginning and to control man through 6,000 years of human history, God had to allow Satan some period when he could dominate the world, Father explained. This is the reason why the followers of the atheistic, materialistic ideology of Communism—the antithesis of the Divine Principle—were able to rise to such great power in this century.

"God cannot help but allow Satan to take over the world briefly if Satan's children demonstrate a more arduous and hard-working standard than God's own children," Father said.

There is, however, a limit to the time that Satan will be allowed this dominance. And even during the period of Satan's ascendancy, God was working to prepare for His ultimate triumph, to be realized through His chosen champion. This champion, of course, is Father.

"In the Divine Principle, a preparatory period normally lasts three years," Father explained. "From 1917, when the Bolshevik revolution took place, Heavenly Father very quietly prepared for another great day 60 years later."

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CREDITS

Special thanks to editorial staff: Laurie Töker, Robin Kuhl, Caroll Ann Brooks, Nancy Aune, Cheryl Smith and Paula Gray
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In 1920, just three years after the birth of the first communist state, Father was born to a humble Korean family. During these past 60 years, even while much of the world came under the dominance of men enslaved by a satanic ideology, God's hope rested in the dedication and accomplishments of his chosen champion.

Because Father could accomplish this mission over these 60 years, bringing about a substantial victory on both the spiritual and physical levels, Heavenly Father, most of all, can rejoice for today's celebration.

"When I began my tough march toward the goal, I determined that I would go over the hill of 60 years of age successfully," Father said. "Why 60 years? Because I already knew God's plan and knew that in Divine Principle, Satan's reign could not go beyond 60 years and that his second cycle would begin his decline. Then at that moment, I would climb up for the sake of God and humanity."

Despite many obstacles, even despite the persecution by those who should have accepted him and united with him, Father persevered to victory.

"Now the completion of one giant cycle of 60 years has finally come. Now I am beginning a new circle, and that circle has no limitation."

Those who could join with Father in his efforts over these years are today completing the circle of 60 years with him. But in truth, unless we have gone Father's course, we have no qualifications to inherit his victory and to enter the Kingdom of Heaven.

Father has accomplished his mission. This should be his time of sabbath, when he is able to rest and to enjoy the fruits of his victories. But because he wants us to share in these victories, he is not resting but is working harder than ever to push us forward.

Although a great celebration has been planned for Father's 60th birthday, he asked us to postpone these festivities until a time when all of us could share his triumphant victory.

The key to this victory is the dispensation of the home church, which Father described as "my very special secret weapon that Satan couldn't find." The motto Father gave us for 1980 was "Home Church is the Base of the Kingdom of Heaven."

"Home church is like a gasoline tank and you are going down to the home church like a fireball," Father said. "What do you think will happen? The explosion will lift you all the way up and give you the speed you need to go all the way to heaven in one stroke."

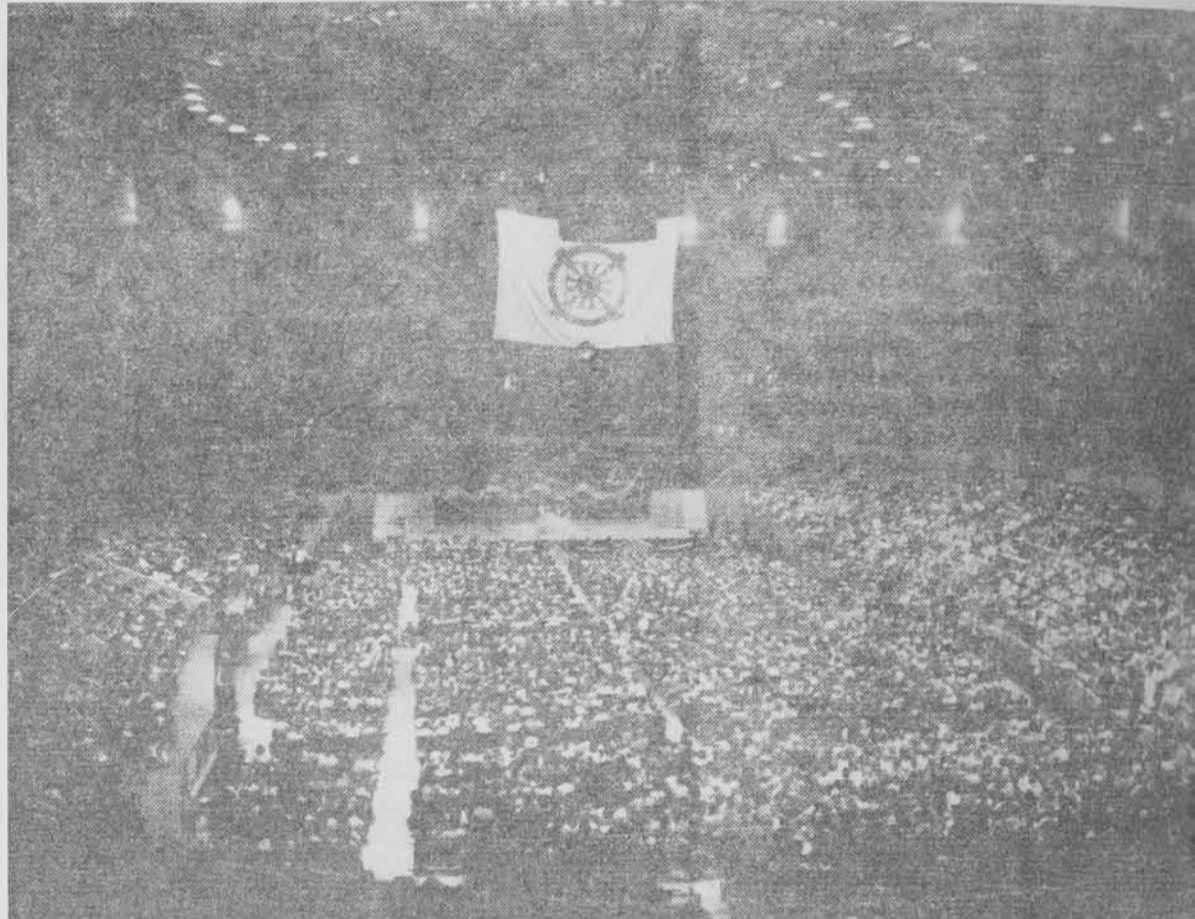
Home church, Father said, is the rocket that will carry us into the bosom of God's love. The gift that he has asked of us for his 60th birthday is that we get aboard that rocket and journey with him to the Kingdom of Heaven.

By Laurie Toker



Mother and Father share a rare moment alone and Father takes time out to pray.

In America the vision proved right



Visionaries have always seemed out of synch with their own time. Men and women who saw beyond what was, to what could be, have been ridiculed, reviled and persecuted by their fellow men. And yet whenever human spirit, intellect and technology finally caught up, the visionaries have been proven right.

Galileo, for stating that the earth revolved around the sun, was tried and forced to repudiate his discovery. The lens grinder Van Leeuwenhoek put several lenses together to examine a drop of water wherein he discovered "wee beasties," and was considered mad. Even Jesus was not taken seriously, because the God of love and concern which he taught was so different from the God of law and judgment which the Jews accepted.

The concepts that these men had so much trouble advancing in their own day are today, hundreds, even thousands of years later, accepted without question.

Another man of vision is the Reverend Sun Myung Moon, the Korean evangelist, who came to the United States in December, 1971. He came with the desire to reawaken America to the God-centered vision which inspired the country's founders.

However, Rev. Moon's overall vision extends far beyond one nation. He envisions the entire world embraced in a brotherhood of man centered on the fatherhood of God. Man, explains Rev. Moon, is created to live in an intimate and joyful communion of love with God on earth, not only in spirit world. And because man and woman represent the essentialities of God's own nature, the fullest communion with God is through the family unit.

While many individuals and groups throughout history have promoted the ideas of brotherhood and community, none have done so with the clarity of purpose and practicality of means as Rev. Moon. He explains, "Up to the present time, people have thought religious life belonged to some airy plane and imagined that God would just sweep them away to heaven. But the way to heaven is to broaden the scope of our love by loving our families, our neighbors, clans, nations and the whole population of the world."

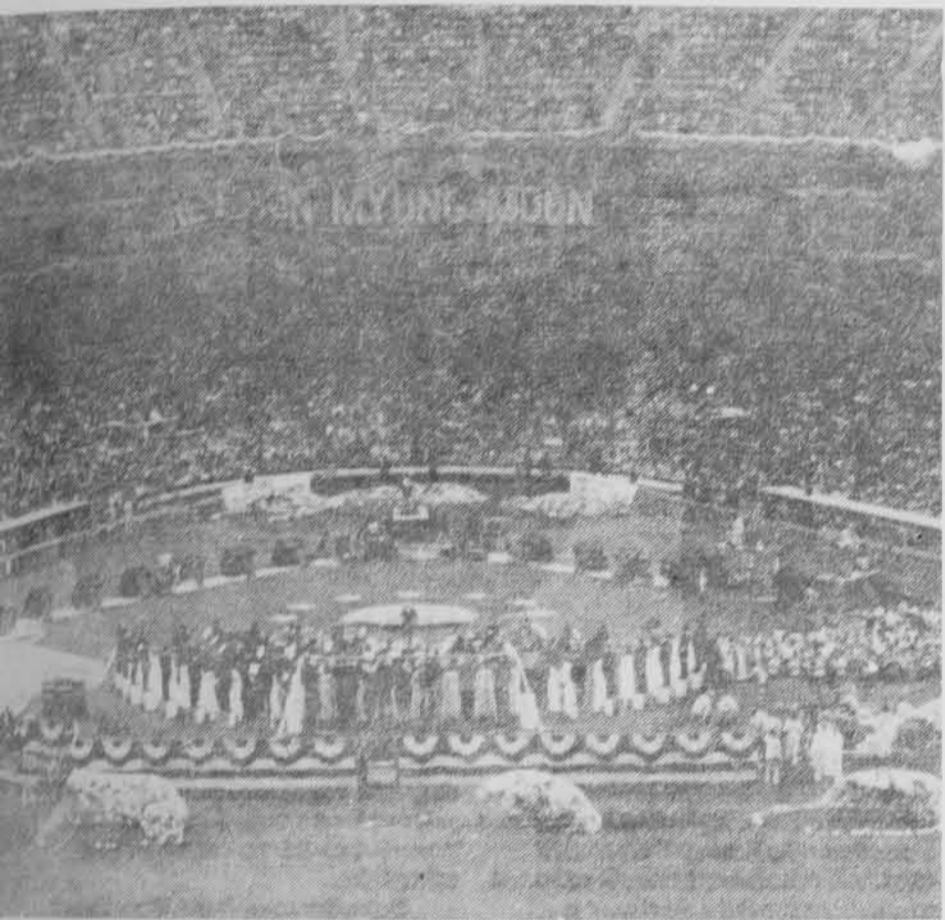
To Rev. Moon, to love means to serve. Thus to broaden the scope of love means to broaden the scope of serving from the purely internal and spiritual to the vast variety of endeavors like business, education, politics, medicine, science, performing arts, sports and recreation.

One of the first things Rev. Moon did when he arrived in America in 1972 was to organize the One World Crusade and the International One World Crusade, teams of young people who carried his message of hope and practicality across the land. And then Rev. Moon himself criss-crossed America on 7-, 21-, 32-, and 8-city Day of Hope speaking tours, so great was his desire to share his vision.

The moral decline of America, along with the failure of Christianity and the destructive tactics of the communists spurred Rev. Moon to tireless prayer. At the time of the Watergate Crisis, God answered his prayers with the idea of Forgive, Love, Unite as a way to heal the ills and unite the nation under God and the Presidency. Rev. Moon met with then-President Nixon.

(Clockwise from upper left) Father received more honors and proclamations from the cities he visited than any other visitor to America; Sept. 18, 1974 saw Father speak to an overflowing Madison Square Garden; vans carried IOWC teams to every state in the nation; with a vision of an ultimate success, Father launched the Science Conference in Nov. 1972.





Father's speech (upper left) at Yankee Stadium in June was just a warm up for his address to 300,000 at Washington Monument in September (upper right). A determined group braved a blizzard to attend Father's speech in Oklahoma during the 21-city tour.

Organizations combatting communism

Rev. Moon opposes communism as the enemy both of God and man. He founded the Freedom Leadership Foundation to combat the spread of communism. Through this vigorous world-wide movement, Rev. Moon exposes the fallacies of the Marxist-Leninist doctrines and demonstrates how to combat them.

The Collegiate Association for the Research of Principles was originally organized in Korea and Japan. CARP is now active in college campuses across the world helping students to combat communism, to uplift Christianity, and to lead moral and responsible lives.

Rev. Moon also founded The International Cultural Foundation to

sponsor a variety of cultural and educational programs directed towards world peace. The most well-known of these is the International Conference on the Unity of the Sciences, now in its ninth year. The conference seeks to restore a harmonious balance between science and morality. Each summer the ICF sponsors International Leadership Seminars for students from a variety of countries, focusing on the problems of applying spiritual value through leadership.

Further educational opportunities are available through the Barrytown International Training Center and the Unification Theological Seminary. Graduates of the seminary are now pursuing Ph.D. programs at other universities. In the near future Rev. Moon is planning to establish a university.

In order to express the ideals of harmony, unity and beauty through the performing arts, Rev. Moon has encouraged a number of excellent performing groups. The New Hope Singers International is comprised of singers from all over the world who sing and speak many different languages.

Sunburst is a dynamic folk-gospel group started in 1973 by a group of young musicians inspired by Rev. Moon. They play contemporary up-beat music and often give free concerts.

The Korean Folk Ballet, as well as The Little Angels, beautifully perform a wide variety of intricate and graceful dances from the 1300 years of Korean culture.

The New York City Symphony, over 50 years old, is receiving support from Rev. Moon. They have won critical acclaim for their performances.

Rev. Moon served as the inspiration behind the organizing of the (Washington) D.C. Striders, a track club composed primarily of black inner-city youth. The club consists of over 400 athletes. They hold a substantial number of world records.

During the past nine years in America, Rev. Moon organized three huge rallies, at Madison Square Garden (Sept. 18, 1974), Yankee Stadium (June 1, 1976), and Washington Monument (Sept. 18, 1976) to re-emphasize his basic belief that God and men are meant to dwell together. He said, "At all cost, even at the expense of ourselves, we must establish the Kingdom of God on Earth. The whole earth will be one country. With all nations brought together, there will be one people in God!"

In keeping with His belief that

married couples can share the deepest love and joy with God, Rev. Moon matched 705 couples last year in preparation for another of his celebrated mass weddings in the future.

Rev. Moon began The News World on December 31, 1976 to publish all the news, especially about minorities, Third World countries, and anti-communist activities which are traditionally ignored by the Free World press. He initiated the World Media Conference to bring together media people from across the world to discuss the problem of maintaining the freedom of the press. And he began an international wire service, Free Press International, for the purpose of gathering and disseminating news.

In addition to emphasizing the communication field, Rev. Moon has also been expanding his effort in the area of performing arts. He authorized the restoration of the Manhattan Center, and the development of a television studio. He promoted the idea of making a multi-million dollar movie about General MacArthur's famous Inchon landing. The film, called "Inchon," will be released later this year.

We who have known Rev. Moon through these and countless other activities in America, want to thank him for his effort on behalf of God, our country, and the world. Through his own constant prayer and purposive activity, Rev. Moon provides us with our pattern for life.

Thank you, Rev. and Mrs. Moon, on your birthday for showing us the vision of what could be—God's desire for one world-wide family of man—and for showing us how to live this vision.

Father's life course: eternal parent of mankind



Father was born on January 6, 1920, according to the lunar calendar, in Chunjoo, North Korea. Before his birth his grandfather had many significant visions about his coming. Moon is the family name. In Korean it would be Moon Sun Myung.

The written characters for Father's name have a special meaning. One portion has the meaning of fish and another portion has the meaning of ships. Fish and ships are symbols of Christianity. One other part means sun, the other moon, maybe light; something like truth. Therefore, "light of truth that came to Christianity" is the meaning.

Father and Mother have 11 children now. The eldest daughter is Ye-jin and Hyo-jin is the eldest son. The others children are In-jin, Heung-jin, Un-jin, Hyun-jin, Kook-jin, Kwon-jin, Sun-jin, Young-jin and Hyung-jin.

One of eight children

Father was the second son of a farmer. He had three elder sisters, one elder brother and three younger sisters. Tragedy surrounded Father's family; some even died.

Father's brother was very nice to him. He understood somehow that his younger brother was given some special mission from God, and although he never knew Father's mission, he would do anything for him.

Father was an unusual boy, as his intuition was always far better than the judgment of adults. Father himself said from youth he could understand what was good or bad.

This little boy, from the beginning, was also endowed with a special, strong will. Once he made a decision he never left it and never gave up.

Understands peoples' feelings

Father has always been able to understand a man's mind. He can understand what we

are feeling even though we don't say anything. Therefore, people said this boy is unusual, this boy may either destroy the world or save it.

When Father was ten years old, he was determined to get three doctorate degrees in different fields. Maybe Father intended to be a scholar when he was young, but when he became fifteen his mind changed. He saw the pain and misery of people and the impurity of this world. His heart began to ache and he thought many people must feel pain when they saw this world. Many have wailed over the misery of the world, but no one could be responsible for that misery. Father felt he must save the world and solve the wretchedness of mankind.

Jesus came to him

When he was 16 years old, in the early morning of Easter Sunday, in the depths of his prayer, Jesus came to him. He said, "I am Jesus who came 2,000 years ago." He told Father that his mission for the accomplishment of God's will on earth was unfulfilled and now Father must be responsible for that mission.

Father was amazed, and hesitated. It was very easy to decide to do something by himself, but once he made this promise he must fulfill the greatest mission in the world. Jesus asked him again and finally he said yes. From that time on, he began the historical task of searching for the truth by which he could save the world.

He went to the top of a mountain and walked along the lake shore asking God for the truth through which he could save the world. Pounding the earth he asked God many questions. He asked God to reveal to him the nature of the relationship between God and man. The answer from God—a father and son relationship.

Then he asked, if the relationship between man and God is father and son, the love between God and man must be

the center of the universe. Then why was this center of the universe broken? Who broke this relationship? Satan? If it was Satan, then who is Satan? Who created him? Father also asked heaven for answers to questions about the mission of Jesus and the true meaning of the Last Days.

Battle with Satan

Now Satan came to Father to interfere with his mission. The struggle was so severe; Father said if we were involved in such a battle against Satan we would be crushed into pieces. Satan's spiritual power was terrible, but Father persevered, and gradually he gained an offensive position. Some truth was given from heaven directly, but most of the truth was restored through battle against Satan. Even God couldn't give 100 percent because man must fulfill his own portion of responsibility. Therefore, God couldn't give all information. Especially the most difficult task was to find the secret of the Fall of Man. Satan interfered with Father the most over this point, but Father stood steadfast. In the final moment when Father pointed out the key by which man fell, Satan's countenance became pale.

From 16 to almost 25 years old, through nine years of communication with spiritual world and with God, Father had to develop the Divine Principle.

Father prepared externally for his mission. One day, he went to church and prayed. His prayer was so deep and inspiring that the whole congregation had never heard anything like this before. They were inspired and moved. Women even shed tears. Afterwards ladies dashed to him and embraced and kissed him, because they were so inspired and moved by this 16-year-old boy.

Cut beggars' hair

Father also visited a village where many beggars were living. He went there with

his hair cutting kit and opened a barber shop with free service. In this way he was able to talk over many things with them. When Father didn't come, the beggars missed him.

Father is a man of tears. When Father knew that the depths of God's heart were betrayed by man whom He loved most, he couldn't stop crying. He cried and cried, week after week, and month after month. His face became swollen. When he was walking on the street, even the neighbors couldn't recognize Father. Father told us we can leave Unification Church, but Father cannot because he knows how much God suffers. Even though Father was forsaken by all, still Father couldn't forsake God. We can forsake God but Father can't forsake God.

When he was 19, Father went to Japan where he prepared many things to fulfill his mission. Father went to college at Waseda University in Japan. This university is just like an Ivy League school and is the most prestigious university in Japan. He had many experiences in Japan to prepare him for his mission.

He went to work and he became good friends with his fellow laborers. They thought he was interesting, and many people gathered around him. At the same time he joined an underground movement to free his native nation of Korea from the oppression of Japan. Because of this, policemen knew Father very well and always chased after him. Father was arrested many times.

One day a policeman wanted to force him to give the names of his comrades, but he never spoke. Then a special policeman from the secret police began to interrogate and torture Father. He was tortured until the policeman's weapon broke. The Japanese police department used a method of torture imported from Russia, which was very cruel. Father shed blood but he endured. He was tortured many times.



Before Father left Japan he prayed on a hill and said, Heavenly Father, the time has come to go back. I am leaving Japan, the land of resentment, but when in 20 years I come back again, I want to raise many people who can obey me even at the price of life.

In 1944, before the end of World War II, Father in obedience to God's direction went back to Korea.

Start of mission

On August 15, 1945, Japan surrendered, and from then, Father started his mission on earth, from the position of servant of servants. He served a spiritual lady by even washing her underwear. To be a servant of servants to a spiritualist is to be the servant of God.

Father went from South to North Korea on June 6, 1946. When many refugees were coming down to the South, Father went north alone. Father remembers those days and said it was dark with no light at all. In the darkness he started his mission in Korea.

Father went to a city that was filled with religion. There were many pious Christians there and many churches and many spiritualists. People called this city the second Jerusalem, the Jerusalem of the East. Father went there even though it was under the dominion of communism. Here Father started his mission and began to witness.

It started with an old woman who had been a pious Christian for 30 years or more. These old Christian ladies gathered around Father from the beginning. Most of them were given revelations.

When Father was walking, the woman found him. She came to Father's house and heard his speech. Father couldn't call it Divine Principle, just new interpretations of the Bible. The depths of Father's talks were so incredible that many Christians began to gather around Father, but some information was given

that Father was a spy from Japan and Father was arrested.

Church waiting for him

At the same time, one woman was arrested whose name was Mrs. Ho. Mrs. Ho was the leader of what was called the "Inside Belly" church. This church was given many revelations and was preparing for Jesus' Second Coming. They knew that the Messiah was coming to Korea and that he would come through his mother's womb. They were given much information on the pitiful life of Jesus.

Mrs. Ho, the leader of this group, had a vision or dream in which there appeared the story of fidelity between a man and woman. The dream had special significance because of the special prisoner that was placed now next to Mrs. Ho's cell. He was Father.

Father knew she was the very woman for whom he was looking so he gave a note to her written on the wrapping paper of chopsticks. Father said, deny your mission before the Communists. Deny the fact the Messiah is coming through mother's womb. Pray about who wrote this letter.

She felt, however, that if she denied her mission, it meant rebellion or betrayal to God. Therefore, she couldn't obey Father. Because of disobedience to Father, Satan invaded.

A jailer found the note and Father was taken out and was investigated. "If you wrote this note, then who are you? Are you the Messiah?" they asked him.

Father could say nothing. Then they began to torture him. The method of torture was imported from Japan and more terrible than the one the Japanese police imported from Russia. Father was given no food and no sleep, and was tortured through the water treatment.

The Communists said Father was a monster and started the next terrible torture. Father said when he was tortured

this time, in order to cope with Satan he stiffened his muscles with all his might. Otherwise, both his bones and intestines would be ruined at once.

Father's skin was torn, and blood trickled over his entire body. He began to vomit blood. Still the Communists continued to torture him. Though Father was a man of strong will, still he had physical limitations. Finally, almost dead, Father fainted. His bloody body was thrown out into the cold and dark of North Korea.

Miraculously enough, one person found him and brought him back. He was bleeding and vomiting blood. Sometimes a small basin full of blood was vomited. His face was pale and his body was filled with wounds and scars. No one could imagine Father would survive. Some began to make funeral preparations. But, owing to the warm care of his followers and Chinese herb treatments, Father recovered consciousness and began to eat and drink little by little.

Persecution came from Christians

Soon after, Father recovered and again began to speak God's message. Many wonderful Christians gathered around Father again, but others became jealous. More than 80 letters came to the Communist Police Department about Mr. Moon, some from ministers. Father was arrested again February 22, 1948. The charge they used to rearresting him was advocating chaos in society. At the court, Father explained that people came to him to be inspired by truth and love. When Father was sentenced, it was for five years in prison.

After one month Father was sent to a so-called labor concentration camp, in Hung Nam. It was a fertilizer factory. His job was to pack the fertilizer in 40-kilogram rice bags and load them onto a railroad cargo car. Forty kilograms is about 80 pounds, and they had to fill 1300

bags a day. Each team had ten people.

It was a terrible job. Not 100, not even 200 bags a day, but 1300 bags to fill and load on the train. It was grindingly heavy work. They shed sweat all day long, even in the winter. Because of the chemicals, which penetrated through the rice straw bags, their skin was always inflamed and stripped, often bleeding. Father said sometimes he could see his bones. Still Father worked very hard to help others. Many people gathered around Father because they knew if they joined Father's team they wouldn't have to work so hard.

Father did very well and within a couple of months was the exemplary prisoner. They worked almost without food, just old rice made into something like a boiled ball. Not a rice ball, actually, but barley ball. There was a shortage of food, and they starved all day long, falling into hopelessness.

Within three months, then, everyone became skinny and sometimes sick. Within one-half year some began to die, and within one year more than 90 percent died. The purpose of this Communist camp wasn't to educate prisoners but to kill them. Instead of shooting them, the Communists used their manpower until they died. They went into camp from the south gate and came out, dead, from the north gate. When Father was imprisoned for five years, it was a death sentence.

Father's survival method

Father knew very well he was destined to die, yet he was determined to survive. The method he used was unusual. All prisoners went to the factory and worked and came back to eat. Though sick or wounded, still they had to go. Because according to the Communists, in order to live you have to eat. In order to eat you have to work. This is the principle. Unless they could work, they were not given food.

So even the sick and wounded people went to work and came back to the camp, without hope. Without a strong will, they were like sleepwalkers. It was like being a pendulum; from factory, to dorm, to factory. In the morning go to work and come back in the night, every day, without any hope or any joy.

At the beginning of his imprisonment, Father cut his food in two and gave one half of the food to other prisoners, keeping the rest for himself. Only on Sunday did he eat all. Father had no hope to live on the food given him, but only through giving to others. Those who were given food felt they were given something more precious than life—how grateful they were! But he who was able to give this precious food felt the greater joy of love. He felt gratitude and hope because of this food.

Father said he disciplined himself to change the spiritual element into physical energy. From the food, love, joy, hope and gratitude came his nourishment. Father subsisted on these half portions of food during the first three months of his imprisonment.

Won Pil Kim, who joined in Pyung Nam when he was 18 years old, never betrayed Father. Won Pil Kim was Father's first disciple. When he brought some gift to Father, usually Father gave to others and only afterwards took a portion for himself.

One day a gift sent to Father was missing. The other prisoners hunted for the thief. Finally a prisoner was found with the gift. They took him to Father, accusing him of stealing. He was pale, and people gathered around, watching what would happen. But Father said, even though he's a thief, still if someone is hungry, he has the right to eat. Then he opened the bag and gave the thief three handfuls of the flour and let him go.

Prisoner 596 is the Son of God

From that time on, everyone respected and loved Father. Some prisoners were even given revelation that prisoner number 596 was the Son of God. Prisoners would sometimes leave their suits in their rooms and when they came back from work their pockets were swollen. When they opened them, they found barley flour. Everyone knew who did it; they didn't have to say anything.

But walking through the hallway, Father coming from the opposite way, they would meet and stop each other, their eyes filled with tears of gratitude and respect. Father's eyes also filled with tears of love and compassion. When their eyes met each other, it was a very joyful and precious moment. Father asked us if we ever had this kind of experience.

Many prisoners began to feel, even at the price of their life, they must obey Father. Twelve people, in fact, made a deep pledge to obey Father in this way. He didn't teach them any words of the Divine Principle, but he loved them more than anyone else.

When the U.N. troops landed in the Korean peninsula the North Korean army troops ran away. On their way back, they killed many Korean people. At this point, the Hung Nam Communists decided to shoot every prisoner. Father was in line to die; they started shooting, then stopped just before reaching Father. A miracle happened, and he was saved by the coming of the U.N. troops. This was October 14, 1950. If Father had been the usual man, as soon as he was liberated he would have returned to his family. But he couldn't forget those who followed him when he was witnessing in the North. Father also loved his 12 disciples from Hung Nam so much that he couldn't forget them. He began visiting them, one by one, but those who had followed Father could follow no longer. They were already far away from Father, their minds and hearts a thousand miles from him. But still Father visited them; once, twice, three times. Only Won Pil Kim and three women obeyed and still followed Father.

At the same time, as you know, Red China dispatched troops, and the U.N. troops had to retreat. Therefore, many people began to flee to the South again. There was also a man, Mr. Park, from the Hung Nam concentration camp. Incapacitated by a broken leg in a cast, he was sad because he thought Father must have left without him. But when Father did return for him, he said that he could not go South, and entreated that Father forget him. But Father asked how he could do that and found an old bicycle. Father steered the bicycle, Mr. Park sat in the seat with his big cast, and Won Pil Kim pushed the bicycle from behind, and this is how they went to the South.

They found the main roads occupied by Red army troops, so they had to go by trails in the mountains, sometimes crossing rivers, often where there was almost no road. No matter what they encountered, Father proceeded to the South. He started on November 4, 1950.

In Seoul, they stayed a while to search for friends to take with them, but most had left already. After Christmas, Father left Seoul to go farther south. Many people were not going south because they couldn't find food or a place to stay. But even without eating or resting, Father and his followers traveled on.

In this course there are so many stories and so many miracles surrounding Father. This course is the course through which, ideally speaking, all Unification Church members should go, to understand Father's way.

They finally arrived at a city where they could get a train to Pusan. At this time, Mr. Park left the group, promising however to come back.

The train was filled with people. There was no room in the passenger car, or even in the cargo car, so Father and Won Pil Kim stood in the front of the locomotive, exposed to the bitter winter cold.

When they arrived in Pusan, there

were many refugees. The Communists had once before invaded the South, so many people fled to Pusan and stayed there. Even now some still live in the special houses constructed then. It was miserable.

When Father arrived, no one could recognize him. When Father left Seoul or even Pyongyang he had traditional Korean clothes. But when he arrived in Pusan his robes were completely black, because of the dirt and grease and sweat of travel.

Father had to go somewhere to earn money to live. He went to the docks, where he found heavy labor work unloading freight from boats to land. He worked at night, because if he worked during the daytime he couldn't witness. It was a dangerous job, but he did it so he could witness.

Supported by painting

Then Won Pil Kim, who was a painter of sorts, started to help Father by drawing pictures. At that time many American soldiers were there and they all had photographs of their wives and children. Won Pil Kim began by tinting the black and white photographs. At the same time, he drew portraits of the soldiers to be sent to America. He drew pictures all day long and often into the night. But until his work was finished, Father never slept. He came to him and sat beside him and looked and gazed upon him. Then, Father began to help by drawing in the background, while Won Pil Kim drew in the figure. The finished picture or portrait was sent to America. Therefore some American ladies must even now have Father's painting.

Father couldn't find a place to stay and had to make his own house. The city of Pusan has low mountain ranges, and is fairly long. On the slope of a mountain Father made his house with cardboard, like a cave dweller. He made his house with small pieces of wood and soil, the

walls covered with cardboard. It was pretty cold. Father told us, when he was sleeping he could see the twinkling stars in the sky through a crack in the roof. And some days, when Father woke up, his blanket was covered with streaks of snow. Father said he couldn't forget this.

Won Pil Kim said that on the cardboard there were many, many characters of Korean hangul; Father got inspiration one night and called him, "Hey, get up and write this down!" And in the candlelight Father began to speak, as Won Pil Kim wrote everything down. This was one portion of the Divine Principle. When Father came to Pusan, he was in a miserable situation and many things happened. But even in the most serious situation, Father never stopped witnessing. One day a Christian student visited Father because she heard two nice young men were living there. She came to witness to the two young people. She came and Father invited her in, and listened to her speak. When she finished, Father asked her to pray and she prayed.

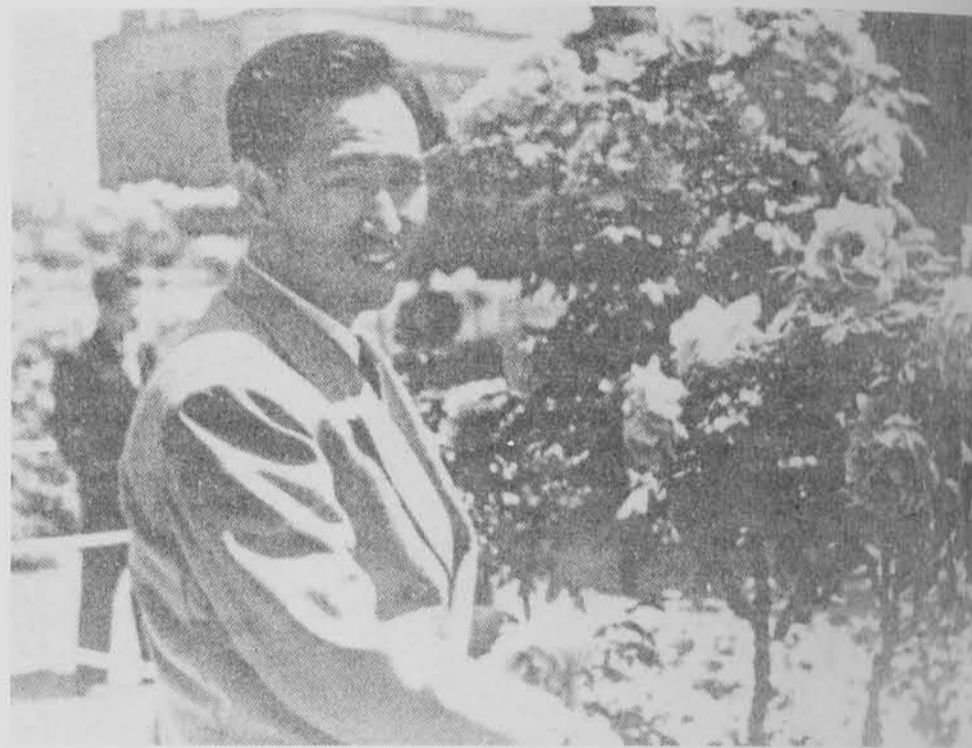
The next time she came, Father said, I am also Christian. Then she asked Father to pray, and Father prayed. The contents and depth of that prayer were incredible. The girl was amazed; and she became serious. Father explained questions, which had never been clear to Christians before. She was inspired and began to come to Father to hear him speak.

Because of her Christian background it was very difficult to receive Father's words. She doubted many times. But finally she decided to obey Father and became the first woman disciple. Her name is Hyun-sil Kang.

In those days, Minister Lee and Hyo Won Eu, the late president, also came.

Then Father went to Taeguk where he spoke, day and night, day and night. Father also began to speak the Divine Principle itself. Then Father went to Seoul again and started his Church on May 1, 1954.

Deep in prayer and (below) enjoying a bloom of Oriental roses.





they can choose, either the Unification Church or the university. If they go to the Unification Church, they should quit school. If they stay in school, never go to the Unification Church. They were afraid, and most of them didn't quit school; they left the Unification Church. Out of close to 100, 13 stayed. Mrs. Choi is one of the 13.

The persecution always drove members away. Families came and took members away. Some left, leaving a note. Some days, Father was so grave and serious. Father gave a sermon every Sunday, but each time his sermon was filled with tears. He shouted to people. Father always expressed the grief of Heavenly Father and the grief of Jesus. But the people left one by one. It was almost impossible.

Church, men and women, young and old and sent them pioneering. They went to the country and some fishing villages. In the city of Seoul, everyone was opposed to the Unification Church.

In the countryside, the persecution was so terrible, it was difficult to witness directly. In Korea you could knock at a farmer's house, and say, "I am an evangelist, hello, how are you?" Then people say, "From what church?" Next moment, "Unification Church?" Ehh! Get away!" They slammed their door. This was usual. This was the beginning of witnessing, not the end.

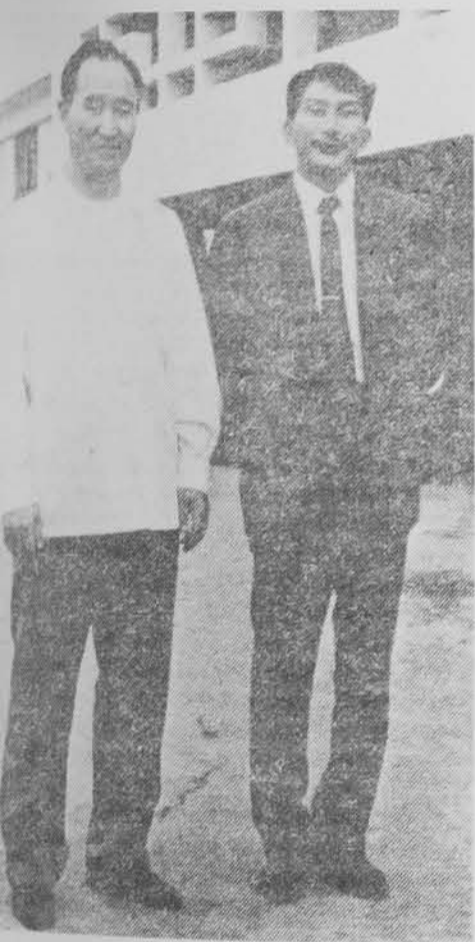
Many pioneers suffered so much, often having nothing to eat or wear. But when their 40-day period was finished, they came back and met their brothers and sisters. Without saying anything, they embraced each other with tears, man and woman, young and old. They went to Father. Father didn't say anything, but the same tears were trickling over his cheeks. In this way, the foundation of the Unification Church was laid. The foundation of the Unification Church isn't money or property. Tears, sweat and blood are the foundation of the Unification Church. This is the pioneering spirit. During this period, both Father and Mother slept on the floor. They didn't eat as others did.

In 1967, after so deep toil, the first seven-year course was successful. On January 1, 1968, God's Day was declared, and our fortune changed. The foundation to save the world, through the victory of the first seven-year course, was laid.

If you compare the indemnity in America with the indemnity condition in Korea it's just nothing. America is just given blessing, no indemnity at all. The persecution is just trivial, like breathing the May, or spring season, very pleasant. Whenever we see Ted Patrick, Rabbi Davis, a parents' organization, or communism, Jesus freaks, or anybody, it is nothing, compared to the persecution in Korea.

And even now, even after the most crucial and victorious second seven-year course, he is still suffering to save the world. He must go through a terrible course from now on. From now on, America will persecute him. If, after a three-year course, Father is successful, then the world will persecute Father in the name of Communism. After the third seven-year course, Father's real mission will be finished. However, from a practical point of view, he must continue to help this world. So many things need to be solved—poverty in Africa and Asia, crime, sexual corruption and racial problems. There are so many religions. Especially the unity with Islam will be difficult. His entire life is filled with suffering. Even in the spiritual world, Father must start another suffering from the beginning of the rock-bottom of hell.

This is the painful way of restoration. This is the foundation of the Unification Church.



(At Top) Father meditates in Korean village and prays in Korean countryside (Above). (At Left) He poses with Sang Ik Choi, the first missionary to Japan.

It has oriental style house roof tiles on a crooked house. There was a door that was difficult to open and close. Father was just 34 years old, very skinny—very different from now. Mr. Eu and Mr. Won Pil Kim are other dignitaries now, but then they were just like boys.

There have been so many difficulties in Father's course.

Already, many people had been gathering around Father. Of special interest is a music teacher of Ewha University. After she heard the lecture, she was inspired and spiritually open. She invited people to hear lectures; many students came to hear Divine Principle and were changed at once. They brought their friends every day. Then, beginning with one person, two, three, five, ten, almost a hundred people began to gather at this small Church. Then, the authorities

of the school were amazed and sent a spy to see what was going on.

They chose their most intellectual person, sharp like a sword. She was sent, and Mr. Eu began to give the lecture, in one room, with a blackboard. Because Mr. Eu had a leg problem, he couldn't stand, so lying down, he gave the lecture. And she sat down but she never smiled.

But at the end of the lecture of the Principle of Creation, she discovered she could understand the mechanism of the spirit world, and she smiled. And she continued to hear the lecture, and gradually she also began to be excited. And when the lecture finished she decided to stay, and never went back.

The authorities of the school were angered and decided to dismiss these professors and also the students. They gave an order to the students and said,

According to testimony, Father didn't speak at all for a couple of days. Father was persevering by himself, without saying anything at all. And even in the depths of tragedy, Father loved the people so much. This was the preparation period before 1960. People were very young, therefore, they didn't know the depth of Father's grief. Still, Father gave them so much love. He brought people to the seashore, to the mountain, and gave talks and delight. Father fought in the most terrible situation and gave the greatest joy to young members. Therefore, old-timers of Korea always remember this age.

And then the final chance was given to Father. This is the beginning of the first seven-year course in 1960 with Father's marriage to Mother. From this point, Father started the final dispensation to save the world.

When Father looked around him, he couldn't see any possibility of witnessing in Seoul. After facing this reality, Father gathered all members of the Unification

New Hope: Thanks for the memories



(Clockwise from upper left) Father fishes for tuna on the New Hope; prepares nets for catching carp at Barrytown; celebrates a success in a 32-city stop at Burger King and plays leapfrog with Ye-Jin Nim at East Garden while the other children line up.



Mother's course: answering the search for a heavenly bride

Mother spoke a few moments on some of the background of her birth. Many special dispensational events took place secretly, internally, in order to welcome the New Age here on earth. In Korea there were several special spiritual groups which were unlike the conventional Christian churches which preached blind belief in the Bible and Jesus Christ. Those spiritual groups existed solely to receive revelations from God to prepare the way for the Lord of the Second Advent here on earth, and to search to find the heavenly bride.

Mother was born in such circumstances to a very special spiritual family which had constantly been the instrument of God, receiving revelations of the coming of the Lord and the New Day, and of what would unfold once he came.

Mother cries very easily when she looks back to those days, remembering the terrible tribulation that those people, including Mother's own mother, went through. Those people who were receiving God's revelations had to suffer in so many incredible ways. They paved the way of indemnity, and many died in very unfortunate circumstances, sometimes in prison.

Mother also sorrows when she thinks of those heavenly chosen instruments who were absolutely dedicated to God's revelations and whose one hope was to some day meet the Lord, but who never saw that day. They had truly prepared everything for the coming of the Lord, even food, clothes—everything.

God had precisely unfolded to them His plan for sending His son here on earth, and under untold hardships they prepared for the day of the Lord. But unfortunately they did not see that day, and one after another they died away. Yet their mission continued on for three generations. At the culmination of one group which had such revelations, Mother was born.

In those days the circumstances in Korea were so difficult that it was almost impossible for anyone to uphold his faith in God and Christ. Korea was under the Japanese occupation, which prohibited all religions, particularly Christianity. Mother was living in North Korea, which was under particularly rigid control. The Japanese imperialistic government was suppressing all Korean activities, especially church activities.

Born in the same province

Mother was born in the province of south Pyung-yang, now a province of North Korea. It is the same province where Father was born, and Mother's birthplace was quite near to Father's own birthplace in Chung-ju. They were born on the same day. After fleeing from the north to the south, Mother first met Father in Seoul when she was 13 and had just finished primary school. Of course at that time Mother had absolutely no idea what was

going to happen in 1960. She had just joined the church with her own mother.

The first time she met Father, he looked at her and asked, "What is your name?" She answered, "My name is Hak Ja Han." Then Father closed his eyes and meditated for a moment and said, almost to himself, but she could still hear, "Oh, God, You have given such a woman, Hak Ja Han, to this country of Korea." At that time, she said, she felt it strange that this religious leader should have a special feeling or revelation concerning her future.

Mother was living then in the northeastern part of South Korea, known as Chun-chon, and Father had his headquarters in the Church at Chung-pa Dong in Seoul, so there was quite a distance between them. She continued to attend church, finished middle school and then went on to high school.

But in 1960, one month prior to the day of the Blessing, which was March 16 by the lunar calendar, a formal notification came to her, asking her to prepare for a "heavenly engagement" and wedding.

When this instruction came from Father, Mother felt totally selfless, she felt, "Who am I to decide whether this is good or bad? So far my life has been governed directly by God. Whatever the will of God, whatever His purpose or dispensation, I shall be His servant. I shall obey in everything."

At that time Mother had a reputation of being rather on the quiet side. She enjoyed tranquility and quietness, reading and music. She was known also as a rather intellectual young lady, not too emotional, not excitable. In a way, she was slightly chilly and cold toward newcomers.

She always withheld and isolated herself from the outside world. She enjoyed her own world and was almost scornful of the world of men.

Everyone recognized Mother's brilliant academic ability, but at that time she lived almost like a nun. She shied away from all activities with men and felt it was somewhat sinful and impure to even look at men. She was like a beautiful flower in a greenhouse and absolutely isolated herself from the external environment. Of course this was heavenly preparation to purify her; however she had not known all these things.

Path of tribulation

From an external perspective, people thought that Mother just met Father and they had a very happy family life, and so on. But on the contrary, as much as Father walked the road of the cross of tribulation to be ordained in his position, Mother was also given an incredible cross to bear. She also had to reach for perfection. That standard is so high that sometimes it looked virtually impossible to reach the goal. Through that tremendous ordeal and hardship, patience, perseverance and extraordinary faith were needed to achieve the expectation of God.

When she thinks of the path she



walked, it automatically brings her to tears because as remembers the incredible hardship and tribulation. Just thinking of the things she passed through is torture. God tested her again and again, just as much as God tested Father. Satan, too, was always trying to test her. This delicate lady had to go through such ordeals—it is all given in a secret chapter of history. But once we have even a glimpse of the implications, knowing the Principle we can imagine how hard her path was.

Furthermore, she had grown up like a beautiful flower in a greenhouse, in the most peaceful surroundings and atmosphere. She felt almost like she had been plucked out of the greenhouse and thrown into a very rough sea. There were all kinds of temptations and tests and all kinds of incredible political and spiritual circumstances around her. She was like a little ship in a rugged sea.

But during this period Mother felt the grace of God constantly upon her. When she was in agony, God revealed Himself and gave messages and guidance. When she was not receiving guidance from Him directly, God used the people around her, loving people, protecting people. Through them God gave constant guidance, daily instruction and leadership. Those days were a tremendous ordeal of difficulties and tribulations, but at the same time those days were truly most beautiful, a time of grace when God's presence was indeed with her.

Between Father and Mother now there are endless subjects of

conversation, limitless realms of understanding. Even though they don't talk too much, they understand each other's situation so deeply because the circumstances which they have each passed through are very similar. They understood one common purpose, and they persevered and were victorious. They overcame the difficulties, reached out for perfection, came up to that level, and now satanic invasion is no longer possible. When Father and Mother see each other they have such a victorious feeling, and that gives them tremendous comfort and peace at this time.

Path through heaven and hell

Through her experiences Mother has learned so much about God and God's way of doing things. In her life she passed through heaven as well as hell. Both experiences were needed to make her perfect and mature enough to match heavenly expectation. If she had lived through only the joyful and heavenly side she would not have appreciated that heaven. But she also went through the bottom of hell.

Sometimes she felt that it was impossible to continue, absolutely impossible! She wondered how God could even ask her to go that way. Such situations were too numerous to even count. During those days what was needed was untiring faith, determination, perseverance and patience. Those made her what she is today. By the same token, she would like to give you the following message:

"On your way to heaven you must



(At left) Official 1960 marriage portrait in Korean ceremonial dress
(Below) Mother prays.



or rebel against Father. They had to accept and persevere. And they met that expectation.

It was the Cain and Abel situation all over again. In order to understand Cain's position you have to suffer for the sake of Cain or you have no way to become Abel. Mother was at the beginning, so the first seven years were Mother's training session. Mother's seven year fishing expedition. The first three years were for her to struggle for her own victory as an individual woman, to be victorious in the sight of God by winning over Satan. The next four years were for the whole family to go through that incredible testing period. Mother started out at the bottom, moving toward perfection.

During those years, all kinds of things were said, even that Mother was a failure. You can imagine how heartbreaking that kind of rumor was to Mother. Under all circumstances Mother had to be silent, persevere, and win out.

As the days and years passed, what happened? Since Mother continually persevered, since she was patient and silent and upheld her faith in Father, eventually the whole environment of accusation was reversed into respect and admiration.

At the time Father never even discussed these situations. Father never said to Mother, "You must understand this, persevere and win out because I am doing this on purpose." If he had explained and comforted her that way, then even though she had won, it would not have been valuable. Mother had to figure it out herself, persevere in her own understanding, in her own right.

Through their victorious demonstration of faith, devotion and dedication, a condition of universal victory, Grandmother Hong could now be treated with the respect and admiration due her.

The restoration path is that difficult. You don't even know anything about it. Your heart will decide everything; your heart is the decisive matter. When your heart is set in the right position to God and Father, everything will start to work out around you. Until your heart is settled, nothing will happen.

The blessings of God are not given from the highest, most glorious position. They are won at the lowest level of human misery.

Suppose that in those days of hardship, Mother had complained and given up, thrown up her hands and said, "Father, no matter what you are, I don't care." Then she could not be a Mother. In your case too, if Father places you in a certain position and you start to complain, then you lose your position entirely. When you become self-centered and begin to complain, then you begin to lose. Selflessness is the key.

Excerpted from Mother's testimony at East Garden May 3, 1977 which was translated by Col. Pak.

not expect only the heavenly side. You must taste the dungeons of hell too. That will finally be the most precious part of God's grace. By doing so you will become strong and you can mature all around into a wholesome personality. God's personality. Then you will appreciate heaven better and some day you will have something you can be proud of—your record of victory and perseverance. It will give you pride.

"Even during the fishing expeditions which Father took you on, there may sometimes have been a moment, even a quick moment, when you thought in your mind, "Why is Father asking us to do this silly, impossible thing? Who would go into the water in this weather? It is so deep we may die." I am sure that every one of you had a glimpse of such thoughts.

"That is the moment when you must not react quickly; you must not make a quick judgment. That is the moment you must call on the name of God, and think, "This is the time I must prove how worthy I am." Then the difficulty can become a joy. You can find a joy in going through that ordeal. My message is that you must be persevering and not make quick judgments. Do not react quickly. Then all your ordeals can turn into joy, into something to be proud of.

"My tears have two meanings: sorrow, but not only sorrow, also the joy of victory to be here with Father this way. In the future I would like to shed only tears of joy, so I ask all of you to not ask me about the past from this time on. Let us only talk about our victorious future and our great vision of the great days to come.

Let us rejoice in tears of joy for the future days that we will gather together."

Before the heavenly wedding in 1960, for more than 15 years, Father was alone, single-minded for the mission. Yet everyone who knew the Divine Principle knew that He would marry some day.

There were many families who believed that Father's bride might come out of their own home because of revelations they had received. Not only one family, but many, firmly believed that. Think what a shocking event it was to those families to have Mother be chosen. There were also many spiritual old ladies who were like prophetesses between God and mankind. I had listened to them as instruments of heavenly revelation on many occasions, and they had participated in many dispensational roles. But all of a sudden, without consulting them, Mother was chosen.

So many young women who were fully qualified from a worldly point of view were sure that they were the one who would be hand-picked. They were beautiful, had graduated from universities and had all kinds of social education and a good home background.

Furthermore, in 1960 Father was 40, a most significant providential age. In their own thinking the people concluded that the bride should be somewhere around 35, maybe 34 or even 30. As a result the people in that age group thought that they were the most blessed age group and that one of them would be chosen.

In addition, they knew that the role of Father's bride would be a role of

tremendous leadership. How could any young woman, a teenager or someone in her 20s, fulfill that position? How could she exercise the leadership that would be needed? It would be impossible. They thought the candidate should be mature, somewhere between 30 and 40. Again, it was a very logical conclusion.

Since their hopes were so great and their expectations so high, when those hopes and expectations were betrayed their reaction was equally as deep. Their disappointment and disenchantments were great. This is the first time I have spoken of this.

Knowing about this impossible, tense background, as soon as the holy wedding was conducted in 1960, Father asked Mother's mother to confine herself; she was not to come see her own daughter too often, or if she did, she should come secretly through the back door. That put Mother's mother in such a miserable, cast-out position that nobody envied her role. Everyone had thought that becoming Mother's mother would be glorious, and very special. But Father pushed her into a sacrificial role, not even letting her come to see her daughter freely.

Furthermore, in the first year Father treated Mother almost like a servant; she started out from the very bottom.

Test of faith for Mother

The important internal meaning behind those actions in that period was that they were a test of faith for grandmother and Mother. No matter what the circumstances, they should not complain

“Home Church is the base for the kingdom of heaven”

The following excerpts are from a talk given to the News World members by Dr. William Bergman in November 1979. They include some of the key points that have been emphasized by Rev. Won Pil Kim in his talks about the Home Church Providence.

1. Why are we doing home church?

Father has gone a course beginning on an individual level, progressively expanding to the family, tribe and nation. With Washington Monument in 1976, Father established a victorious foundation on a world level. Based on that foundation, Father declared the Day of Victory of Heaven on Oct. 4, 1976 and on True Parents Birthday, Feb. 1977, he announced the beginning of Year One of the Kingdom of God on Earth.

Before that time, Father established the foundation to actually begin the kingdom of God, and future generations will look back on this year 1979 as the third year of the Kingdom of God. We're in the very early days, the first days of the Kingdom of God on earth.

Like any parent, Father wants to pass everything of his own victory and accomplishment to his sons and daughters. But we haven't fully understood this. Because of this lack of understanding, we have thought different ways about home church—sometimes thinking of it as a responsibility and a duty, or a mission or as a witnessing technique. But actually, the essential meaning and reason why we make the home church is to be able to receive Father's entire inheritance so we can be with him forever. He is giving us the home church so we can share in everything he has won.

Of course, as long as Father is on earth, he is trying to extend that victory and pour that blessing into this world. But he himself has personally gained victory. Now he wants us to inherit it. For us to be qualified to inherit it, we have to do what Father has done. But in reality, we would never be able to go Father's course to save this world. So Father gives us a situation through which we can make the condition to receive everything. This is the meaning of the Home Church Providence or the 360-home area. Father gives us 360 homes, not as a mission, but as a gift. He gives it to us as a dispensation or providence through which we can inherit everything from our True Parents.

Home church, therefore, is never spoken of by Father as a technique for witnessing but always as our destiny. We have to approach our 360-home area with the same attitude as Father, when he approached the world. Father is saying, "Here, I give you a small portion of this world. Go to that world the way I came to this world and do in that world the way that I did in this world and then everything I have is yours."

Our specific missions may come and

go, but destiny is awaiting us and the providence and dispensation do not change. Our external activity may change, but not the providence of God. This is the final dispensation, the final opportunity to work and inherit directly from Father.

2. What is the relationship between Home Church and our mission?

The relationship between home church and our mission is the same as the relationship between mind and body. There is a subject and object relationship, where the home church is in the position of mind and our mission is in the position of body. Therefore, as we all know in the Principle of Creation, the way to become a perfect man or woman is to unite the mind and body centered on God. In the same way, it is God's will that we unite home church and our mission, centered on God and Father and Mother.

Up to now, the vast majority of us have tended to separate these two things in the same way our fallen nature separates our mind and body. We think "I'd like to do the home church because Father talks about it. But anyway, I've got my mission and when I'm done with my mission, I'll go to the home church." Or we say something like "Well, I can't go to the home church because my mission takes all of my time." We can't think that our mission would somehow prevent us from fulfilling our destiny. So no matter what the mission and how much time it takes, there has to be some way to connect these two.

3. How do we connect home church and mission?

The key is certain internal attitudes. Since the relationship of home church to mission is the same as the relationship of mind to body, how do we determine how much time to spend in the 360-home area?

Because the home church is in the subject position, some might feel that this means you have to spend most of your time in the 360-home area. This is where we start having mixed feelings about our mission.

So, how do we know the actual amount of time to spend here and the amount of time to spend there? Rev. Won Pil Kim said this is something we receive through Abel. Everyone of us has an Abel. Some people even have Father as an Abel, but we all have an Abel. Therefore, through Abel, you receive direction concerning your schedule. But whether we have a lot of time to go into the area or a very small amount of time, still we have to connect these two.

One example of this situation is the brothers working at the East Sun Garage. Their mission is to repair the vans. When Rev. Kim was over there a couple of weeks ago, he told the brothers, "your work on these vans takes a certain amount of effort that you have to invest,

But you mustn't feel that you are working on the vans now and that maybe at 6 p.m. you will be able to go to your 360-home area. That's separating the two. Rather you have to work on the vans from the point of view that the vans are the very people in your area that you're going to restore. In fact, you are restoring those people by working on those vans."

Rev. Kim used to emphasize this point when talking about Father's fishing before Yankee Stadium and Washington Monument. We had to ring doorbells and knock on doors to invite people to go on buses and to those rallies, and that was the external activity. But Father was at the front line of that dispensation, even though geographically, he was on the ocean.

Of course, part of why Father was on the ocean was that he was already planning 20 years in advance for the blessed families and the financial base for our movement decades to come. But also he was thinking deeply about the people we were trying to mobilize for the rallies. Fundamentally, Father was not just on the ocean bringing in tuna. He was also bringing in the people that we were trying to get to the rally, so that they could be offered as a condition for the salvation of this nation.

Many people were on the same ocean fishing for the same tuna while Father was there. They were all throwing out the same kind of lines; they were all looking for the same kind of fish. But Father's internal attitude while fishing was of a completely different dimension and value than that of the people who merely thought they were going out to catch fish. That's why Father was making most of the condition for the victory at Washington Monument.

Therefore, how do you connect with Father's viewpoint concerning your situation? One very powerful way Rev. Kim teaches is to think, "how would Father do it if he were in my place?" Actually as we study Father's life, we know that Father has done everything. He's either done what we are doing or he's done something very close to it. So we can imagine, "what if Father were in my position? What if Father were living in my room over at the New Yorker, and working just as I am working? What if Father were in my place?"

By thinking this way we begin to receive inspiration from spirit world and God who are behind all of Father's ideas and they'll show us just how Father's ideas relate to us. We begin to receive understanding on a deeper level and see how to integrate our mission and become more efficient. We find ourselves more excited with our work. We find ourselves alive.

Because your heart and your work are connected to the people in the area, things will begin to happen to them. We all know what Father accomplishes is miraculous. We wonder, how does Father do it? Father says it's because he knows

and understands how to use the Principle. He says that if we apply the Principle then we'll know how to get the support of the spirit world so that we can become more excited and more efficient. Things will begin to happen even in places geographically separated from where we are.

These attitudes are fundamental. But they are not easy to develop. We can all intellectually understand these points, but it's not so easy to put these attitudes into practice. Then just make a schedule for yourself. Pick one day a month and say, "on that day I will think this way one time." Who of us couldn't do that? If you can do it once a month, why not once a week? Then if you can do it once a week, how about once a day? If you can do it once a day, then try three times a day. If you can do it easily once an hour, you can do it every 15 minutes.

Father thinks this way continuously. Father dwells in that kind of attitude, which is why everything Father does has a cosmic effect. We can do the same thing, if we just discipline ourselves and practice. It may not be easy, but with time and effort, it can happen.

4. How should we receive persecution and rejection?

One reason it may not be easy to go to the home church is that, when we get there, it can be a very trying experience. People can be narrow-minded and can subject our brothers and sisters to a great deal of religious bigotry. It can be very discouraging; no one likes to be the object of ridicule or prejudice.

We joined the Unification Church because we believed we would be able to find God, through Father, through the Divine Principle and through this movement. And that's exactly God's will—He wants us to know Him. But God is invisible. So He is giving us the opportunity to see Him in the circumstances in which He has been forced to exist through the long history of restoration.

Rather than taking our suffering as a personal rebuff, we should connect our suffering with God's situation. This attitude will make all the difference in the world. Many times when we suffer, not just in the home church, but in our mission, we begin to think of it in very personal terms. "I'm just really unhappy." We don't realize that in that situation we have the opportunity to understand Father's situation, Jesus' situation and God's situation. If we begin to think that way, the misery takes on a whole different meaning. It becomes the source of some of the most profound vertical experiences with God that we can have in our entire life in the family.

Rather than being discouraged, we can break through. We can have very tearful experiences, where we feel washed and reborn through the exact same difficulties, because we're connecting to God's situation. What we





find in the home church is God's love. By changing our attitude, that which previously was a source of discouragement becomes a treasure. This is why Father says that if we want to know him, go out to our home church area. He is telling us that our 360 home area is where we can meet him. The home church is where we can become one with him. That is our destination.

The Kingdom of Heaven means an eternal relationship with Father in the spiritual world. That is our goal but we need a ticket to get there. What is the ticket? That ticket is the persecution and rejection we experience. The very thing we thought was a source of misery becomes the means to obtain the goal. By our attitude, we turn a negative situation around into something positive and valuable. Instead of being discouraged, we receive spiritual life from the very same circumstances.

5. Why are we persecuted?

It is because the whole meaning of home church is to give us a condition to inherit Father's victory. Father came to this world that had fallen under Satan's dominion. In other words, Father is the true Abel coming into the Cain world.

Satan, behind this world, is naturally going to oppose Father. It could not be any other way. Father understands persecution because, in fact, it is to be expected. He is thinking about how we have to go into the world and actually experience the very same thing he experienced when he came into this world. That is why we should go into the home church knowing they are going to oppose us. In the same way this world rejected Father, home church is the world that will oppose us.

If you are going into these communities just as yourself, people often think you are one of the finest people they have ever met. Some of you might have already had the experience of people thinking the world of you until they find out with whom you are connected. Then, all of a sudden, everything changes. They don't want to have anything more to do with you and they treat you very badly. It is simply because of whom we represent that we are persecuted and rejected. If we didn't represent Father we wouldn't go through this and people would more easily welcome us.

Why is it that Father is rejected in this world? Father is rejected because he represents God. If Father didn't represent God, he wouldn't be rejected. That is why this Cain world is coming against him. So when we go into this world, we have to understand that we are going into the world as representatives of the same God who sent Father.

This is a very simple point for us to understand intellectually, but not such an easy point to really feel deeply. We are actually going into our area as the representatives of God and Christ.

Therefore, it doesn't fundamentally matter who we are, or what our education or intellectual level is. It is not who we are but more significantly, whom we represent. This is the significant issue. When we go, we go as the representatives of God and our True Parents. We can't begin to compare the difference between being a representative of God and Father and being a representative even of the president of a nation. Not only that, but we are coming in the position of the Children of God.

6. How should we approach the people?

Knowing that we represent Father from the position of his children, we should be very humble. Two thousand years ago, not only was Jesus rejected but when he sent disciples into Israel they were rejected because they represented Jesus. We are in the same exact position. Therefore, if we go into our area and we are arrogant, then how can the people receive us? If they reject us, judgment will eventually come. We have to go approaching the people so carefully and humbly with an attitude of recognizing our position and then we must try our best to win the people.

Father is sending us into the area to bring the highest standard of love and truth, but not to create a situation whereby they reject us. The whole purpose is to be able to win them. That is why we have to understand the method with which we should approach the people. Remember we are going to inherit Father's victory. Then we have to follow Father's pattern of love and service by "sowing sweat for earth, tears for man and blood for heaven, as a servant but with a Father's heart."

This is the process that we call the restoration of the Cain dominion. Your 360 home area is known as the "Cain Home Church." On the foundation of having restored the Cain home church, it becomes our providence and destiny to go to our home town to go through the same process with our parents and relatives in order for there to be a restoration of the Abel dominion or what we call the Abel Home Church.

When Cain and Abel unite, this restores the position of parents. Therefore a Cain and Abel home church united centered on you, who are

centered on God and Father, brings restoration on a tribal level. This condition is what enables you to receive all the blessing that is coming because of Father's victory.

What Father has called the tribal level messiahship, means that we go through the course of 360-homes, making the condition for our own relatives and parents. Then as Cain and Abel unite centering on ourselves, we are qualified to inherit everything which Father receives from heaven through his worldwide level victory.

This is why home church is our destiny.

7. What if we feel resentment?

Actually, Rev. Kim said "how do you think Jesus felt on the cross when he was being persecuted?" He said Jesus himself felt frustration and resentment. But what we read in the gospel is that, at some point, Jesus prayed from the depth of his heart and with his full sincerity, "Father forgive them for they do not know what they are doing." Then in some way Jesus' own heart was able to change. Jesus was able to draw some kind of power to change his heart from resentment to compassionate love and the desire to forgive. Then that must be our course too. How was Jesus able to do it?

It is because Jesus, while on the cross, thought and remembered God and realized that what he was experiencing at that moment was the very reality God Himself was experiencing—anger, misery and frustration—at the time of the fall of Adam and Eve. And yet, despite God's feelings, He had no choice but to forgive them because He was their parent. This is what enabled Jesus' heart to change. This is our pattern.

Rev. Kim said that since Father came to America he and his family have been mistreated. Yet Father feels that the more he is misunderstood by Americans, the more he wants to give to them.

Asking God to forgive others is the heart of a parent who is taking responsibility for their children's mistakes. We can pray, "Father please bless them if they accept us and please, please forgive them if they reject us. But also Father, please forgive me that I didn't give more, that I didn't love them more." Pleading with God to forgive us for not having done more so that they might be able to understand, and taking responsibility for their situation is the expression of the Father's Heart.

8. Our attitude towards Abel.

The way that people treat you is a reflection of the way you treat your Abel. The way we treat our Abel sets the condition for our Cain to treat us the same way.

Our relationship with Abel is our lifeline. It is the way in which we connect to God and Father through the Principle. So it is the most important relationship that we have. Sometimes we

think "I love God and love Father and no matter what, I am completely loyal and totally committed"—but then we have problems with Abel.

If you are under water and the source of oxygen is some kind of tube which goes from you all the way up to the surface, then you would never want to compromise that connection. That is how we should regard our relationship with Abel—as the source of our connection to spiritual life.

More than anything, Satan wants to invade that relationship. Even though we may think everything is fine in our relationship to God and Father, actually Satan is trying to invade our relationship with Abel. It is not that difficult to do because we have fallen nature and we can criticize Abel if he is not absolutely perfect.

Of course, it would be ideal if Abel were a totally consistent person and could be a perfect example of the words he is giving. But our responsibility as Cain is not to judge Abel, and it is not to constantly evaluate him. We should listen to Abel if Abel speaks the truth, independently of how much he may or may not be practicing those words himself.

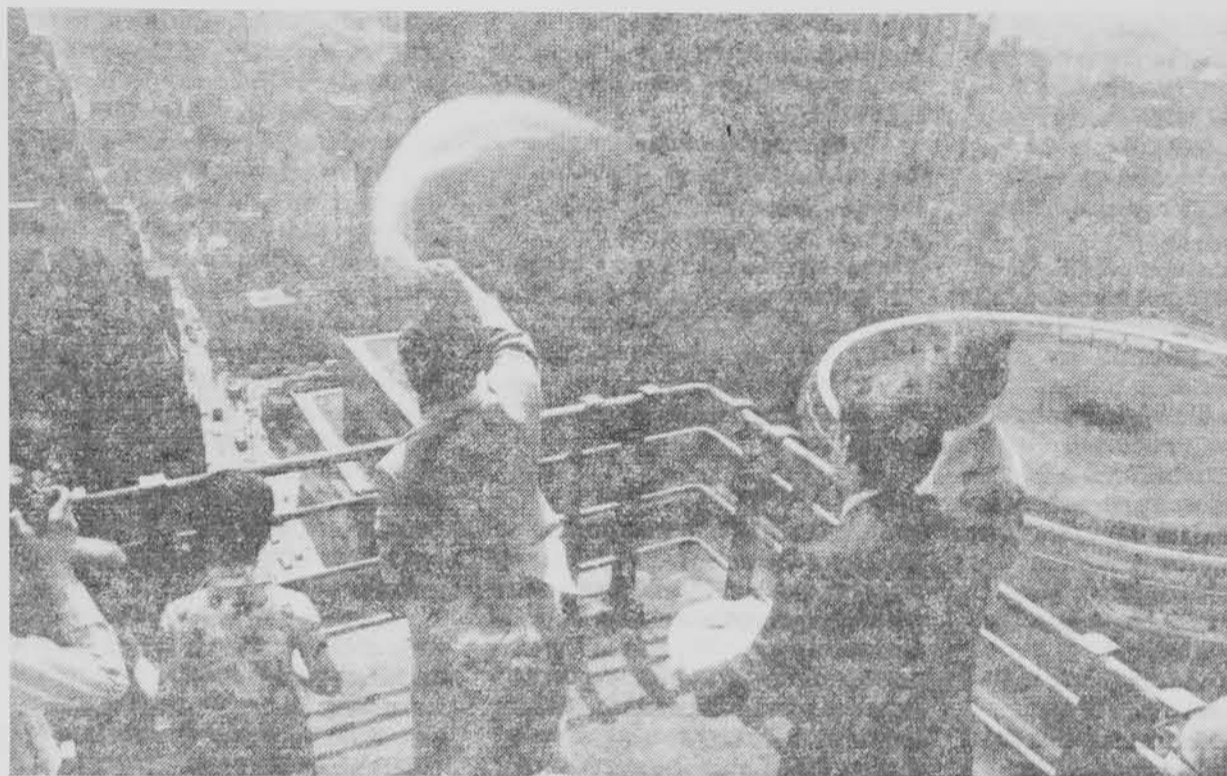
Our responsibility is to try to perceive the truth and to practice it with our full heart. That is the will of God. Pray that Abel can become a better Abel, support him and love him and try to find out what God loves about him. If we are negative towards Abel then we suffer. It is not good for God, for the providence, for Abel, or for ourselves. But if we love him, support and pray for him, this creates a condition for people to relate to us in the same way.

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These are some of the points that can help us in comprehending the relationship between our mission and our home church and the kind of attitudes we need to develop in order to gain success.

Rev. Kim has been emphasizing that we should pray about these points. Any one of these points could be elaborated through your prayer and through your desire to understand what Father has said. Heaven can give us inspiration and deeper understanding of the meaning of these points and, on the basis of that effort, we will have created a foundation for even deeper things to come. The most important thing is to actually go out and do the home church work. It is through our actual practice that we can offer the greatest joy to God, to Father, and to Heaven.

Restoring the New Yorker— an ambitious birthday gift



Unification Church members have been preparing for Father's birthday in many ways, but none so visible, noisy and dusty as redecorating the lower three floors of the World Mission Center. The molded ceiling panels, ornate carvings, refurbished fittings and fixtures, gleaming elevators and newly laid carpets all speak for themselves—an ambitious birthday present—but they all tell of the ongoing relationship between the residents of the World Mission Center (formerly the New Yorker Hotel) and the building itself.

In what other metropolitan hotel do residents make their own beds, paint their doors and spackle their ceilings—and all before breakfast?

Since the purchase of the New Yorker Hotel on May 13, 1976, church members have worked to make the building a center for both spiritual and material upliftment. At the same time, because of a turnabout in the value of midtown Manhattan property on the Westside, the value of the building has shot up 500 percent from the \$5 million paid May, 1976. A recent offer several times that amount was made without even any inspection of the building on the part of the bidder.

New York's finest hotel

Built in 1929, the New Yorker Hotel was, for more than 30 years, the largest hotel in New York and, for at least 20 years, the most prestigious. It was the New Yorker Hotel, for example, which in 1935 notified all U.S. senators and congressmen that they were welcome to free accommodation in the hotel when they stayed in New York.

Now the building has become an international headquarters of the Unification Church, a center for cultural activities and a place where leaders and future leaders from all over the world can come to study in New York.



"This will be a true human resources development program," said Col. Pak at the time the building was bought. "This is where we can make a dramatic showcase of what Reverend Moon can do. We will rejuvenate the building both physically and spiritually. Soon the whole standard of the area will be upgraded. Here we can succeed in the resurrection, both physical and spiritual . . ."

"In 1975, New York lost over 600,000 residents. Reverend Moon will be the first one to spearhead confidence

and trust in the City. He is putting faith in the City while everyone else is running away. This means a great deal to New York. The citizens will be very appreciative. Right now, religious people are trying to run away from the sins of the world. But instead of running away from sin, we are to conquer sin. This is the spirit of God and Jesus Christ. Unless you confront sin, how can you liquidate it?"

Numerological significance

The New Yorker Hotel was not the first Manhattan hotel which Father checked

The New Yorker Hotel, purchased by the Unification Church on May 13, 1976 is blessed by Father (At top left) and his family (Above) later in the year.



The restoration of the New Yorker reached a fever pitch in recent weeks in preparation of Father's 60th Birthday. Pictured are scenes from the lobby.



out with a view to buying. It was the third. At that time he commented that our national headquarters occupy an eight-story building on 43rd St. while the World Mission Center is a 43-story building on Eighth Ave. The number eight represents family and 43 is a providentially significant number for a tribe or nation.

The building has 2,000 rooms and was designed to lodge 4,400 guests served by a staff of about 1,800. There are 14 passenger elevators, six service elevators and a pair of escalators connecting the lobby to a lower level. The building has its own entrance into the Eighth Avenue subway which also connects with Penn railroad station, located beneath Madison Square Gardens, kitty-corner from the World Mission Center.

There are nearly 7,000 windows throughout the building and at one time a permanent staff of four was kept busy all year round just cleaning windows. Fifty miles of carpet line the floors and the hotel's full complement of bed linen was enough to cover a 50 acre farm.

Up until recently, the building still had the deepest cellars of any building in Manhattan. When the foundations were laid, on the site of an old Dutch Reformed church, construction workers removed 1.2 million cubic feet of granite from the site and dumped the granite in the ocean.

Although the area of Eighth Ave. and 34th St. is now on the edge of one of New York's "red-light" districts, this was not always so. Even as recently as 1956 the New Yorker Hotel sold for \$20 million, but in 1961 it declared bankruptcy, \$21.5 million in debt. Under changing management it struggled through the '60s and was declared bankrupt again in 1972. Then the French Polyclinic Medical School bought it for \$8.8 million, but in 1974 they too

declared bankruptcy.

New convention center nearby

Empty for nearly two years in a part of town which everyone thought was going down, the New Yorker Corporation sold to the Unification Church for about \$5 million. Within a couple of years, however, the value of the site skyrocketed when it was announced the City and private funds are to be invested into the construction of a major modern convention center near 34th and 12th Avenue.

Expressing Reverend Moon's position to the press at the time of purchase, Neil Salonen stated:

"We realize that New York is a city that needs a restoration in confidence. We want to help rebuild faith in the City of New York, particularly in the areas that have declined not only physically and economically but morally as well.

Therefore our purchase of the New Yorker Hotel is not just an effort to bring the commitment of business and commerce back to the City, but also to begin cleaning up that area.

"From the programs that we intend to launch from this building, we expect the entire Eighth Avenue area to come back. We are going to do a moral clean-up as well. We are appalled to see the number of prostitutes on the streets, the tremendous number of pornographic bookstores . . .

"We feel that what is needed is greater citizen participation. We intend to do this. We want to work together to help New York again become a symbol of prosperity and vitality here in America . . .

"We desire to make this building a new temple of God in the City of New York. We want this to be one place which will really represent God's hope for New York."

By Robin Kuhl

Doris Orme: Living with the presence of God

"You feel the presence of God every second, it's fantastic," said Mrs. Doris Orme of her experience attending Father during last summer's home church crusade in England. "I was with him every day; only one afternoon I wasn't with him. Four months, morning noon and night; breakfast, lunch and dinner; and all night most of the time until three or four o'clock in the morning. Because Father doesn't sleep, he sleeps only three hours a day. So if you are with him you don't sleep much.

"It was a wonderful experience to be with Father like that. I found that I had to continually remain very humble and knock myself down all the time. If you feel you are worthy to be there then you are in trouble. But if you feel you are not worthy, then you really feel good.

"So I always knew that really I am not worthy to be there. If I even thought one moment that 'I'd like to sit down now, I've done enough work,' then I really got attacked by the spirit world. It's not easy to be with Father, but it's also wonderful.

"Many nights I'd sit and get him drinks and that, and he'd be studying and writing or reading letters. He'd read everything from all over the world, Father himself. And just sitting in his presence while he was doing that I could stay there all night; even if I was dead tired I couldn't leave that spot because I felt such an extremity of love of God that I would be bathed in that love, waves and waves of love just spreading over me.

"I would sit sometimes and cry; it was such a wonderful experience just to be there. And I remember the time I was out—I was always with him, if I wasn't with him I was with the children all the time—I had to go for the whole afternoon and didn't get back until later in the night around eight o'clock. I just felt panicky to get back there to be with him. It was such a pull from the spirit to be with him; I just had to see him. So when I got into the room I couldn't help saying, 'Father, I missed you so much today! I didn't see you all day!' He looked at me and said 'I missed you too.' He's a very loving father, and very sensitive. If he feels that sometimes people around him are not happy even eating, many times he just wouldn't eat. I've watched him many times he cannot eat anything.

"One day I was fasting, I didn't feel well. Father didn't eat much and I felt really bad that I had done that. I was feeling a bit sorry for myself when I did that, and I felt very bad because Father didn't eat either. He's very, very sensitive. He said, 'why are you not eating?' That struck me very deeply.

And many times when I was with the children they were crying and begging Father to sleep. Because many times his



It was such a pull from the spirit to be with him; I just had to see him. So when I got into the room I couldn't help saying, 'Father, I missed you so much today! I didn't see you all day!' He looked at me and said 'I missed you too.'

eyes are completely blood-shot and still he won't stop. Ye-Jin used to say to him, 'You have to go to bed, Father, you must go to bed.' She would actually cry. 'Please go to bed, just take a nap.' Then he would sometimes give in. But we'd go out, Ye-Jin and I, and when we came back he was up. He just did it to please her.

"When he came he brought one suit and one pair of pants with him for four months. I was getting upset because he was always wearing the same pair of pants and every other night I would wash them.

They got so frayed in the seams that you couldn't mend them anymore. So I came to him and said, 'Father, your pants are getting really bad, you must buy another pair of pants. You can't keep wearing these every day!'

"These pants are very comfortable," he said to me. "I have worn them many years. I like these pants. I don't want any new pants."

"But Father, these are falling off, I

can't sew them any more!

He said to me, "I don't need pants; don't bother me about pants. There are more important things, God is doing so much in this world!"

And you know, he wore that pair four months. I finally got so upset because I was afraid they might rip while he was walking. So I measured the pants and I went to the shop and I bought him two pair of pants. I put them on the bed, all fixed (because they have to be altered for him). Do you think he wore those pants? No. They were in the closet.

He wore the same shirt; I don't know how many times, day after day after day I kept washing it. It was so old. I said to him, "Father remember the shirt I bought you, it's hanging in the closet."

But he said, "Don't you know I like this shirt!"

And I said, "I know, you wear it so often!"

"Seven years I'm wearing this shirt!" he said. Seven years! This is something

members don't know about Father. People buy for him, OK he accepts. But for himself to buy? He never will; nothing! He bought suits for all the national leaders, the guards and the drivers. Anybody that went with him anywhere he bought suits.

Not inexpensive, but very expensive suits. He wouldn't buy himself a suit. I got myself upset because he had one suit with him, you know. He wore that suit every time he spoke.

Because his mind is so centered on God and so centered on his mission, those things are not important to him. He doesn't even think about them. Everybody else takes care of that. That is his attitude. He appreciates everything you do for him, even the smallest thing.

We baked some cakes for him. He liked them because they were homemade, although he doesn't eat much sweets. The members made upside-down cake and all kinds of things he likes.

I bought some fancy cakes from the bakery one time and he said, "Are the members eating these?" And I said no, so he said, "I don't want them if the other members don't eat."

And even the children are the same. People think, well, Father's children get everything. Everyone gets hand-me-downs. In-Jin-Nim gives to Un-Jin-Nim, then Un-Jin-Nim gives to the next one; and the boys the same. They don't get much.

I took the three children around Europe. They had very little money with them; hardly anything. Father gave them only a little bit for souvenirs. When we went to France, Heung-Jin had a little money to buy some souvenirs. But he saw the French driver whose shoes were broken. He said, "Is that your only shoes?" and the driver said, "Yes, but I'll get some later." Then he didn't buy any souvenirs, he bought new shoes for the driver.

"The children are so loving. If you give love to them, they respond in such a beautiful way.

"The children are amazed by their parents' love for the world, although they themselves have to go through a lot. They're abused in the schools because of who they are. It's very difficult for the children.

And Father never stops. Day and night people are there to talk with him, and the phone is ringing off the hook with people calling from all over the world. Mothers says it's the most exciting life you could live; there's never a dull moment. It's like being with God himself. When you're with Father you feel you're always in Heaven, you're just floating.

When Father left (England) I felt my heart would break. I cried and cried. I felt like my heart stopped. No one else could love me like that, not even my husband.

By Nancy Aune

Serving the world

The following articles highlight just a few of the many businesses, organizations and service groups that have been created through our Father's inspiration.

Unification Theological Seminary

Open houses, dinners and talent evenings have been highlighted programs at the seminary, including an "Evening in Japan," "Black Cultural Night" and "Greek Night." Other public programs were piano recitals, choral concerts and calligraphy workshops.

Theologians conferences

In 1979, four theologians conferences were held to emphasize dialogue on evangelical-unification themes. In addition, theologians conferences were held in Chicago, Berkeley, Boston and the Virgin Islands. Proceedings from these conferences were taped, transcribed and published in the *Evangelical Unification Dialogue*, which was distributed to university campuses throughout the country.

152 have graduated

In June 1979, UTS graduated its third class, bringing the total number of graduates to 152. Eleven of the new grads were chosen to attend graduate school, bringing the total of graduate school students to 38. (They enrolled in Harvard, Yale, Chicago, Claremont, Southern Methodist University and Vanderbilt.)

Last September the Class of 1981 was welcomed. It is the biggest class to date, with 38 men and 24 women enrolled, the majority of whom came from MFT missions.

The UTS has continued its efforts to obtain a provisional charter. The Regents' decision to deny the charter was sustained by the New York State Supreme Court. However, UTS attorneys have prepared the legal briefs to appeal the decision. The actual hearing before the Appellate Division was Feb. 14, 1980.

Interfaith

The Interfaith Affairs Department of the Unification Church was started by Rev. Moon in October, 1976 for the purpose of the revitalization of Christianity in America and the world.

Under the auspices of Interfaith, the National Council for the Church and Social Action (NCCSA) was founded to discuss Christianity's purpose at this time in history. The NCCSA, which at present is primarily funded by the Unification Church, was developed through a series of conferences starting with several at the Unification Theological Seminary and culminating in two large scale conferences at Fordham University (May 26, 1977) and Georgetown University (November 17-18, 1977).

The immediate follow-up to the Georgetown conference was a series of three local workshops which led to the establishment of the first three branch chapters of the NCCSA. By the end of 1978, chapters in Washington D.C., Philadelphia, and Harlem (New York), which involved over 100 churches and 150 community organizations, were operational. Recently two more chapters, in Queens, NY, and Jersey City, N.J., have been added to the NCCSA.

The third National Conference on the Church and Social Action will be held in New York this spring. Work is now in progress to expand the number of NCCSA chapters to 12 by the end of 1980, and the affiliate organizations of NCCSA which currently number ten are expected to double.

International Relief Friendship Foundation

Unification Church missionaries and center members in many foreign nations have embarked upon substantial programs of relief and humanitarian works, especially in the Third World. Unification community life allows church members to devote full time as volunteer or representatives of overseas relief agencies.

In cooperation with agencies such as Church World Service, International Relief Friendship Foundation, and Coalition for Emergency Disaster Relief, the Unification Church delivered and distributed 200 tons of medical supplies, food and clothing to the Dominican Republic following the disaster of Hurricane David. Teams cooperating with the International Relief Friendship Foundation are assisting in the rebuilding of housing and the restoration of water and sanitary facilities.

In Thailand, following the incursion of thousands of Cambodian refugees, Unification representatives and medical teams working with International Relief Friendship Foundation, Project Volunteer, and The Queens Commission on Cambodian Relief arranged the airlift and application of 15 tons of medicines to the Queen's Camp refugee center near Bangkok where the Unification medical team remains in service, along with other international volunteers. Twenty tons of clothing, sanitation equipment, and high protein food also were handled through Church representatives and volunteers to reach refugees of the Angolan civil war. In neighboring Zaire relief agencies such as International Relief Friendship Foundation, ECOPRE and Africare have organized an effort to alleviate the widespread sufferings brought about by the

Communist takeover of Angola.

Such productive relationships between Unification movement representatives or volunteers and agencies of international relief and reconciliation are expected to continue and grow. They represent the movement's commitment to Rev. Moon's words: "Go to the most miserable place and volunteer."

D.C. Striders

Founded June 24, 1967, the D.C. Striders have garnered more than 12 world records, sent 1,100 young men and women to college and trained 25 Olympian competitors.

In 1979 alone, two D.C. Striders set the world's record for 4x100 relays when the team traveled to Bakersfield, Calif. and Boston, Mass. for the U.S. Junior Men's and Women's National Team competition with a team from the U.S.S.R.

Several D.C. Striders also traveled to the World Cup Games in Montreal, where they took fourth in the world and to the World University Games in Mexico City where they claimed third in the world.

This year, the D.C. Striders—who have created a formidable reputation in the area of track and field—will boycott the Moscow Summer Olympics. "We feel very strongly about this," said Glenda Moody, the executive director of the club. Instead, the team will participate in events including the Atlanta Track Classics, Meet the Champions, U.S. Junior Men's & Women's National Team trials, and the Junior Men's & Women's Pan American Games trials during the summer.

In addition, during 1980, another 300 youths involved in the program should be placed in colleges. Ms. Moody said. In the past, approximately \$13.5 million worth of scholarships have been utilized in the D.C. Striders' education program.

The club will be bringing its success to New York City soon, with the installment of a D.C. Striders/New York City branch starting this year.

Project Volunteer

With the passage of Proposition 13 in California, which severely cut public taxes, a great many social service programs which were funded by taxpayers' dollars found themselves in desperate financial straits.

To fill this great need, Project Volunteer has evolved, to the point where it is now receiving acclaim from government officials and leaders of other community projects.

Project Volunteer informally began about five years ago when members of the Unification Church and an affiliated

group, New Education Development, began doing social service projects throughout the Oakland community.

Serve existing programs

The members decided that since a number of valuable social service programs already existed, rather than forming an entirely new, competitive program, they would work to serve existing programs. Almost three years ago, these efforts of volunteerism formally became known as Project Volunteer and became the inspiration behind a number of successful community programs.

In addition, Project Volunteer has participated in major food distribution programs nationally and internationally.

It is expected by both PV observers and participants that more programs like Project Volunteer will spring up throughout America in this decade as more and more states vote in their own "Proposition 13s."

World Missions

To spread God's word throughout the world, Father in 1975 sent missionaries out to all parts of the world to establish 120 missions. One member each from America, Japan and Germany went to their assigned mission countries and have been working there together for the last 5 years. Now they have gathered together to celebrate Father's 60th birthday and report to him of their activities. And there are many success stories to report.

In the continent of Africa alone, one family has established a sausage factory which prepares delicious sausages which are popular not only in their own country but are also being exported; in another, the membership has reached 300 including a very active home church program and successful unification efforts with churches in their nation. In other African countries, schools have been established and an active, aggressive VOC program has been reaching the public in the schools and in the countryside.

A One World Crusade has been established in a Southeast Asian country and an International One World Crusade in Latin America. Father hopes the IOWC will expand to all Latin America and throughout the world.

Even in the Middle East, despite the religious and political turmoil of the last 4 years, our members under Father's direction have laid a wonderful foundation and have cultivated many high-level contacts.

The missionaries look forward to a bright and even more successful decade in the '80s, following the example of service and sacrifice that Father has established.





In the end it can be said that my life looked tragic and miserable, but I made up my mind a long time ago that I wanted to live through the worst suffering and indignation at the hands of man and God, and still I would love God and never change. That's the way I volunteered. I never asked God for blessing or assistance, but He heaped blessing upon me nevertheless. I never prayed to God for things I needed, but always felt that I had not done enough. Apparently God likes that attitude better, for He always blesses the person who feels he should be doing more. In that position alone you can liberate God of His sorrow and mankind of their suffering.

Sun Myung Moon
January 21, 1979





