

TODAY'S

WORLD



DECEMBER 1983

INSIDE: ICUS XII & MR. JUNG HWA PAK (1)

In the cover photo, Father carries Mr. Jung Hwa Pak, who had a broken leg, through the bitter cold waters of the Yellow Sea at low tide between the mainland and Yong Mae Island. Father's hair is still closely shaven from the prison camp. Mr. Pak weighed about as much as Father. Mr. Pak's family had left him behind in Pyongyang; they were afraid his broken leg would jeopardize and delay their flight. Father had found him and decided to take him along — on a bicycle. Mr. Pak begged Father to leave him behind, but Father replied to that: "Once we know God's will, we can do it together. If we die together, we die together; if we live together, we live together." To Father, Mr. Pak was a representative of all mankind and he would never part from him unless instructed by God.

The Chinese and North Korean armies were advancing rapidly from behind, and the journey was very uncertain and frightening. It was early December 1950, and very cold.

One of Father's friends from Seoul had been living on the island a number of years before, and Father wanted to go to the island and try to rent a boat from him. When they arrived, however, the friend was dead and the last boat was reserved for families of soldiers and policemen.

So Father had to walk back the five-kilometer distance through the ice-cold water with his heavy load. Father has said: "If I could not have made it, carrying Mr. Pak across the island, I could not be responsible for the restoration of the universe."

The picture was recently discovered in the "Jung Ang" Daily Newspaper, a major paper in Seoul, Korea, which is publishing in a series the Korean War memoirs of Mrs. Francesca Rhee, the wife of the former President of Korea, Syngman Rhee. A photographer with the United Nations Command caught this moment of history.

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Today's World is a publication of HSA-UWC.

*Children's Day is one of the milestones which
True Parents recovered in their providential
course.*

CHILDREN'S DAY 1983

REV. SUN MYUNG MOON
EXCERPTS FROM CHILDREN'S DAY SPEECH
GRAND BALLROOM, NOVEMBER 5, 1983



Do you understand the significance of Children's Day in the providence of God? You know that restoration has been a history of paying indemnity. Children's Day is one of the milestones which True Parents recovered in their providential course. Through the history of restoration, the True Parents had to come in order for true children to come into existence. There had to be sufficient indemnity conditions for the True Parents to appear. You know through the Divine Principle that religion itself came into being because of the fall of man; without the fall, religion would never have been necessary. In a broad sense, the purpose of religion was to bring back the Heavenly Kingdom on Earth, because that was what was lost at the fall of man.

GOD'S LOVE AND SATAN'S LOVE

When you throw a stone into a pond, it creates an expanding ring of waves. The original world was to have been something like that — God wanted to make His original impact and to have it expand throughout the entire universe. That would have been the ideal love wave, which would have spread outward. That love wave would have been something in which God and man could take delight. All of creation was to take part in that joyful love wave. We can label that original impact GL, for God's love.

Because of the fall of man, the GL impact was pushed out of the center point and even outside of human reality. Thus the impact was Satan's love, or SL. Although God's love wave was excluded by Satan's love, the original pattern of love designed by God still remained. We read in Romans that all of creation is groaning in travail — in other words, all of the physical world and spirit world, the entire realm of God's creation, is in the realm of grief. Instead of the waves of God's love occupying the whole world, Satan's love waves centered upon disunity, disharmony and jealousy took over. All of these elements have caused tragedy in human life.

Therefore, the waves of God's love must be renewed in order to make an impact upon this world. Although God's love was there, He had no way to convey His love waves to the world until the time of the installation of True Parents. They were the central point of those waves. The first True Parents, representing the love of God to others, also had to be True Children on another level. Without both parents and children, God's love could not be fulfilled on the earth. We know through the Divine Principle that the work of restoration has been done through the re-creation process.

God first created the angelic world and then all things; finally He created human beings. The entire world of creation has been governed by satanic love, yet the original system still remains; that system has been working for Satan instead of God. For all these years, Christianity has spoken of the power and greatness of God but the people have not understood that God's heart is one of sorrow.

BACK TO THE ORIGIN

Everyone here is destined to return to the original form; in order to do that, we must be restored to the original form of love. Who will determine whether you have achieved the original love, the love of God? It must be Satan who gives his approval to you. You must be able to stand before him and say, "I have true love, don't you agree?" and he must give his nod. Would Satan say that life or love came first? If

Satan asked God that question, how would He answer? Certainly God would say that love is primary, before life. That means in order to obtain true love which is more valuable than life itself, you must go beyond your own life in the secular world.

Anyone who says, "I want the love of God, but I cannot go beyond my life," will never reach the love of God. This is a very important, cardinal rule for the Unification Church way of life. That is the point of the showdown between God and Satan within oneself.

Jesus said, "He who seeks to gain his life will lose it but he who seeks to lose his life for my sake will gain it." Why did Jesus teach such a paradox? It is because the true love of God is beyond or outside of the life realm of the satanic world, so unless you are willing to give up that life you cannot reach it. Therefore, self-denial must be complete in order to return to the love of God. This is not my sermon; this is what the principled point of view states.

Belonging to the True Family and gaining the position of true children is an incredible honor and a privilege. This power alone can break through the satanic realm and lift mankind up to restoration. How much do you Moonies understand the value of the True Parents?

Within the Unification Church there are people who are destined to drop out; they are those who think they know True Parents but actually take their value very lightly. Even though such people say they belong to True Parents, they want to bring True Parents' ideal down to the level of satanic love, trying to justify such love in front of True Parents. That is impossible; there is no relationship. There can never be compromise on the part of True Parents with satanic standards. Not even one percent or even a fraction of a percent. Today we must come to the realization that the truth is absolute.

When a man marries a woman with children by a previous man, he would have some difficulty accepting the step-children. That is universal human nature which must come from God. In the true, original world of His ideal there would never have been such a thing as step-children or adopted children. The reality is, however, that the world is full of stained children and God must deal with them. It is only when they want to deny their satanic lives and become a new person that they can become God's true children.

Therefore you must separate yourself from Satan. He will be holding on to you tightly, so the only way you can separate yourself from him is to die to that old self and resurrect yourself within the Heavenly world.

When men and women are in serious danger and they are competing with each other to sacrifice their own life for the others, they create a beautiful protective spirit around them. Satan will retreat from them and God will come to take care of them.

EMOTIONAL LINKS

Today is Children's Day, but what kind of children are we talking about? We are talking about true children. Are you true children? True children must be born in the GL realm, grow up there and marry there, becoming perfected children of God. You have already been born and you are a reality on this earth; since you cannot ever go back and be physically born again, we must create a way to achieve the same goal.

Belonging to the True Family and gaining the position of true children is an incredible honor. This power alone can break through the satanic realm and lift mankind up to restoration.



For the first time New York Korean members listen to Father's speech.

The Unification Church follows the process of indemnity. The True Father and Mother have given physical birth to thirteen children. While those children were growing within their mother's womb, the members of the Unification Church took the position of spiritual twin. Although they could not actually be inside the mother's womb, they could feel that they were a twin to those True Children. To the Western world such a concept is difficult to accept, but it is feasible to Orientals.

For example, in Korea whenever a mother gives birth she drinks a certain kind of soup; then she shares that soup with the rest of the family. Also, when the baby drinks from a bottle, it is to be passed around for everyone else to drink from it. This kind of training is being given so that you will understand that the joy of the True Children is also your joy; their sorrow is your sorrow. This is so you can link your emotions with them. These kinds of intimate family activities are hardly known to the Western members.

This is why I brought the Korean elders here; I wanted you to achieve that emotional link between the Korean and Western tradition. You will inherit such a heartistic connection, not from me directly but from the Korean elders.

You are now in the position of Adam and Eve and the Korean elders are like the archangels; they will bring together all the children of the True Parents into one family — whether Oriental or Western. Then True Parents can accept

them. Only when you are true brothers and sisters can the True Parents truly accept you. From the Divine Principle point of view, the Korean elders are in the position of unfallen archangel in the Garden of Eden and you are in the position of Adam and Eve. Their primary purpose is to teach God's tradition to you. Internally, you must dig the ground of the Koreans; externally you must dig Japanese ground. Digging into those two grounds, you can take the very best out of them and be immeasurably enriched.

KOREA AND KOREAN

Korea is the Adam nation; Japan is the Eve nation. The two nations are working together now. Why do you think that Korea has become such a focal point in the world at this time, especially with such recent events as the KAL tragedy and the bombing in Burma? Why must Korean people continue to suffer in such a way? The Koreans must be careful because now, after the disasters in the air and on the ground, another disaster might occur in the ocean. This is because the law of indemnity must be fulfilled on the national level.

There were people from 16 nationalities killed in the Korean Airlines massacre. As you know, during the Korean War, 16 nations fought together for the sake of freedom. In Burma, national ministers shed their blood and died. Due to the Korean Airlines disaster, the three primary dispensational countries became more closely united — Korea, Japan, and

I want you to achieve the emotional link between the Korean and Western tradition. You will inherit such a heartistic connection, not from me directly but from the Korean elders.

the United States — because they suffered the most.

Do you want to learn Korean? I will tell you why you have to learn Korean. In order to enter the Kingdom of Heaven in spirit world, you must be able to converse in the mother tongue; without that, you will become second-class citizens of the spirit world.

The world of the new culture, the Unification culture, shall become a reality very soon; in fact, the major foundation for this new culture shall be laid before the 1990s. By the year 2000, we shall have a tremendous achievement in uniting culture and language. After the first day of 1990, I will hold an international conference and I will not use an interpreter! Because of the barrier of language, the heartistic connection cannot be established through an interpreter; we must communicate directly.

You must realize that, since learning Korean is so important, being able to learn from the elder Korean blessed couples is a joyful opportunity. Not only are you learning the Korean language from Korean elders, but your textbook is the Divine Principle book. That is extraordinary good fortune for you. They will not only teach you the Divine Principle, they can also teach the spirit behind the Divine Principle — you can know about my life.

CAIN AND ABEL RELATIONSHIP

In the Unification Church, the Cain and Abel relationship is one of the major problems of our way of life. Why is that? According to the Divine Principle, in order to fulfill our goal we must physically bring unity between Cain and Abel; somehow that struggle must be harmonized. God wanted to work through Abel, not so much for Abel's sake, but for the sake of saving Cain. Abel's responsibility is to subjugate Cain, and Satan who surrounds Cain. Abel also must separate Satan from himself. Therefore, those who are in the central figure position within the Unification Church have the job of first saving Cain and then separating Satan from themselves. How can this be done? Only by loving and winning the heart of Cain.

GL love starts with the individual, embracing Cain with GL love. The only way of reaching the love of God is by sacrificing oneself for the sake of Cain. This is why Cain has always tried to kill Abel throughout history; Satan knew Abel's mission was to subjugate Cain and he did not want that to happen — Satan did not want to lose Cain. This is why the original Cain killed Abel and throughout history, whenever an Abel-type tried to lead a Cain-type, the Cain would again reject him or try to kill him. Thus, Cain automatically opposes Abel.

God has not given Abel any weapon to fight against the Cain forces except love; God's way of defeating them is by natural subjugation, never by force. Satan knows Heavenly law and he admits that he is a bad guy. He says, "OK, I know and you know, God, that I am fallen. But I am still in the archangel's position so you and Abel must love me." This is Satan's claim. This is the answer to the mystery of why God appears to be helpless or even "dead."



Therefore God's men and women have no choice but to love their enemies. Before you love your own sons, you must love Satan's sons — Cain. They are your enemies, but they are your elder brothers. Unless you demonstrate your love for your two enemies — the archangel and Cain — you will not be permitted to enter Heaven. Today's Christianity has no idea of this.

The restoration has to be done in steps; it cannot be accomplished in one stroke. The beginning point is the individual level, then the family, tribal level and so forth. On the first level, there is Satan in the father's position and Cain in the son's position. When are they subjugated? Only when they see Abel approaching, with the willingness to give up his life for their sake; that will be the point when they are subjugated.

This is why you go out, even after receiving the blessing, and suffer on the front line for three years. I directed you to do that because, as blessed couples dwelling on the family level, you could endure great persecution from Satan's realm and still remain one as husband and wife. The blessing itself is never the end of the road in the Unification Church; on the contrary, it is the beginning. I have always pushed the blessed couples out to higher levels of challenge.

GAINING ELDER BROTHER'S POSITION

Abel must go into the satanic realm, make his showdown with God's love, and when he is victorious he can return to God with Cain following him. In that way, the younger gains the elder brother's position; Cain will happily take the position

No philosopher has ever come to this understanding: The foundation for the ideal society can only be laid when people from enemy nations come together and harmonize.

of younger brother and follow Abel to receive the love of God.

You cannot go to a higher level as Abel all by yourself; you must bring your Cain with you. It is not so easy to bring Cain along with you; in fact, he tries to destroy you. So it requires tremendous GL power to consume that satanic force. Cain and Satan are very arrogant, cruel, and barbaric; but you must be able to melt them with the GL power. In order to live this principle our church has been spending ten times more money on our interfaith movement in Korea, Japan and the U.S. than on our own needs. This is because we want to demonstrate unconditional love for our elder brothers. For the sake of the country as well, we have spent tremendous sums.

In order to fulfill, you must travel to another land — the sojourners' land. For example, Jacob had to leave the land of Canaan and go to the enemy territory of Egypt in order to move the dispensation forward. Within that enemy territory, the nation of Israel took its root for 400 years; later on, they traveled back to the land of Canaan. Since there was no unity between Egypt and the Jewish people, a gigantic division has persisted between the two peoples ever since.

The leaders of the Unification Church must understand that they can not be leaders until they are first servants — until you subjugate Cain naturally by your loving actions. If the Christian realm in the free world today practiced that principle, the entire world could be restored within seven years.

CREATING A HARMONIZED BASE

In many cases, you have been weak and unable to declare to the world, "I am a Moonie and proud of it!" Can you do it now? God's battle is a lonely battle. Likewise, I came to this country with a lonely mission. I abandoned my home country of Korea and came to America to confront persecution. I did it because of this principle: I knew that if the Oriental people united with the Occidental people and all the five colors of skin came together to create a harmonized base, that would be the foundation upon which the True Parents could be welcomed. This is the ultimate line-up to create the Kingdom of Heaven on Earth — God, True Parents and the harmonized children of mankind.

No philosopher has ever come to this understanding: The foundation for the ideal society can only be laid when people from enemy nations come together and harmonize. I have not only proclaimed this truth, I am also doing it. Korea and Japan were bitter enemies for 36 years; the U.S. and Japan were World War II enemies, as were the U.S. and Germany. These four countries have been brought together under Rev. Moon to create a foundation of faith and brotherhood.

You must know that these final three years of the dispensation are no longer on the individual level: they are on the worldwide level. Those within the Unification movement who are self-centered are not thinking about God's and Father's goal and dispensation, just thinking about their own small situation or some petty grievance such as "somebody didn't recognize me," or "so-and-so has a better

situation," absolutely must repent and change — they must cleanse themselves and become new men and women.

WALKING FATHER'S PATH

I knew that incredible sacrifice would be required and my own life and family were the first thing. In that way, I have loved the world. Your mission is to walk the same path I have; you cannot escape that. This means that you must deny yourself, receive your mission and be willing to fulfill it with your very life. You must willingly and eagerly go forward, sacrificing your own self, grateful for God's love — that is the secret. You must consummate your mission and repent — while I am here. After I leave this country, America will not be able to repent and change. When I go, I will have to leave you here as my representatives; you will have to lead the crusade then. Therefore, this is the time when you should repent and change.

The story of Sodom and Gomorrah is significant. Abraham prayed to God, "Please forgive these cities if I can only find five righteous men." But he could not even come up with five righteous men, and therefore Sodom and Gomorrah were given up to their judgment. Today, Unification Church members are in the position to be like the five righteous men in each city; because of your righteousness this nation will be able to survive.

At this time, I am leading the battle on the ultimate level, the eighth one, and you are participating in this battle. From the victory in this battle the line-up of God, True Parents, and true children will be established. You are representatives of all the races of mankind; as you come together and live in harmony, you create the foundation upon which True Parents can be installed. Then the SL community instead of opposing you will want to buy you out! They will welcome you and want to join you. At that point, I am sure that the Kingdom of God on Earth will be a reality. That day is not too far away.

The Divine Principle is not only traditional, it is also logical and scientific. There can never be perfection when ignorance exists; ignorance breeds more ignorance, mistakes, and darkness. The Unification Church is not bringing more ignorance to the world; it is bringing the truth, with a 20th century scientific viewpoint to back it up.

There must be unity between Cain and Abel, as well as separation of Satan from oneself; when you fulfill these two goals on the universal level, we will instantly move into the final objective. Within the ideal realm of the love of God, there can be no taint of the satanic power. You must completely eliminate Satan's power from within you and then you can walk freely forward into God's realm.

The true celebration of Children's Day is to rededicate ourselves to this common purpose and age-old goal. Beyond race and creed, we want to bring together as many children as possible who can accept True Parents. We are proud to be here to celebrate on Children's Day and proud to pledge ourselves to this common goal.

When IOWC commanders and state leaders become one centered upon the Korean regional leaders, the love and work of God will flow.

CAIN & ABEL

REV. SUN MYUNG MOON
EXCERPTS FROM LEADERS' CONFERENCE
GRAND BALLROOM, NOVEMBER 6, 1983



During the leaders' conference, Father spoke in more detail about the Cain-Abel relationship. Today's World would particularly like to share this part of the conference, since it seems to be one of Father's major concerns.

What is your mission as Abel? One mission is to separate yourself from Satan. Another mission is to save Cain. Just sitting idle, do you think you can separate yourself from Satan? Furthermore, can you save Cain? You must go out to the enemy territory, win Cain and come back with him. Cain must say that he is happy to be in the position of your younger brother. You go out alone, but when you come back, Cain, as your brother, must follow you. If he is willing to be the younger brother, then you are qualified to occupy the elder brother's position. You have to repeat this principle on eight levels.

GO THE ENEMY TERRITORY

Jacob came out of his territory and went to Haran where he spent 21 years; he came back victorious. Later his people (the chosen people) fled to Egypt and came back again. People at the time of Jesus had to go to Rome which was their enemy territory. Right after World War II, the United States should have been in the position to save the world. It should have saved Europe, for example, and then come back victorious. In the old world, represented by Europe, there was a division in religion. The Catholic Church was split and the new Protestant church came to America to obtain religious freedom. After coming to America, the Protestant church should have gone back to Europe to save the old church. That was the mission of the United States.

I had to do the same. I had to leave Korea and come back to America. After winning victory here, I brought back the fruit of victory to Korea.

The American members must do the same. Whether you are an individual or have a family, you should leave your place and go to the enemy territory, do these two things as I have taught you and then go back to your home. Why do we have to do this? Because we want to secure a higher position than Abel. You suffer when go out to do these two things; we call this paying indemnity.

Indemnity is necessary because of the original responsibility assigned to human beings. No one has accomplished this responsibility. When we pay indemnity, we fulfill man's portion of responsibility and reach the level of GLDC (means God's Love Direct Control) and, therefore, come under God's direct control. No one has yet entered the realm of GLDC because no one has accomplished the human responsibility.

Abel's role is not one of commanding or directing people to do this or that. He is the one who should sacrifice the most.

Because no one has accomplished it, we can simply say that no one has entered the Kingdom of Heaven yet. No one is entitled to.

BEING LOYAL TO TRUE PARENTS

From my point of view, you are far from living the course of indemnity. You heard about this principle and you talk about it, but when did you yourself deeply think about it? When did you subjugate your Cain, your Satan, naturally? You have not yet separated yourself from Satan. Satan is still with you. That means you cannot enter the Kingdom of Heaven. This is the Unification Church's most important and at the same time most difficult teaching. Restoration without payment of indemnity is simply not possible.

In our Unification Church, there are those who glorify their own capabilities and say they can do certain things better than the Unification Church way. They feel the Unification Church way is wrong. So many clever men claimed this kind of thing in the past. Yet not one of them has proven their way is better. Look at me. I am still paying indemnity. Even though I am over 60 years old, I still continue to gladly pay indemnity.

When you are absolutely loyal to True Parents and have demonstrated to the world that you will never betray them, the world, including Satan, must recognize you. That is actually the only way you will be recognized and blessing will come to you and your family. Then you will be able to inherit the blessing of the Parents.

Some people think that my message is fine but it has to be interpreted; therefore, they go to their central figure to discuss the possibilities. But everything else is Satan's not God's, teaching. You must know this very clearly.

THE POSITION OF LEADERS

At this time, the IOWC commanders are in the position of Abel and state leaders are in the position of Cain.

I am pushing older state leaders into the position of IOWC commanders because that is a higher, more crucial level of leadership. State leaders should support them. State leaders are in the Cain position and should unite with the IOWC commanders in the Abel position, support and love them. They should sacrifice together and by doing so, blessing will come to both.

When the IOWC commanders and state leaders become one centered upon the Korean regional leaders, the love and work of God will flow.

Regional leaders are in the parental position and come to you not as a dictator or commander but as a parent representing me. They should be more sacrificial than others. They cannot simply sit still and give orders. They cannot just ask the IOWC to go and fundraise for their benefit. Korean commanders are not to take money from either the state leaders or the IOWC commanders.

I don't give any special privileges to the Koreans. Everyone is under one mission, one purpose, one principle. Unless

you go along the formula road of the Divine Principle, you will not be restored.

State leaders, your Cains are your state members and the people in your state. You have to naturally subjugate them. Uniting with the Korean leaders, your position should be to bring your Cain — your church members and the people of your state — all of whom are in the Cain position. In a way they are your target to exercise this principle.

You are going through this period of seven years; your ultimate goal is to restore the elder brother's birthright. This is a very serious statement. Everyone must first separate himself from Satan. Then you must subjugate your Cain naturally. Lastly, you must obtain the birthright as the elder brother so that Satan has no more accusation against you. I myself confront Satan. Even though you know me or are close to me, unless you practice this principle, you shall not be entitled to enter the Kingdom of Heaven. This is the time and opportunity to cross the bridge. If you lose this opportunity, there may not be too much of a chance left.

BE READY DAY AND NIGHT

To return to the Land of Canaan should have taken 21 days; however, those people spent 40 years in the wilderness before reaching it because they did not cling to Moses and follow him. Instead they fell into faithlessness. They complained; they were lazy; they were neglectful. For this reason I am asking you to mobilize every ounce of energy. You should always be in a state of readiness so that when I blow the whistle, you can report for duty.

I will not give you too much warning or announce the schedule ahead of time. Therefore, you have to be ready day or night. Your bags should be packed and ready to go. As soon as you hear the whistle, you should be ready to jump out of bed. Your job is to let the entire America know what is happening. You are the ones to give America her warning. Just before he came out of Egypt, Moses had to confront Pharaoh. Ten times Pharaoh betrayed him, but Moses still made him aware of what was going on. By the same token, your mission is to make America aware of what is happening in this country. The reality and truth of what is going on must be spread. If people do not know anything, everything will perish and be destroyed. America is like a car going off a cliff; there is no way to stop it. But Reverend Moon alone is applying the brakes to stop the rolling car before it goes off the edge.

If the United States were really living this kind of principle, she would not live in affluence or riches. Instead, Americans should sacrificially live for the sake of the rest of the world; that is the way America will get blessed. Americans should pay more indemnity and suffering than any other country in the free world. Otherwise, America will have no way to pay the indemnity. You should be accused and endure persecution from other people who don't understand you and give you a hard time. This is one way you can show God proof that you are living this principle.

NEVER COMMAND CAIN

There are many Japanese members working in the United States. Not even giving consideration to which is the Eve and which is the archangel country, those who are the foreigners are Abel, because they are in a more difficult and suffering position. In that case, the Japanese are automatically in the Abel position.

I am already teaching Japanese people that just because they are Abel, it does not mean they are to command Cain. Rather, they must love Cain and subjugate him in a natural manner. If you think of yourself as an Abel, fine, do the mission of Abel. Abel's role is not one of commanding or directing people to do this or that. Abel is the one who should sacrifice the most.

I don't know where this kind of strange thought that Abel is the central figure and in the position to command came from. I don't know how that idea crept into our movement here in America. Many young members have left the church because of their leaders. Abel does not kick someone out of the church. Abel is the one who will bring people in and embrace them. Abel is the one who cries together with his Cains.

The most blessed position is really Cain's position; it is the easier one. Cain must simply follow Abel and not complain. When Cain does this, Abel can take care of everything for him.

You have to repeat this seven more times. I have walked this path, fulfilling it entirely. I am trying to give you the inheritance all at once so that you can go ahead more quickly. My way, then, is to let you suffer so that Satan cannot follow you. That is the best way. If you suffer and do many incredible things for God, Satan will not be interested in you. When you are comfortable, sleeping and eating as much as you want and doing very little, you are following Satan's way and Satan will stay with you.

IOWC commanders bring their forces to a new place every 21 days. They have no time to eat, sleep, rest or do anything else. Satan stands face-to-face with them and says, "Forget it. These guys are moving too fast. I cannot keep up with them." If you follow this pattern, no matter how difficult, Satan will go away. This is, therefore, the way to separate Satan from you and your environment.

THE MEANING OF FATHER'S CRITIQUE

The late Mr. Eu, former president of the Korean Unification Church, was a dynamic and faithful follower. He did so much sacrificial work. Yet in public I always criticized him. Why? Everybody thought I did this a bit too much. They thought that Mr. Eu did so much good work and were puzzled as to why I accused him. They themselves felt they had no chance. But I had a specific purpose in doing this to Mr. Eu. Since Mr. Eu was in the position of president of the Unification Church of Korea, many people were in the position to chastise and criticize him themselves.

If your son was involved in some kind of squabble with a neighbor boy, you would feel that your son needs help. If the parents of the neighbor boy come they would want to accuse your son and seek revenge. If at that point, instead of retaliating by accusing and attacking the neighbors, the parent hits his own son and tells him to apologize to the other boy, what would the neighbor do? The neighbors would be



Father speaking to leaders, giving spiritual guidance and instructions.

amazed that the boy was spanked by his own father and decide not to accuse him themselves but just go home.

Therefore, this is God's highest possible strategy in protecting his own son and separating Satan from him. To receive criticism from Father is truly a blessing. At least with the Korean leaders, one thing is sure. Father can rebuke, accuse, persecute, or criticize them, yet he can be assured that they will still be with him no matter what. As a parent you feel some kind of sympathy for your son when you criticize him. You are always sorry that you did that to him, even though you won't say it.

I am doing the same thing. When I push you, I sometimes sound very cruel. Why is that? You win my internal sympathy when you obey. After you have been criticized you must go back and teach the members this principle of indemnity. You have to teach your people the law of indemnity very, very clearly.

Indemnity accomplishes three things: One, you can separate Satan from yourself; two, you can save Cain; and three, you can restore the birthright as elder brother. By doing these things, you fulfill your human responsibility. Human responsibility is the ultimate problem or question for each of us. We all have to fulfill the level of human responsibility.

BLESSING COMES FIRST ON EARTH

Do you think those in the spirit world know all these things? None of them knew this truth until I declared it here on earth. Now they cry in despair because their opportunity is over. Their misunderstanding of the dispensation was so gross that now they are trying to mobilize the entire spirit world to come down to earth and even in the smallest way to help God's dispensation. That is why the spirit world is totally obedient to me.

Living the Unification Church way of life is the way to mobilize the spirit world. What is the blessing? No matter how much you have to suffer, you are now on earth and have your physical body. Therefore, compared to the spiritual world, your blessing is incredibly great because the blessing comes first here on earth and fulfillment can be made only with one's physical body. People in the spirit world already

My dilemma is that in a way, I am coming as the highest possible person yet live through the lowest possible suffering.

lost their opportunity.

The wife of the late Mr. Eu, former president of the Korean Unification Church, told me some time ago that her husband appeared to her and repented deeply. He said his heart was grieved because he had committed such a terrible crime by not being so obedient to Father while he lived on earth. When he went to the spirit world, he saw the incredible value of obeying Father but saw, too, how he had failed to do that. Mr. Eu told his wife never to speak even one word back to Father or even evaluate him.

You must know that the reality of our life in the physical world is indemnity. There must be no complaint. I have suffered my entire life, but not even once did I sit down and complain against God. If you want me to say something in protest to God, I would have a thousand things to say. "What kind of God are you? Why did you let me suffer? I am your son, am I not? Now I even have to endure this court battle in the United States." I cannot say to God that my patience has run out. I never, never complained. I suffered a thousand years worth of suffering in only ten years, but by doing so, tens of thousands of years of posterity benefit. I ask God to give me more suffering and I will suffer gladly. How can you speak even one word of complaint?

My dilemma is that in a way, I am coming as the highest possible person yet live through the lowest possible suffering. The paradox is that I must bring the two levels into harmony.

BECOMING A TRUE SON

When a person is in the servant of servant position fulfilling such a role, Satan will be watching him. If that person could have tens of thousands of reasons to complain but never utters one, then Satan's only alternative is to give him or her up. Only God can directly control such a person because he is totally separated from Satan. Then that person can come up to the position of adopted son. The adopted son, knowing he is adopted, should love his brother, father and grandfather and be willing to give up his life for any of them. When the time comes for them to discuss his inheritance, that father could then remark to the grandfather that though the son is adopted he is so faithful, and he is entitled to share the inheritance. The true son would also say to the grandfather that his adopted brother is like a true brother to him and ask that they be treated equally. That is the kind of reputation a person in the adopted son's position should have.

Step-son is the next highest position. The step-son is in the position to love his step-father more than he loves himself. If he loves his step-father as much as he loves his own father, he is qualified to inherit his step-father's blessing and inheritance.

The next level is true son. Technically, a person has to be of the same blood lineage to claim the title of true son. Yet in this course of restoration, since you cannot be physically born again of another parent, you have to be grafted into the true lineage, becoming a true branch to the true tree. Only then will you belong to the tree of life and become a branch of it. You sacrifice your family, parents, fortune, assets, and

whatever you have to totally make yourself free of stains and graft into the true tree.

To become a true son, you must return through a true mother. When you unite with a true mother and become completely one, you can go to your father. To do so, there must be absolute obedience.

Thus, I absolutely united father, mother and son, and together they could enter the true heaven. This must be accomplished before you enter into heaven. Adam and Eve and Cain and Abel must be completely united into one, and then all can enter heaven together.

This kind of foundation is not here on earth. When the Messiah came there was no foundation. No churches, no religion would provide this kind of foundation. In fact they are all trying to prevent such a foundation from being established. All satanic powers tried to block this.

There is an amazing pattern throughout my life. Whenever I moved into a new village, something always happened, someone died, a fire broke out, and so forth.

CAPABLE PEOPLE ARE NEEDED

Ezekiel in the Old Testament prophesied that skeletons would rise from their tombs and come alive again. In order to have that situation occur now, we need to change the direction of the wind; the atmosphere has to change. This is what must happen in this three-year course.

In the United States, Japanese, Koreans, Americans and Germans work together side by side. When these four nations are totally united, the world has hope. There will be nothing more to say. Japan, the United States, and Germany should be economically and financially united because they have resources, technology, and management. These three countries have everything. These resources they possess are not the property of Satan. The goodness of the United States was prepared for God to use. He prepared all these things for His purpose. In order to win this unity, I am trying to create an incredible training program and bring them into unity.

This is a unique opportunity for God. He has prepared key people in strategic places so that through them, all these assets will be brought to His side. At this time we are going to create the highest possible leadership and dispatch them in special places.

We have to inherit from Satan's highest level. We have to prepare our manpower. I need capable men in different fields, trained and nurtured so that I have the confidence to harvest all their talents. Therefore, I need men and women to be like Sun Myung Moon. Reverend Moon is the model. Through IOWC, state leaders, Ocean Church, CAUSA, CARP, even fishing sales, I am creating a trained force of leadership. I have been working with the professors and academics, including theologians, just to be able to create top, confident leadership in the highest places. All these leaders of different areas should intermingle and sometimes should change positions. Do you think this is necessary? God is ready to give us the inheritance, but we must have our capacity ready to receive and digest it.

IN PRISON WITH FATHER

by Mr. Jung Hwa Pak

Jung Hwa Pak first met Father when they were both prisoners in Hungnam labor camp in North Korea. After their liberation, Mr. Pak travelled to South Korea with Father and Rev. Won Pil Kim. In 1957 he left the Church but recently returned. The following testimony covers the period in Hungnam and his release and ends with the departure from Pyongyang. (PART I)

I was born on December 7, 1913 (by lunar calendar). I had one older and two younger sisters. We lived in a village in the South . . . just outside Pyongyang. I went to Pyongyang Sunghil Junior High School, a Christian school, and later studied at Shinkyung Junior Industrial College in Manchuria.

My father was a wealthy landowner. I was married when I was 14 (Korean age). My wife was 19. I was the only son and it was customary then for the son to marry young so that the grandparents could see their grandson's children before they died. My first child was born when I was 18. I had one daughter and four sons.

When I left college I got a job in an electrical company. Later I was drafted into the Japanese Army as a second lieutenant.

In August 1945 when Korea was liberated from the Japanese the country was in confusion. At that time I was a special policeman at Pyongyang train station, checking weapons coming from Manchuria. In January 1947 my group came under the control of the North Korean Home Affairs Ministry. In December I was appointed as a military police captain at Haeju, in Hwanghae Province. Shortly afterwards I was promoted to lieutenant colonel and made commander at a place called Sariwon.

At that time the communists were checking high-ranking army officers. I think I was listed as a Christian (because of my school) and as the son of a rich man. In January 1948 the captain of military police at the town of Sinmag, a Captain Ho Jung, was arrested for helping South Korean merchants take their merchandise to the South (the border wasn't sealed yet). I was also arrested because the Sinmag MPs came under my command. Captain Ho got 10 years and I got three.

I was sentenced not only for failing to control my command, but also for disobeying orders (I engaged my men in skirmishes near the 38th parallel without waiting for orders from above) and for not doing my job "satisfactorily."

When Kim Il-Sung became president of the newly-formed Democratic People's Republic of (North) Korea in 1948, all prison sentences were halved. So my sentence was reduced to 18 months. (Father's term was reduced from five to three years under the amnesty).

Daily Schedule in Hungnam Prison

Hungnam Special Prison Camp was hell. There were about 1500 prisoners. I was 37 years old (Korean reckoning) and in good health when I was sent there. After one week I became weak, after two weeks I was feeble. My hands bled with the work of bagging fertilizer and my feet bled because I had no shoes.

There were 40 prisoners to a room. Each room was about three pyong in size (36 sq. meters). We slept toe to toe.

There were different kinds of work: bagging fertilizer, carrying the bags, metalworking. The easiest job was in the canteen. For food we had chapgok (boiled grain) and miyok (brown seaweed) soup. The miyok was uncooked.

Every morning there was a line-up to check the prisoners. Then we walked to the site where we worked eight hours a day.

When we returned the four kilometers to the hut after work. I was so hungry I couldn't sleep. Because of our history, in Korea we have a saying that when our parents die, it is sad, and when our children and spouse die, it is sad; but the worst thing is to be hungry.

Once a month we were allowed outside visitors. Usually they brought us misukaru (rice powder), because it would last a while. When one of the prisoners in our crowded hut got some, I couldn't sleep, knowing it was there. Many times I thought of stealing other people's misukaru. Then I thought, "I am a leader in society, how can I think of such a thing?"

At lunchtime, the prisoners lined up and were given one radish. The food was the same but the size of the radishes varied. When I saw someone else had a bigger one than mine, I felt such pain because I was so hungry. All day I couldn't get the thought of it out of my mind.

Each work group had to do between 1200 and 1500 bags fertilizer a day. For ten days I worked under a group leader, a Mr. Nam Su Kim. I'd never done manual labor like that before, so Mr. Kim gave me the job of holding open the sacks while two others shovelled in the fertilizer. I couldn't even do that properly so he put me on tying up the sacks. I couldn't do that either.

One day one young man watched me and then began to help me. He did his own work and then helped me finish mine. In ten days I learned how to tie bags. At that time we didn't talk so much, but with the young man I felt we understood each other without having to talk. That was how I met Father.

The 1500 prisoners were divided into groups of ten. Each group had a leader whose job it was to keep the nine working. Ten groups made up a larger unit with a leader. This unit leader didn't work. He just watched the others. Of

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the 15 unit leaders there was one overall leader.

The leader at that time finished his sentence and was released. One day the camp director summoned me, prisoner no. 919.

The director asked me to take the position of the released leader. I hesitated to accept, thinking of that young man (Father) who had helped me, and asked the director to give me two days to make a decision. The next day I talked to the young man and asked him whether I should accept the position or not. He replied, "There is a special meaning behind this, so please accept it."

The next day I told the director, "I accept." I was introduced to all the prisoners at the morning line-up. The director ordered them to obey me as they obeyed him.

My Dreams

That night I couldn't sleep. An old man in white traditional Korean costume appeared to me. He shook me, "Jung Hwa, Jung Hwa. Do you know who that man is who helped you for those few days?" I said I didn't know. Then the old man clearly told me, "That young man is the one you've been looking for since your childhood. He is the Messiah." (I was baptized as a child and had been a deacon in Somunbak Church in Pyongyang.)

"Jesus said why do you look at me? I'll come back as you saw me go. That man is the one," the old man said.

I couldn't sleep for two days. "If he's the the Second Advent why is he here in this camp?" I wondered. I couldn't understand.

Two days after becoming the leader of all the prisoners, I started working with them again. The reason was because I wanted to be together with that young man and watch him. My whole attention was focused on him, watching him, listening when he said anything.

When the camp director was addressing all the prisoners at the morning assembly, I sat behind the young man. He turned around and said to me, "Jung Hwa, you had a dream two nights ago, didn't you?" I was shocked. I remember that moment so well. So much has happened since that time, but then, I clearly said to him, "You are the Messiah."

As the leader I had the privilege of assigning jobs. Also I had to make sure people didn't escape. I no longer had to do manual work and I wanted to give easy work to Father so I could be near him; but he refused, telling me, "I didn't come here because of my sin, but I must fulfill my mission."

I continuously asked him to take easy work so that I would have time to talk with him. Finally he accepted. He finished work in the morning so we could talk in the afternoon.

First he taught me about John the Baptist's failure, but I disagreed with him. What he said made me angry. "Why did he fail?" I protested. "In the Bible it says when he baptized Jesus that the dove descended and he testified."

That night I couldn't sleep. I had pain in my body. Also, that old man appeared again and said, "The reason you're in pain is because you're not following him."

The next day I told Father, "I'll surrender everything to



Mr. Jung Hwa Pak

you." He smiled and said, "Of course, you must in order to have much happiness in the future."

One day I protested again when he told me about the private life of Jesus and his cross. I clearly remember that moment. Father told me about Mary and Jesus at the wedding party when Jesus said, "What do you have to do with me?" He tried to make me understand. But I had a fixed idea of Christianity. I got angry and said, "What are you talking about?" and I walked away from him.

That night I couldn't sleep at all. I had such a pain, both in my spirit and my body. The next day I apologized to him and swore, "I'll never run away from you. I'll listen and follow whatever you teach me." That night the old man appeared and said, "From now on you follow him. Don't doubt him any more." Then I felt better.

I was 7 years older than Father, but after that I called him *sungsaengnim* (sir, teacher) and he called me Jung Hwa-ya just like he would call his own son.

Father's Followers in Prison

Many people had visions and dreams and followed Father in the prison camp. I asked the 15 group leaders to work together to follow Father.

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Korean refugees pack their worldly belongings as they flee from Seoul, Korea, in the path of oncoming Communist forces. (Dec. 28, 1950)



Bombardiers of the Far East Air Forces Bomber Command are proud of the precise plastering they gave three Communist Military Barracks and Training Centers in and near Pyongyang on September 20, 1950. The barracks, where Red reinforcements were being assembled, were surrounded by civilian homes. This required that these targets be hit without damage to surrounding areas.

One disciple was Won Dok Kim. He had graduated from Japanese Military Academy and was a major in the North Korean Army. He was one of the country's intelligentsia. He worked as a special secretary for a high-ranking officer called General Mu Jong.

It was when General Mu Jong was on a trip to China that North Korean intelligence officials discovered that Major Kim, who was not a communist, had connections with South Korean officials. He was sentenced to death and was in Hungnam awaiting his sentence.

One night an old man appeared in his dream and led him to a huge stairway. They climbed up to the top where a man was seated on a throne. The light was so bright that he couldn't look up at the man's face. He felt so low compared to the man on the throne.

When he woke up he wondered what it all meant. The next day his deceased father appeared and the same thing happened. This time he could see the man's face. His father said, "If you follow this man and stay with him you will not die."

After his father said that he woke up. He was more curious about the man at the top of the stairway.

After a few days he was moved to another cell. Among the 40 prisoners he recognized one young man as the person in his dreams. He was surprised and curious, but for a few days he kept his distance and just watched the young man.

Finally he communicated with Father and he became his follower.

Father told Won Dok Kim that he would not be executed. "So don't worry about it," Father said.

Later General My Jong returned from Red China and

guaranteed to take responsibility for his secretary. He petitioned on his behalf and Mr. Kim's sentence was reduced to five years.

After a while Mr. Kim was to be moved to a prison camp at nearby Bongung. Father said, "If it's possible to avoid it, don't go there." However, Mr. Kim was moved to the other camp. By that time war had broken out. The guards started killing all the prisoners. Just before it was his turn to get on the truck to be taken out and shot, the camp was bombed.

Won Dok Kim eventually escaped and reached Pusan, where he worked at the police headquarters as an inspector. His house was our church. Father stayed there for a while. Later, Mr. Kim moved to Seoul because the government moved back there after the armistice. Our church was really persecuted but he helped as a government official. He left the Church in 1959. He is still alive.

Another of the disciples was Rev. Jin Soo Kim. He had a Ph.D. from an American university and was the chairman of North Korea's Five Providence Christian Association. Although Father warned them against it, he was sent to Bongung camp with Won Dok Kim. He was executed.

Another disciple was Jung Bin Moon. He was released from Hungnam and stayed with Father for 40 days in Pyongyang. But he didn't escape from North Korea. We don't know what happened to him.

There were 12 or 13 of us altogether who were Father's disciples in Hungnam. The others whose names I remember were Choon Shik Jong, who was killed; Nam Son Kim, one of the team leaders who was probably killed; Yon Ok Kim; and Myong Hwan Pak. I don't know what happened to them.

(To be continued)

**THE OLD MAN CLEARLY TOLD ME, "THAT
YOUNG MAN IS THE ONE YOU'VE BEEN
LOOKING FOR SINCE YOUR CHILDHOOD. HE
IS THE MESSIAH."**

President Young Whi Kim is one of the very first followers of our Father. For several years he was leading the Church Headquarters in Seoul and is at present the leader of Europe. Almost every Sunday after pledge, Pres. Kim delivers a message to brothers and sisters. The following two speeches from October 1, and 9, 1983 we'd like to share with our readers around the world.

CHILDREN'S AGE

by Pres. Young Whi Kim

For Adam and Eve to reach perfection they had to follow a certain path which was decided. They could not go as they wanted to. By receiving God's words and His love they had to follow only one direction. If the first man and the first woman had gone this path, they would have passed on a good example to their children by going the right path all the way to the end. Then it would have been very easy for their children to also follow that path and reach maturity. However, because Adam and Eve fell, mankind lost its example and couldn't receive God's truth and love anymore. The result was chaos and confusion; mankind didn't know which way to go. This is the reality of fallen people until today.

Last night I watched television, and I heard that in America 11 year old children are taking drugs. And they not only use one but several kinds of drugs at one time. Why are these young people taking drugs? They are introduced to it by some other children who say: "We are taking these drugs to become happy."

Actually this desire to become happy was given by God. And it should have been satisfied by receiving God's love through the love of parents and of neighbors. But since these children are not receiving this kind of love they are not receiving good guidance and truth. So consequently they want to find their happiness in their own way, by taking the easy road. The children say: "If our parents are not showing us a good example...", and more and more children are going to drug abuse.

The desire to become happy was given by God. It should be satisfied by receiving God's love through the love of parents and neighbors.

All this does not refer only to the American situation. In many other countries, similar things are happening. Now morality is going down. In some cases, students beat their teachers and sometimes even kill their friends.

The Meaning of Freedom

This is exactly the time when we have to reconsider the meaning of freedom and the meaning of education. For young children who do not understand what life is, who don't understand the consequences of their actions, there cannot be freedom.

Animals cannot be given freedom as well. If you put lions or tigers in the street, what will happen? No one would do such a thing, because in the animal world, another principle of life is governing, which is that the stronger one controls the weaker one. Therefore, in such a world there cannot be freedom.

If we consider man as an animal as well there could never come out any concept of freedom. The weaker ones must be subdued by the stronger ones. That's why there is no freedom in the communist world; they do not allow man to be free. Even their principle of life doesn't contain any concept of freedom.

The free democratic world is the resultant world of half materialism and half idealism.

What is the difference between animals and man? Animals have no conscience, no reason, whereas man does have a conscience or original mind and reason. Because of these things man is different from animals. Even though someone has the external appearance of a man, if he does not have reasoning, conscience, or an original mind, we cannot consider him as a true man.

Many people say that the Communist world is the resultant world of materialism and the free Democratic world is the resultant world of idealism. But that is not true. Actually this free democratic world is the resultant world of half materialism and half idealism. It's a mixture. Actually there is quite a contradiction that has to be pointed out.

Many people argue for human rights or human dignity, but in many cases, those people who ask for that believe in material things, that is, man emerges from an animal. Therein lies the contradiction: If they believe in materialism, they cannot claim human rights or human dignity. For animals have only animal rights. And animals cannot be granted freedom. Imagine what will happen, if you give a dangerous weapon to a crazy person? Materialists think that man is no more than an animal and that man doesn't have conscience or reason. Therefore, their morality is different.

Why is morality in democratic countries steadily declining? With free sex, and so forth. It is because the people think that man is an animal. Among animals there is no morality. Low morality therefore comes from the materialistic ideology. For that reason, without destroying the materialistic ideology, we cannot create a moral society, a true world of freedom, a true world of human dignity. Materialism doesn't provide any foundation to claim human rights, dignity, freedom, morality or goodness. Because for materialists, power is goodness, power is righteousness and power is justice. This is why the communist world mainly concentrates on building up military power. Many people are trying to solve problems, but they don't understand this. This is the most important point.

Therefore, we have to return to God and restore true ideology and idealism. The old idealism was not the right one. The Medieval Age was an age of idealism, but people

didn't understand God and His truth. That's why their idealism was blind and foolish. But with God's truth and a true picture of God, we can have true idealism. And with this we can bring about a new ideology. There is no other hope.

For these reasons we don't say that Capitalism is the solution for the world. First of all, people must change. With the same people and the same system as we have now, we cannot succeed in bringing true happiness.

Setting an Example

In our Church we have a certain path to go. We ought to understand, though, that we are not mature and perfected people yet. Being children we must go through the growth stage via a certain path to reach perfection; we also must follow the same path until we reach perfection. When we have reached perfection, without being told we know what to do, what kind of life we have to lead, etc. But if we don't know this yet, that means that we are still far away from perfection.

Low morality comes from the materialistic ideology. Therefore, without destroying the materialistic ideology, we cannot create a moral society, a true world of freedom.

For children there cannot be true freedom. The same thing for us: we cannot have true freedom yet. Of course, in the future we will have it, but not at this time. Therefore we have to learn, and we have to see an example to follow. The examples are our True Parents. Our Father is over sixty, but still he is going day and night. Of course, he cannot do the same as our ordinary members do; because of his position, he cannot go out fundraising or witnessing from door to door. But instead of this he is doing something else, and he is putting even more energy and heart into his work than any of us. This is just to show us a good example we can follow, not because he likes it. When Father is suffering, the children cannot go out and drink or dance. When Father is praying very hard, he cannot laugh and just go out and do what he wants to. If the father does 100% the child cannot give 100%, maybe 50%, even 30%, may be okay. But anyway, the children must follow the same direction. When this happens we can say, "I am your child." If there is nothing like that between us, then we cannot claim that God is our Father and we are His children.

Blessing is a New Start

We hear from many old members these days that they worked for many years, that they were always told to do something. Therefore they say, now they are tired of hearing this. Well, if they can do what they are supposed to do, no one will tell them to do this or that. But if they don't fulfill their part, someone has to tell them. Otherwise all their hard work of the past will become nullified. When we watch how crops grow, we can see that from the beginning they need sunshine, rain and water, etc., but the most important time is the last stage, the ripening time. And in that last moment, if the plant does not get enough sunshine or wind or it falls down, then it ruins and cannot become a good crop.

Especially now, many members are blessed. We have to show our children a good example to follow. If the parents don't show a good example, how can they ask their children to follow the good way of life? They can't say anything. This

is the source of tragedy. If our old members or blessed couples do the same thing as in the outside world, then the same thing will happen in our church as in the outside world. Truth is good, God's love is good, but if we don't show a good example, there will be no future. This is really a serious problem not only for us but also for the next generation.

So without speaking, we have to let our children follow the right path. And we have to make our children proud of their parents, their father, their mother.

Many members think, the Blessing is the end; no, that's not true. Blessing is a new start. By receiving the Blessing we are coming closer to God. Therefore our life should be closer to God's life, not closer to fallen people's life. They are thinking in a contrary way. The more blessing we receive, the more responsibility we have to feel.

May everyone become more mature and take over more responsibility and control themselves. Then they can find their own ways to follow and show a good example to younger members as well as others.

Transitional period from 1981-1983

We say this is the time of the Children's Age. When do you think it started? (1981) When the time changes it does not happen all at once. It takes some time, so we call this the transitional time. We've been sharing often about this Children's Age. Before the Children's Age was the time of the Parents' Age. What is the difference between these two ages? Did something change after we received the Children's Age? When we look back at our church life, what really changed? Can you notice any change? (Not much change) Not much, I also feel almost the same. We say that this is the Children's Age, but actually we did not change anything.

What should this Children's Age be? How can we make the Children's Age real? If I explain it in short, the Parents' Age was a time when God and spirit world could work with our True Parents. Therefore, to bring God's providential age, the Children's Age, we have to make the foundation that God and spirit world can work with God's children. Without making this foundation, the true Children's Age cannot come. So from 1981 to 1983 is a transitional period.

Because of this we have to change in our hearts. This means inheriting the parents' heart, the position of parents in our hearts. This is the first condition for us to make. So when we look at the world's people or the world situation we should feel that this is our responsibility, as our True Parents felt when they saw the world situation of fallen people. We have to feel the same feeling they had. But if we think and feel, "This is my parents' responsibility, not mine," we cannot bring about the Children's Age at this time. Instead we must have a strong feeling, a strong sense of responsibility and mission: to restore fallen people is MY mission, MY responsibility. Above all we have to try to put this into our practical work; just words are not enough. When we do these three things, then we can make this Children's Age OUR age. The Children's Age is not an easy thing.

After I came to Europe I talked about many things, mostly concerning how to cleanse one's past life, or to overcome resentments, and many similar things. But I cannot continue to speak about those things all the time. We have to make some change. In order to create a new atmosphere we have to jump sometimes! And to be able to make a jump we have to lay a certain foundation; without a foundation we cannot

jump. As of 1984, almost three years will have passed since the beginning of the Children's Age. So from 1984 we have to make the year a new year: internally, in our hearts, in our sense of responsibility, and in our practical life. We have to change! Today cannot be the same day as yesterday.

Change the Value of Your Past

We say that we cannot change our past life because it is already gone; we cannot do anything about it. But this is not true! Some people had a very difficult life in the past; some had an easy life. Some people had a good life; some had a bad life. You cannot change the content of your past, but you can change the VALUE of your past. Even if you had a bad past life, that past can motivate you to make a new determination for your present and future life. If you use you past as fertilizer for your new future life, and because of that miserable past you decide to change, get new determination, and actually start a new life, your bad past will come to have good value. On the other hand, even if you led a good life in the past but because of that you continue with an easy life in the present and future, then maybe your good past will come to have bad value. Therefore, the value of your past life can be determined by your present and future life.

We should not always be thinking, "Oh, I had this kind of life in the past," or those kinds of things. We have to step up! Stand up on that foundation of the past, and use that for a better life in the future. This is what God desires us to do. So don't always blame your past for your problems. Forget all those things. Think that those things were needed to start a new life — at the present time and in the future.

To bring the good spirit world to us we must have a new heart, new determination.

So we should think of our past life in a positive way, not a negative one. You don't want your past repeated, but if you can use those experiences for new development in your future then they become worthy experiences. So we should change our thinking to this positive way. Then everyone can build a good life. You can learn many things from your past experiences. If you had a bad life, that can be good encouragement for you to not repeat the same life in the future. Because of your sufferings in the past, maybe you can change your attitude and way of life, and can become better than other people who did not have all those experiences.

Spirit World Wants to Cooperate

Since Father declared the Children's Age, all the spirits in the spirit world want to cooperate with us. They want to come and help us as they did with our True Parents in the past. The Children's Age already started but we were not prepared to receive these spirits. We don't have enough confidence and we don't know the real meaning of the Children's Age. If we have the same heart as our True Parents and feel the same responsibility as they do, then we can command the spirit world and it will work for us.

So far, many evil spirits came and caused much hindrance to us. In your individual life many evil spirits came and disturbed you in many ways. But if you have strong confidence and if you command them, you can chase all the evil spirits who will help you instead of disturb you. And by working with good spirits and good ancestors' spirits you can get good results.

With a New Heart and Determination

So as individuals we are preparing to receive the Children's Age, in our heart, in our sense of responsibility, and in our practical life. And at the same time let's try to bring new people. But we cannot abandon the old members while trying to bring new members; we have to bring back the old members to do God's work. A small number of people cannot make this goal successfully. All the members must work together; all must participate in God's work.

To have a new start we have to have a new heart and a new determination. We have to be changed, otherwise spirit world cannot work with us and we know that without the help of spirit world we cannot achieve anything. Father always made this foundation. So we need to have this confidence: "When I do this, spirit world must come and work with me." This confidence cannot be given by other people; no, this confidence must be gained by yourselves, by your prayer or work, or by your determination, your will power. I want everyone to have this confidence so that the Children's Age can be the age for all members, not only for some. Of course, it may take time for the new members, but especially the old members must make this Children's Age their age.

All national, regional, and center leaders, and all members must feel the same way, that to have new life we must be able to give life to other people. So we have to become the source of life. If you are dead you cannot give life to others. So first we want to be alive, to show that we are not dead people but living people, people of life. We have to clearly show this. The spirit world is promising many things, so we have to make this a new Europe and world, not an old Europe or old world.

Germany must be restored by Germans

Many times we see the IOWC coming to England or Germany or going to America. We see their activities. Of course when we need help we bring in foreign members, but the best way to restore one nation is by the effort of the people of that nation. So to restore Germany it is best for the German members to do this work. Foreign members can help but they cannot be the major elements of that nation's restoration. For the restoration of England, English people must stand in the front. For the restoration of Germany, German members must lead the way. German members must feel that this is their mission and that the foreign members came to assist them. Therefore we want to raise many Germans as staff members. They must become center leaders, regional leaders, national leaders. If we fail in raising German members as leaders then the future of the German movement will be pessimistic. So we have to raise up many German leaders and they need many kinds of experiences, education. We don't have many German members in Germany; many went away, but anyway let us bring more people.

The New Age is a Reality

To me the new age is coming as a reality, not merely words. Because I experienced these things, they are real. If I did not have these experiences, I could not say this. I could not tell you that you can have this experience. No, it is only because I had this experience that I can promise you the same. Spirit world is really eager to help us. It may take you time to understand this but please try.

I came back yesterday and I heard that you worked very hard during my absence, and I would like to thank you for your hard work. Let's pray together.



ICUS XII

*International Conference on the Unity of the Sciences
November 24-27, 1983 The Chicago Marriot Hotel*



Rev. Moon addresses over 300 scholars at the 12th ICUS, 1st Plenary Session on Friday morning.

MOVING CLOSER TO THE FOUNDER'S IDEAL

by James Baughman

Through the first ten years of ICUS the main change was in size, with the number of participants swelling to 808 at the ICUS 10 in Seoul. The quality of papers and discussions varied greatly but still scientists were inspired enough to stay involved. They understood that the only adequate way to address the timely questions of this world and solve urgent global problems is from multi-disciplinary points of view. ICUS was valued as a meeting place for scholars to share ideas through mutual exchange, but a greater need was smouldering below

the surface. There was a strong sense that the time for big change had come.

REFINEMENTS AND CHANGES

The motivation for initiating major changes in ICUS arises from the participants' own realization. Although they were doing a lot of good work, unique in the sense that it was both international and interdisciplinary, the insights gained and the results of these gatherings weren't accessible to academic circles. From a strong desire to publish, Paragon House Publishers was born. From the fledgling press, two books were published: *Mind and Brain*



Dr. Kenneth Mellanby, James Baughman.

and *Modernization*, and this served as the necessary catalyst to begin remodelling ICUS into a forum where the papers emerging could be published as books to disseminate the ideas worldwide.

The organizing committee chairman becomes the editor of the resulting book, guiding the rewriting of papers to take into consideration the relevant data and perspectives arising from the roundtable discussion. We expect that six books will come out of this ICUS 12, each covering one topic of the six committees.

With these important changes, the ICUS 12 became the culmination point of what has been sought for these past years.

NEW PILLARS FOR ICUS 13

From the early conferences an indispensable foundation was laid. Progress continued with Dr. Morton Kaplan as organizing chairman and Richard Wojcik serving as executive director until new appointments were made this year. Richard has been promoted to publisher of Paragon House, and Dr. Kaplan takes the position as chairman of the Professors World Peace Academy annual International Conference, where his extensive work in international relations and foreign policy gives him especially appropriate qualification for such an important role.

Dr. Kenneth Mellanby, Director Emeritus at Monk's Wood Experimental Station in Huntington, England, becomes the new chairman of ICUS, while I will work with him as executive director. These changes mark a transition stage with the 13th ICUS that Father calls "The Mellanby Era," which comes upon the foundation of success of the 12th ICUS. One difference to note is that while Kaplan comes from the field of political science, Dr. Mellanby's speciality is biology and zoology, and there will be a redirecting of ICUS toward more emphasis on the natural sciences although social sciences are still included.

In the last few years a core of scholars have taken leadership who sense the frustration and understand that the ideal of ICUS hadn't been fulfilled. In his address to the scholars, Dr. Kaplan mentioned that the changes he strived to make were to bring us toward the fulfillment of the founder's ideal.

What Father has told me is that he wants scientists to come to the point where they discover God's presence on the foundation of their own work. That should be one of the ultimate purposes

of ICUS. In this sense, it is Father's desire that physicists, biologists, and other natural scientists become centrally involved. In fact, one of the committees next year, headed by Dr. Jean Charon, will be on Spirit and Science and the relationship between the two will be explored.

With one organizer being an eminent and respected scholar, and the other a Unification Church member, we can stand as two pillars supporting an ideal of unity in cooperation and understanding between the academic world and the world of faith, represented by our movement.

THREADS OF CONTINUITY

This year's theme, *Absolute Values and the New Cultural Revolution*, will continue for ICUS 13. We realize the need for a central thread running through future conferences, and there was some concern that we never dealt sufficiently with questions of Absolute Values or the Unity of the Sciences, although a committee has addressed the Unity question. We are planning to have a major plenary speech on each of these topics, with different guest speakers each year. The chairman's role will be retained by Dr. Mellanby for two years, and some committee work will also span two years before a book is compiled.

Committees planned for the ICUS 13:

- 1.) "Unity of the Sciences"
- 2.) "Scientific Knowledge: Principles, Application and History of Model Building"
- 3.) "Human Beings and the Urban Environment: The Future Metropolis"
- 4.) "Crisis in Education"
- 5.) "Human Beings and the Natural Environment: the Ocean"
- 6.) "Spirit and Science"

As the ICUS staff anticipates an important new generation of scholars to be attracted to the conferences, it has become apparent that more preparation time is needed to fit the conference into their own schedules. For ICUS 14 our planning will begin nearly two years in advance. Our decision to arrange more pre-ICUS meetings will mean better unity within the committees and help the organizers focus their purpose, goals and methods.

Dr. Mellanby voiced the change that he anticipates when he told participants

that we are going to have to work so that there's sweat and tears — even more than before. Earlier he told scholars directly that if ICUS has not become what they have wanted it to become, then it is because of them; not because of the founder or the organizers. "If I were Rev. Moon," he said, "I would be somewhat disappointed that this conference has not yet become what it could become."

In this spirit of responsible leadership that will really bring the right results.

DEEPER PURPOSES

To look at ICUS from the view of unification, the whole purpose of Father's work in the academic world, in the religious world, the business world, and elsewhere, is to bring unity, knowing that diversity is very important — we aren't talking about "uniformity" — but unity within diversity. The Kingdom of Heaven can only come about when we include every aspect of human life — both in this world and in the spirit world — and that means the Kingdom of Heaven. We cannot exclude any aspect of human endeavor. When we are dealing with the crucial human problems that ICUS addresses, then how do we bridge the gap between different cultures and ideologies? The only way is to bring scholars from all fields. Environmental problems shouldn't be discussed only by environmentalists; there should be scientists, political scientists, philosophers, religionists and people in education involved because these issues affect every single one of us.

And we cannot just look at things from our own local or parochial concern. As Americans we tend to look at things only from an American point of view. The problems may be seen very differently by people in a developing nation. Even questions of philosophy, education, medicine or technology must be seen from a global point of view — and that's the unique contribution ICUS can make to the giant task of bringing one world of peace.

James A. Baughman holds three Master's Degrees: physics, Religious Education from the Unification Theological Seminary, and a Master's in Political Science from Drew University. He is currently working on his doctoral dissertation in "Ethics:

Religion and Society,' which deals with the whole question of values.

Jim says, "In a sense, I see myself as a Unity of Sciences person. Long ago I wondered how all these things

might fit together, and now I'm given the opportunity to help put it together. I just hope I can make a contribution to ICUS and be able to speak effectively with professors from differ-

ent specializations. Hopefully I'll be able to be a bridge between the scholars from the natural sciences, social sciences and the religious realm as well.'

DR. RICHARD RUBENSTEIN: INTRODUCING FATHER TO THE ICUS XII

The full text of Father's ICUS speech will appear in the next issue.

"Honored friends,

"It is my great privilege and high honor this morning to introduce the Founder of the International Conference on the Unity of the Sciences, the Rev. Sun Myung Moon.

"In so doing, I could share with you some details of his career, but I thought I would take this occasion instead to tell you why it is my conviction that the Rev. Moon is one of the most important leaders of our time."

Dr. Rubenstein describes his thoughts and concern over 18 years ago the day he was in Poland when he saw the newspaper headline that the great Catholic theologian Paul Johannes Tillich had died in Chicago, Illinois.

"And I remember on that grim November day asking myself, 'What is going to come after Tillich?' And there was a way in which I was afraid that perhaps theology had reached a dead end. There was evidence that perhaps theology had reached a dead end.

"And when I think of Tillich's contribution, one of the things that stands out is the fact that Tillich was able to let us look at the history of what has been — and understand it. The question which was uppermost in my mind was, 'What will the future bring? And will it be enough to engage in what Germans call *Nachgedankendenken* — a thinking after the fact. Or will there be some *projective force* that could carry us into the future?"

"In 1976 I received part of that answer; it came in the form of a communication from Dr. Fredrick Sontag. Dr. Sontag was writing a biography of the Rev. Sun Myung Moon and he was in Paris, and he wrote to me saying, 'Something new, something genuinely

important is happening.' And I was skeptical; I did not believe that at the time. But after I came to ICUS, and after I came to know the Rev. Sun Myung Moon, the Unification Church and its work, I realized that the projective force for the future had come from where we — who had studied at such places as Harvard and Yale — thought to be a *most unlikely* place: we hardly would have heard the name of Korea had it not been for the Korean War. And yet out of that unlikely place, something new had come. What is that something new?"

"Instead of thinking on what had been, we were in the presence of a man who was not only *inspired*, but who had the capacity to inspire!"

"And what do I mean by inspire and to be able to inspire others?"

"Well, the Prophet Ezekiel gives a very good example of what is meant. Those of you familiar with the Bible know that at one point the Prophet beheld a valley of dry bones and was asked by the Lord whether these dry bones would live. And he was told to prophesy concerning these dry bones.

"And the Lord spoke and said that 'I will cause my breath to enter these bones and they will live.'

"To give the life-giving breath; to take that which is inanimate and turn it into that which is living; that which is fructifying — that is 'to inspire.'"

Dr. Rubenstein offered the scholars gathered the first example of Father's work: the Washington Times, emphasizing that no one else wanted to risk financial ruin in a city where another paper had recently gone out of business, leaving the nation's capital with a single voice.

"But only a man who is religiously

inspired; only a man who understood that there were motives which transcended the economics, and only a man who was inspired to do the *redemptive work* of the world — and I use those words advisedly. Sometimes they are used cheaply and preachily, but when the words are used in such a way that they are transformed into praxis — into action — then the words 'the redemption the liberation of the world' mean something quite well.

"And let me give you one more example of what it means to inspire: Were it not for the Rev. Moon's decision and commitment to work for the redemption of the world in his own way, scientists and thinkers who gather here today would not be gathered!"

"Why do I say that? Very simple: Some of you may say, 'Oh, does that mean that Religion is interfering with Science?' And the answer is, as those of you who have been in this conference know, No. Religion is not interfering with Science; what Religion is doing is making it possible for Science to do its work!"

"There are only two ways in which this can happen: government contract — or religious inspiration! And I for one would prefer the freedom and the blessing that comes from religious inspiration.

"These are two of the ways in which a man who has been inspired and has the capacity to inspire is making his impact on the world today — an impact that is not always understood; but when is a man of originality and daring ever understood?"

"It is our privilege to be with him and to share his work. It is my great honor, dear friends, to introduce the Rev. Sun Myung Moon!"

SCHOLARS SPEAK ON THE VALUE AND CONTROVERSY OF ICUS

Jonatha Johnson (Today's World) went in search of the real essence of the ICUS and interviewed some of the 311 scholars who participated in the Conference.

Dr. Morton A. Kaplan

Professor of Political Science & Director, Center for Strategic and Foreign Policy Studies, University of Chicago, USA
Organizing Chairman of ICUS 12

Today's World: *You feel the professors and scholars actually bring with them their own level of integrity?*

We wouldn't invite anyone here if we suspected a lack of integrity on the part of the person, and my own belief is in complete openness. I could never, for instance, hide any source of income or the identity of any organization for which I did any work. I believe the life of a professor should be open, and his work should be carried out as best as he is honestly capable of carrying it out. And that's the way ICUS runs.

Concerning controversial issues: We're not telling scholars where they should be coming down on an issue; we want them to examine it honestly and competently.

Absolutely. We would not select scholars who did not, in our opinion, have their own integrity. We don't want people who can be bought: their opinions are worthless!

Today's World: *Will you say something about the value of the conference for the scholars' own work?*

I think this year the conference is genuinely making a contribution to scholarly knowledge, and I am confident that we are on an upward path in which we will improve each year. But I must admit that a few years in the past I was concerned about the level of work that was being carried on. But still I thought that the ICUS was important enough; with so many scholars from so many different countries and the work of so many disciplines, this is the only conference of its kind in the world.

Those of us in the leadership and those aiding our leadership felt strongly that we had the responsibility



Rev. Kwak, Dr. Wigner and Father. Dr. Eugene Wigner, Conference Chairman and recipient of the 1982 Founder's Award, stands as he is introduced at the Banquet head table.

of making it the kind of conference that the founder, Rev. Moon, wanted.

Paragon House is extremely important because we must have our work known; otherwise it's not available to the community of scholars. Moreover, once its quality becomes known, more good people are going to be attracted to cooperate in our endeavor, so these two work hand-in-glove.

Dr. Kasem Omidvar, from Iran

An Environmental Physicist who works in the United States

Today's World: *Could you comment on how this conference influences your work?*

I'd be glad to explain about how this conference influences my work. Scientific meetings have been too much specialized; they specialize in one topic and the scientist doesn't have any view of what goes on in any other branch of science. Coming to this ICUS, which is multi-disciplinary, you get a knowledge and view of the work which has been done in other fields of physics, and these could help tremendously your own field because a number of things you have been blind to, and all of a sudden you realize that there are new avenues for your work that you can

pursue that are similar to what is being done in the other fields that you hadn't been aware of.

A second important advantage is that you get in contact with people who are active in your own field, prominent people, and just by getting in contact with them and getting their references, then you can enhance your work and make your own work much better.

Today's World: *Did you participate in any of the committees?*

I participated in the committee that concerned itself with the environment, and that is a very timely work — half of my time at work is spent involved in projects of cleaning up the rivers. Another topic was the problems of ocean pollution. This committee had a very good cross-section of the different activities going on in this branch of physics.

As an observer in Committee 1, on the Unity of the Sciences, physics was considered foremost of all the absolute sciences, and there I realized how others are trying to copy what has been accomplished in physics, in fields like chemistry and biology and even sociology. So I became interested in those fields in the sense that there could be

some kind of unity between physics and those other fields.

Today's World: *Are you challenged by the idea of Absolute Values? Perhaps there's a simple answer for religious people, but to scientists this may be a problem.*

I found that the idea of absolute values is a challenge to me because in science we talk about relative values. We talk about the validity of each phenomenon or event in terms of the frame of reference in which it takes place. So in this sense, at least in physics, there is no such things as "absolute" value. But, I like to cope with this question and find out how I can fit the notion of absolute value in the framework of science, especially my field of physics.

Dr. Chet Lancaster

Anthropologist at the University of Oklahoma

Today's World: *Did any of the ICUS conferences affect your work? This is my second ICUS and the interdisciplinary nature of the conference has greatly influenced my work and thinking. For example, last year I was invited to come and talk about the evolution of the human family and human social systems. I had almost a full year to research it and to broaden my thinking. The nature of the conference itself and the inputs I got made a lasting impression on my career development.*

So, this year I was invited to this ICUS 12, and the topic discussed — Aggression, Dominance and War — again influenced my thinking. I hadn't planned to think along those lines this year, but I did because of the conference, and now I've been deeply thinking about the evolution of human attachment, love and hate, and aggression. This conference that just ended today is the best I've ever been in, in my whole life.

Today's World: *Did you find controversy in Rev. Moon's financing of ICUS?*

If there is a controversy in the financing of this conference, it hasn't fazed me. When I was first invited to ICUS two years ago, I naturally wanted to know who sponsored it — I always want to know that for any conference I go to. And I've looked into the church and the movement; I

FAREWELL BANQUET

In the ceiling of mirrors, we saw reflected upside-down images of the activity below. Waiters dressed like an army in white brought china plates of tasty delights. Clattering sounds mixed with pleasant conversations of scholars and friends still saying hellos and not yet goodbye.

Crystal-beaded chandeliers hung overhead. Soft glimmers graced the people below. Round white-clothed tables dotted the ballroom floor, and hung as white oval images above. Peace reigned, and the food was very good.

In a fairy tale age, this setting would have held the vision of jeweled gowns of frothy satin and lace. Escorts would have held themselves in dignity as a sisterhood of would-be Cinderellas waited for a Prince to call their name.

Instead, these scholars had come — enlightened minds refracting their cool rays in the milieu of a coming cultural dawn.

The music begins and the sense of romance is awakened as melodies of love are sung. Mrs. Azie Kaplan's voice carries across the room, opening the way for the love songs that follow.

We who were gathered there witnessed a twelve year courtship transforming to a happy new beginning. Science, who had stayed the course, was accepting the invitation to cautiously continue along life's stream with a controversial and irrational fellow called Faith. Science insisted, of course, that she had the proper know-how to get things done, but conceded that it wasn't totally offensive to have a companion to help steer the boat — this scholars' ship.

A conspiracy of piano and violin worked its magic by opening the intricate lock from heart to mind, long enough for a moment of wonder to get in: Will I be invited back again? I wonder if my colleague and friend would come next time. Could my research be published here at Paragon "Home"? H'mm. . . . Maybe I'll see that Wojcik before my flight tomorrow . . . Maybe we could do something like this on my continent . . . I wonder who would foot the bill for such a meeting if it wasn't . . . And who really is this . . . "Mr. Moon?" . . .

From around the world they had come, while American families celebrated with their own traditional turkey feast and remembered the Pilgrim Fathers' first Thanksgiving for the help given them by the Indians who dwelt on the land. Two far-distant races and cultures had celebrated peace on that day, and laid a tradition for others to see, to appreciate, and to follow.

And here we were, 113 nations in attendance, feasting together, for the common purpose of peace and understanding.

At the head table Father says he wondered why Dr. Kaplan never seems to get old. "Now I know his secret — his beautiful wife! He's too much in love to have time to get old!" As for himself, Father gives Mother all the credit for keeping him young. And then he gives Mother a kiss.

Through God's mind's eye, I can only see the scholars as gems, gemstones and jewels seeking a crown where each can most favorably gain the light. The beauty of wisdom longs for a worthy admirer. While absorbing the glimmer from each other's facets, their own truths are shared, refracted, and multiplied.

And our brothers and sisters, busy behind the scenes or helpful standing by to aid the process of unity, appear as the filigree that may sometimes seem as rough as an iron rung or base as lead. But also I can see that the spiritual alchemy of Sun Myung Moon has begun its work to reverse the satanic process of decay and turn us leaden people back to gold.

J.A.J.

attended an ICF Summer Seminar in the Bahamas in July, and I think it's fantastic that someone wants to sponsor scientific meetings. The level of discourse at this conference is certainly impressive — top people — those whom I've interacted with are people

whose work I've respected for years, so I think the sponsorship is something we're grateful for. I think the church is constructive enough in the modern world, I think it's excellent sponsorship, so for me, there's no controversy there.

COMMITTEE SUMMA

The Organizing Chairman of each committee gave a brief summary report of the topics covered.

COMMITTEE 1: UNITY OF SCIENCES

The primary aim of science is to improve our knowledge about the world and about man as a part of nature. The word "science," taken in its right sense, includes knowledge of values. Values must be *known* in order to direct the use of factual knowledge in dealing with social and political problems.

The interrelating of these two — science and values — should be internally consistent, but we should strive for greater unity in a practical meaning by putting our emphasis upon "unity of knowledge." So, in this way, the two ICUS themes of *Absolute Values* and *Unity of Science* are interrelated.

Today specialization is unavoidable, but unfortunately it means that competence and expertise become increasingly limited to a very narrow field. When we consider practical problems, we see they are multidisciplinary, and when we try to help improve the situation of man in the world, not only are the sciences put to work, but also philosophy.

The ideal of "Unity" is hard to identify. "Science" has been around for a long time, but the content of that concept is more elusive. So, our committee started by investigating the intuitive sense and asked, "What has been the intellectual motive for the quest for unity?" The main source of inspiration has been the philosophical school of thought called "Positivism."

We found ourselves asking, "Does unity mean Unified Ontology of Science? Or a Unified Method of Science? Or is there a Unity of Aims for scientific endeavor?"

One paper presented the idea that from its use in the biological sciences, an evolutionary theory may have a unifying potential. Another paper presented the potential of a New Economic Theory perspective and suggested that it could be used as a way of studying all social systems and comparing their success or failure.

This committee will be continued for ICUS in 1984.

Dr. Gerard Radnitzky

COMMITTEE 2: AFRICAN EDUCATION

This was the first ICUS committee that dealt with the regional problems of Africa, and most of the scholars were active in education of Africa. The issue of education is very important, and the remedy for the present state of underdevelopment (considered to be the result of neglect and colonial exploitation) is to develop African people fortified with knowledge, skill, and attitude.

We need to ask, "What kind of society do we want to build?" Our task is to identify what is the national character of the people and their national values. Great importance is being placed on making it possible for the students to study their own indigenous languages and culture, in addition to English. When development occurs too rapidly, alienation of the child occurs. Education must be redesigned in order to attain the goals of developing the psychological and cultural identity of African people.

One main topic of discussion centered around the basic fact that African nations had from 40 to 400 tribal languages within even a single nation, and it would be impossible to develop all of them, but the issue of deciding which to develop causes a disturbing problem as well. Both local language and English can be seen as a barrier — or an opportunity. The issue becomes a very practical one when you consider whether the language can convey modern technical vocabularies. In some instances, it was reported that results were so bad when national political debate was conducted in local language, that the practice was abandoned in favor of the European language.

One aspect of lack of development is that African writers are a rarity. How can they raise their pens against political corruption, poverty, and social malaise, it was asked, when there is little intellectual nourishment for them? One answer was that freedom is lacking as well as the whole milieu of media which would support and sustain their efforts.

Dr. Teshome G. Wagaw

COMMITTEE 3: ART AND TECHNOLOGY

In our lifetimes, we've seen the change in technology come to the point where the computer is capable of changing our perceptions of how we see the world around us. We are asking ourselves, "What is technology?" The answer is that we increasingly live in a world governed by our tools and regulated by money, so that efficiency and profit become our values. We can call this "The New Reality."

But man still retains the capacity and the inclination to interpret our technology — and that's the process of what we call "Art." To interpret requires value judgments, and every age must reinterpret the values of what it has inherited from the past, and those new elements of technology that are introduced into our lives. And man is free to change that interpretation; it's a process that he is involved with repeatedly as he lives.

The main issue that our committee dealt with is the "Doom by man's machine" image that has been put before 20th century man. It is the artist who makes it possible to escape this doom by the creation of a new aesthetic meaning which he shares with us. By itself, a machine has no meaning without relationship. This meaning that is possible for our lives actually stems from the possibility of establishing relationships among human beings. But nowadays, man's life includes the possibility of relationships between himself and technology.

The specific interest of this committee was to achieve a sensitive approach to this fundamental issue. Our premise that we started with was that artists are among the most astute scouts who can unravel the complexity of the revolution at work in our threatened society, by maintaining through their efforts a desperate but hopeful commitment to the very source of human dignity, namely, values.

Dr. Rene Berger

ARTICLES FROM ICUS XII

COMMITTEE 4: **DEVELOPMENT IN EAST ASIA & LATIN AMERICA**

Our committee addressed itself to why certain nations are successful in development and why others are failures. The initial paper on South Korea was written by an American and commented on by two economists from Korea who analyzed strong points and weak in the determination of Korea's development after the Korean War.

Other cases examined were Taiwan, Hong Kong and Singapore, which also achieved high development. Indonesia's advancement was considered from the point of view of a political scientist, but comments from Indonesian scholars indicated that his paper may have been too optimistic.

In a later session, situations of Latin American development were considered. The delay of land reforms in Latin countries and the causal elements for lack of development were debated. Problems that arose during our discussions included the need for a definition of "development," and some ideas presented showed that in the 1950's development was defined in a narrow way as "increase in economic growth" measured by the GNP.

In the 1960's, reduction of poverty, income equality and unemployment were the indicators of development. In the 1970's emphasis was placed on the "quality of life," and for the 1980's we need to ask what does it really mean, and how do we approach that problem of development.

Other topics ranged from how to solve the burgeoning international debt to the need to study countries with abundance. Further study is needed to determine how to take countries with labor-intensive economies and transform them into countries with capital abundance. New development strategies must be developed. It was agreed that ICUS could make a valuable contribution to knowledge by developing global modeling in order to better understand development. We recommended follow-up conferences in the future to further our work.

Dr. Ipyong J. Kim

COMMITTEE 5: **INTERMALE AGGRESSION AND DOMINANCE**

Our committee addressed the problem of modern human war. We didn't solve it but we have an idea now of what to do if our committee would continue. Our participants were highly stimulated by the problem and by the different disciplines that addressed it.

The question that we started with is: Can primatology, psychology, biology, anthropology, and political science jointly shed any light on the phenomenon of human warfare?

From biology, we know that dominance is measurable as a chemical substance in the brain. We know there are distinct neural mechanisms that underpin aggression. The first type of aggression is an emotional or reactive type, such as when someone acts from anger or fear in response to immediate stimulation. The second type is non-emotional — a premeditative or strategic form of aggression in which the resulting damage is removed in time from the cause.

The papers presented at our committee looked into the research from a number of fields, from primatologists' research with macaques, to anthropologists' investigations of the Maasai and New Guinea highland tribes, to a study of American adolescents. Conflict, it seems, is inevitable, since wherever we look, not everyone is satisfied. But our concern is whether or not that conflict leads to aggression.

We still need to study 1) what factors reduce or generate conflict; 2) how to prevent individuals from becoming overly assertive or overly dominant by some change in our social practices; 3) the relationship between dominance structures when two groups — or two individuals — encounter each other.

Finally, we considered the need for a single global status hierarchy that will transcend local and national interests.

Dr. Diane McGuinness

COMMITTEE 6: **GLOBAL ENVIRONMENTAL PROBLEMS**

Many people have been concerned about the future of this planet. It's a subject both of interdisciplinary interest as well as of international concern.

Types of problems we covered:

1) Problems that arise as a result of human activities. It is the by-products of such activities that are not intended to be produced but which have worldwide effects, that affect changes in the climate. One serious concern arising from the burning of fossil fuels is the increase of carbon dioxide in the atmosphere. Although most scientists agree that this will probably cause the climate to warm within the next decades, there are many differences of opinion, and the magnitude of the effect is disputed.

2) The second category are those modifications that are purposeful, directed, but which may have long-range undesirable effects. For example, agriculture provides us with food but some long-range consequences of replacing trees with wheat or maize-type vegetation needs to be examined closely.

3) Third is the problem of water distribution. Desertification is one problem that seriously threatens life and crops in sensitive regions, mostly due to the variability of the rainfall. The provision of water becomes a major concern, and several environmental modifications are caused by irrigation.

4) Natural global environmental events is the fourth category. This includes those catastrophic events like volcanic eruptions and earthquakes that are not controlled by man at all.

We also addressed the question of acid rain and of the effects of a nuclear exchange, and whether it would be cataclysmic. This cannot be determined by studies on volcanic eruptions because the analogies are definitely not the same.

Dr. Fred Singer

Official Dedication of CAUSA



Official ribbon cutting by Father and Mother.

Angelika Selle

"The future of the world is being determined by the skill with which we people can cope with Communism."

With these words Father commenced his short and to-the-point message at the opening banquet at the "Tiffany Room" in the Tiffany Building, home of the Times-Tribune Corporation, Noticias del Mundo, Minority Alliance International, United Artists Management and CAUSA International to officially open and bless it for its future activities.

The beautifully restored facilities will serve as a permanent educational center for weekend seminars, press conferences or banquets, guest speakers on different issues and above all for introducing the CAUSA worldview by multi-image presentations. For that purpose the main hall is equipped with a huge screen across one side of the room and seats about 200 people.

Construction began around April of this year and went non-stop until the very day of the inauguration. Under the direction of Il Sung Company, professionals as well as brothers and sisters invested time and energy to recreate the ruined place. The molding as well as the red carpeting remind one of Little Angels School in Korea or the World Mission Center in New York — classic in style yet modern and homey.

Around the main hall in a semi-circle are located 22 offices, accommodating the office of the Secretary General and Administration of CAUSA International, the CAUSA libraries for research, and the CAUSA Institute, which will prepare the content of lectures and slides and multi-image presentation programs. The multi-image room is provided with the most up-to-date technical equipment — supposedly the best in the whole of New York!

According to Father, this beautiful

facility is not a reward for CAUSA's past accomplishments, but rather the vehicle for even greater works and achievements in awakening America to the danger of Communism in the days to come.

THE BANQUET

Father and Mother arrived on the seventh floor at 6:30 p.m., welcomed heartily by members and guests surrounding the elevator. After the traditional ribbon-cutting, True Parents blessed the offices — symbolically in one room, the "CAUSA room" — with candles and a deep prayer. Then, Father, Mother and also Un Jin Nim went on an inspection tour around the hallway, taking a look at the rooms and commenting positively on each. Re-entering the banquet hall two colorful flower bouquets were presented to them under warm applause of the cheerful audience. The invited guests came from various areas: church

International Headquarters



Prayer of blessing and dedication in the "Tiffany Room."



Father and Mother cutting the Global cake.



Mother receiving the key to open the heart of God for love.



Happy moments with Father and Mother at the head table.

elders from Korea, leaders of various departments of our church, representatives of the *New York Tribune*, some IOWC Commanders, CARP and Ocean Church leaders, Performing Arts, and also some close friends and members of CAUSA like the Secretary General for Colombia, Dr. Henrique Chaves, the Executive Committee of CAUSA, etc.

Dr. Durst gave the invitational prayer. A delicious dinner was served. Even though we witnessed a very official event, the gathering felt very much

like one of a big family, under the wings of our True Parents. The atmosphere was relaxed, light and warm, with soft music intermingling the quiet talk going on at each table.

The main program of the evening besides the inauguration itself was the presentation of three multi-image shows, introducing Father, his life and projects, *The Washington Times* and an insight into the CAUSA worldview.

Col Bo Hi Pak, the President of CAUSA International, explained the motive and idea behind the multi-

screen program in his opening speech :

"Our goal is to resurrect Father's name. America needs Father, but the mass media makes a curse out of it. Yet without resurrecting Father's name, we cannot overcome Communism. Therefore we looked for a better way to communicate and present Rev. Moon to the American people. And why not take advantage of modern technology?"

For most of the audience that presentation was a premiere, unless they had attended the inauguration of the

Our goal is to resurrect Father's name. America needs Father, but the mass media makes a curse out of it. Yet without resurrecting Father's name, we cannot overcome Communism.



Col. Bo Hi Pak, President of CAUSA International.



Antonio Betancourt, Secretary General.



Tom Ward, Director of the CAUSA Institute.



Bill Lay, editor of the CAUSA magazine and instructor.

completed Washington Times building on September 24, when the first two multi-image shows were also shown (See Today's World, Nov. '83).

All three presentations were very catchy and impressive, promising to enlighten many people in the future and explaining dramatically in picture and sound what Rev. Moon and CAUSA are doing and accomplishing.

Col Pak called it a "Formation Stage Presentation," leaving room for even greater development.

Woven in between presentations were personal testimonies from members of the CAUSA staff: Antonio Betancourt, Secretary General, recalled the very humble beginnings of CAUSA in Bolivia, back in January 1981, where the very first seminar was held. Tom Ward, director of the CAUSA Institute, remembered

Father's direction when they first took off to Bolivia: "Mobilize the Spirit World" . . . "For every hour of lecture, three hours of prayer." Tom confirmed that following those instructions, miracles happened. Since that time, about 60 CAUSA seminars have been held, educating 20,000 people in both Americas and in Europe.

Bill Lay, editor of CAUSA magazine and one of the instructors, gave a 10 minute introduction on CAUSA world view in the form of slides and lecture. Through such slide shows, 7-day workshops can be condensed into 3-day seminars. Exactly what we need for our emergency age!

After all those words of information and education, Col. Pak openly expressed the hidden desire of most of the audience to hear Father's heavenly words as the founder of CAUSA.

Would he come on stage? Yes, he would!

The evening concluded with the presentation of a huge trophy to True Parents. They were also presented with two supersized keys: One for Father to open the door to the universe, and the other for Mother to open the heart of God for love. The words engraved in the trophy said: "To our beloved True Parents. We are so deeply grateful for the truth and love you have brought to mankind. You are the light in heaven and the hope to the world. CAUSA will carry your flag to the four corners of our earth. CAUSA will meet you in Moscow . . ."

Good luck!

Father's speech on CAUSA's mission available at the Today's World Office.

CAUSA OPENS EUROPEAN FRONT

FACT-FINDING TOUR
OCTOBER 14-25, 1983

by William Selig

One of Father's major concerns today is how to mobilize the media to help God's providence and bring the undistorted truth to the world:

The power of the media is like the power of love. It is the greatest power. It can be used for tremendous good and tremendous destruction. When it is employed properly, there is understanding, harmony, beauty and happiness. When it is misused, there is great confusion and human suffering. That great power must be wielded with wisdom.

Father at the World Media Conference in Cartagena, Colombia, September 24, 1983.

Father conceived the fact-finding tour as a way to give journalists who participated at past World Media Conferences an opportunity to put into practice the ideas behind those gatherings and thus gain a new perspective on the world situation.

The first tour started in June in Central America. To counter the confusion and disinformation about that part of the world, Father brought about 130 journalists from 40 nations to spend three days at a CAUSA seminar and then seven days touring Guatemala, Honduras, El Salvador and Costa Rica.

The success of this fact-finding tour inspired Father to call for three more

seminars and fact-finding tours.

From October 14-25, the World Media Conference and CAUSA International conducted The World Journalists Seminar and European Peace Movement Fact-Finding Tour for 130 journalists and 60 French participants, including several renowned intellectuals from 21 different countries.

PURPOSE OF THE TOUR

The project had three purposes: First, to present Godism or CAUSA worldview as the way to revolutionize free societies and as a frame of reference to solve human problems. Second, to gather God-accepting forces against totalitarian communism. For



Col. Pak being filmed before Karl Marx's grave.



Pres. Young Whi Kim and his wife, Col. Pak and his wife and Mrs. Marshall (her husband Mike Marshall is leader of an IOWC team in America).

this we have to teach about God. And third, to learn about the peace movement with a new pair of "glasses" provided by Godism.

PARIS (FRANCE)

For the first part of the program we assembled in Paris to hear lecturers Thomas Ward and William Lay on the CAUSA worldview, utilizing highly attractive and eye-catching visuals. Then Col. Bo Hi Pak, president of CAUSA, presented the internal part of the CAUSA worldview. In his opening remarks, he went straight to the heart of the matter:

"If God does not exist, then Com-

munism may very well be correct. However, if God truly exists, then Communism is false. Since two contradictory beliefs cannot both be true, then there must be a showdown. Who shall win? Communism? The free world? No. Truth shall win! God or no God: one of the two must be a lie! Ultimately, the lie will be defeated and truth shall prevail."

On the third night, the film "Truth Is My Sword" was presented, and afterwards Col. Pak testified to Father, entertaining questions about funds, brainwashing, etc. Col Pak answered each one honestly and sincerely.

After the CAUSA seminar, the agenda focused on the peace movement fact-finding part of the tour. On October 18, the French government honored our group with an official reception at City Hall, hosted by Alain Juppe, deputy mayor. Col. Pak beamed with delight.

Marie-France Garaud, president of the Institute of Geopolitics, explained France's role in the Atlantic Alliance and the role of the French forces in the Western defense system. The secretary-general of the Institute of Social History and Sovietology, Nicolas Tandler, described how Soviet front groups have been able to infiltrate and manipulate the natural desire for peace especially among young people, but with the ulterior purpose to disarm the West while the Soviets continue their military buildup.

BERLIN (WEST AND EAST GERMANY)

The second stop on the factfinding tour was Germany. Though most of the group was unaware of it, many problems were coming up and being solved behind the scenes. For example, it wasn't even sure if we could land at the airport due to a big leftist propaganda campaign by our enemies. But Heavenly Father was with us and we were able to find a solution. It was about midnight when our plane finally touched grounds at Berlin's Tegel Airport.

The sight of the Berlin Wall is very moving. As you drive along, all of a sudden the wall appears, a cement wall



Antonio Betancourt explains history and direction of the organization.



Larry Moffitt, conference moderator.

about 10 feet high, plastered with anti-nuke posters and graffiti. At one location there is a platform for spectators to climb up in order to see the other side; barbed wire and emptiness. I felt a coldness grip me as past photo images shot through my mind, such as a picture of an old woman being pulled from above by the communists and from below by the free people. I said a prayer for the people trapped behind that barbaric wall. In the evening a German journalist denounced the wall as a "symbol of the failure of Communism."

The next day we visited the Checkpoint Charlie Museum and heard testimonies from two East German emigres. These two young men had been wounded attempting to cross the border and were imprisoned for two years, simply for the desire to be free.

We crossed over into East Berlin in



Larry Moffitt addresses the journalists at the Hotel Russell in London.



Anti-nuke rally in Bonn.



Anti-cruise missile demonstrators.

pairs and threes and spent the day in the communist city. The journalists were on their own and free to ask questions to anyone. Of course, East Berlin is a showcase city, but the first thing you notice are the lines. There are queues for everything: food, books, etc. You come to the shocking realization that these people are living in a hyung sang world, an officially atheistic nation. They cannot leave East Germany. They are prisoners of Satan's jail.

BONN (PEACE RALLY)

The next day we flew in charter jets to the Cologne-Bonn Airport to witness the peace rally. Thousands of young Germans listened passively as speakers such as Willy Brandt, leader of the Socialist International, and Petra Kelly, spokesperson for the Greens, a German environmentalist group, led attacks against Ronald Reagan and the Pershing II/Cruise missiles while barely mentioning the Russian SS-20 missiles already aimed at Western Europe.

Col. Pak wanted to see the rally first-hand. It would have been relatively simple to stand at the fringe area to hear the speakers, but with Col. Pal at the helm a few of us went almost to center stage. I felt he was the eyes and ears of True Father.

That evening we flew to Gatwick Airport, London, for the last leg of the trip.

LONDON (ENGLAND)

The first briefing in London was by Brian Crozier, founder and former director of the Institute for the Study of Conflict and currently a contributing editor for *National Review* magazine. He spoke on "Soviet Destabilization of the West." Crozier described the folly of disarmament without an on-site inspection of Soviet military bases.

Alexander Zinoviev, Russian dissident and author of several books, spoke on "The Issue of the Peace Movement from the Soviet Point of View."

U.S. Gen. Robert A. Richardson, co-founder of "High Frontier," presented a film on military strategy. He believes that a new strategic doctrine for the 90s is needed for the West to replace the presently accepted policy of mutual assured destruction (MAD). It is a defensive strategy using space-age technology to target weapons instead of people.

In the evening a debate took place on the motion, "The modernization of

the nuclear deterrent is a threat to the peace in Europe." It turned out to be the high point of the conference.

The audience, armed with the hard facts, could see through the emotional arguments so often proposed by the freeze and unilateral disarmament proponents.

Joseph Sobran, a senior editor of *National Review*, made some warm remarks at the closing banquet in London. He told an amusing story about his experience at the Bonn rally:

"At the demonstration I went to a table where all sorts of stickers of various kinds were being sold. And among many slogans in German were a few I could understand pictorially. There were pictures of Ronald Reagan with a skeleton for a body, there was Ronald Reagan with fangs, Ronald Reagan with a swastika, and so on.

"So I took one of each and I said to the young man who spoke English, 'Are you out of the Andropov stickers?' He said hesitantly, 'Yes.' I said, I guess I came too late."

YOU ARE NOT ALONE

Col. Pak told the group: "CAUSA's effort can be summarized into one final sentence: 'You are not alone!' For those who want to worship God freely, for those who want to cherish freedom, for those who are striving for true human dignity and for those who want to manifest the total creativity of man, our message is clear: 'You are not alone.'"

The seminar and fact-finding tour was a complete success. Many of the false myths surrounding Father were dissolved and many journalists began to see the world not only from their own point of view, but from God's perspective.

In the end, unity was achieved not only because of "facts," but also because of love. Heavenly Father's love brought us together. After ten days, it wasn't them and the Moonies, but just God's children.

Father is very pleased with the direction of CAUSA and the World Media Conference and excitedly awaits the next project.



Staff meeting.

WHAT'S NEW IN THE PHILIPPINES

by Yoshinobu Murotani

More on the Philippines and testimonies from brothers and sisters in the January 1984 issue.



AOWC street speaking in Manila (with the local center). Mr. Foo Yong Koon, leader (playing guitar in the back).

One word can describe our activities during this past summer: witnessing! Virtually all the members throughout the country were mobilized to witness, street preach and teach, with fundraising maintained only at survival level. Results were encouraging, in terms of both quantity and quality. Large numbers of people listened to Principle, including professors, attorneys, accountants, scholars, and top students — the first time we have been able to reach many higher-level people. Not only did our pioneer centers have good success, but for the first time the Manila centers were able to witness and teach many guests. In short, activities expanded at a very rapid pace, far beyond our expectations.

A 40-day national witnessing condition was held from July 1 to Aug. 9. Brothers and sisters went out joyfully, and it seemed that Heavenly Father and the spirit world gave them much support. Those centers where the members went out street speaking had the best results. During that time, there were 41 two-day workshops, with 300 guests in attendance; 200 other guests listened to the entire series of Principle lectures. In addition, more than 3,000 introductory, Chapter 1 and Chapter 2 lectures were given.

Two seven-day workshops were held, with 21 guests participating. Seven of these became full-time members. Attendance was low because most of our guests are students, who

have difficulty taking a week off classes. However, there is a semester break in October, and we are planning two or three seven-day workshops for that time, with a goal of 500 participants.

New Centers

Thirty-eight of our members, most of them with between one and three years in the church, attended a 21-day national workshop in July. A striking feature of this training program was the intense feeling of God's presence during the outdoor prayer meetings and street speaking conditions. The four nights of outdoor prayer sessions became for many members the deepest prayer experiences in their Unification Church life. After the final hour of joint prayer, brothers and sisters were jumping around, crying and laughing at the same time, expressing their deep internal joy. Street speaking also became a Pentecostal-type experience, as members overcame their shyness or reluctance and began to feel God's presence and heart as they spoke. These workshop participants brought 12 guests to the center as a result of their street speaking.

After this seminar, two new centers were opened in Manila and six pairs of pioneers were sent out for 40 days of witnessing. One pair of sisters found members within their first two weeks,

and their pioneer efforts have established a new center. Two other centers have been opened, bringing the total of established centers in the nation to 21, with an additional five pioneer centers. Each center includes at least eight full-time members, and some have university students as well. (We have 35 student members throughout the country living in centers.)

Carp Activities

CARP chapters have now been established at four universities, with activities beginning at other campuses as well. However, student work has been a bit difficult recently, since any kind of large meeting can be suspected of being political. On one campus recently, a meeting was cancelled at the last moment for this reason.

Four campus symposiums are scheduled for September, and a large meeting is planned for September 25, with J-CARP president Mr. Oota as the guest speaker. Professors who are friendly to us are helping us organize these events. Through CARP activities, students who attend our two-day workshops have a channel for continuing their association with us and deepening their understanding and commitment to Principle.

A Catholic college in Tagbilaran City has now banned Unification Church members from its campus



ICF Divine Principle Seminar on August 21, 1983, a Sunday. Total of guests was 72.



(l-r, back to front):
 Jose Lim, M.C.
 Mrs. Gloria Angeles
 Dr. G. Lazaro, Professor of Education, U. Philippines
 Prof. Elizabeth Villareal (organized the seminar, strong assoc. member)
 Katsuko Murotani
 Prof. Antonio, U. Philippines



Mrs. Villareal, Mr. Murotani, Mr. and Mrs. Akazawa, Gary and guest.



CARP organization Dagupan.



CARP group discussion on VOC.

after four of their honor students — all campus leaders — joined the church. Witnessing had been good there until February, when the school began publishing leaflets and large posters, repeating the familiar accusations against the Unification Church: brainwashing, exploitation, etc., all coming from the United States. Teachers spoke out against us in their classrooms, and any student known to have visited the center was interviewed by the school administration and ordered to refrain from visiting us again. One member who had already graduated was told by school officials not to return to campus.

Behind this persecution was a Catholic priest who had organized public persecution against the Unification Church two years ago in a different city. Possibly leftist-thinking professors or administrators had a hand in it as well. This is now the third school in the nation that has closed its doors to us. Nevertheless, the brothers and sisters in the Tagbilaran center seem to be

unaffected and are cheerfully continuing their mission.

Work with Professors

Perhaps the most significant event of the summer was a one-day introductory seminar on the Principle held in Manila on August 28, organized by Professor Elizabeth Villareal. Seventy-two professors, attorneys, accountants, journalists, and other professionals attended.

Prof. Villareal is an English teacher, first contacted about two years ago, who listened to the Principle in June and gained the determination of a full-time member. She attended a Principle seminar sponsored by ICUS in Bangkok, Thailand, during the summer and returned with an energetic missionary spirit, witnessing to many of her professor friends. She convinced us to hold a Principle seminar after only one week of preparation.

Twelve brothers and sisters served as staff members for the seminars,

held at one of Manila's best hotels. Mr. Murotani gave the opening remarks and Gary Fleischman presented four lectures, based on the contents of the two-hour lecture series. The guests were very receptive and deeply impressed. One university dean immediately invited Gary to come to her campus to lecture to her students, and others expressed similar feelings. More than half indicated a desire to attend a three-day Principle workshop, to be held in October. No one expressed a negative response, despite the fact that many of them had previously heard of Father, and they all came from a Christian background. They were completely captivated by the logic and clarity of the Principle, especially the Fall and the History of Restoration. Three of the participants had attended the Principle seminar in Bangkok, but indicated that they had gained more out of this one-day workshop. (Of the 32 Filipino professors who attended the Bangkok seminar, 17 signed associate membership in the Church.)



2-Day Workshop in Dumagnete City from August 14-15, 1983 with 31 guests.



CARP 7-Day Workshop from August 1-7, 1983.



Fellowship with 70 guests in Banguio City July, 1983.

In addition to contacting professors, Prof. Villareal has started witnessing to her students. One Sunday, 55 of her students came to Sunday service and a one-day Principle seminar.

In another city, the registrar of a university and one teacher began witnessing to their students after attending a two day seminar. Their efforts resulted in a two-day workshop for 31 scholars and top students.

With our activities expanding so rapidly, we are experiencing financial difficulties. The professors' seminars were very successful, but at the same time, a big unforeseen expense. We have been unable to develop PWPA activities as much as we would like, and some of the professors who joined are wondering why. One reason is lack of funds, and another the many activities which have been absorbing our

energies. However, we will continue our plans to devote the greatest possible effort to witnessing, until the Christmas season.

Malaysian Workshop

Gary Fleischman traveled to Malaysia on July 26 to help Mr. and Mrs. Kagawa conduct a seven-day seminar, the first one held in Malaysia. The workshop site was a high mountain resort, in a cool and refreshing climate. Thirty-two Malaysians attended. Felice Hart, visiting from Thailand, gave an inspiring testimony.

A very wonderful, warm family feeling developed during the week, and Gary didn't want to leave! Members had deep prayer experiences while praying for Father, the court case, and the prayer topics suggested by Father at the beginning of this year. A 30-year-old brother committed himself to become a full-time member through this workshop, and other newer members also found new inspiration. Following the workshop, all Malaysian members were re-assigned, with two pioneer centers opened and a Malaysian One World Crusade team formed with eight members.

Asian One World Crusade

A regional IOWC team was formed following the 40-day workshop held for members of the Southeast Asian region. The team members include six Filipinos, 2 Malaysians, 2 Singaporeans, and 2 Thais. Foo Yong Koon, a Malaysian brother, was chosen as team leader. The members had to overcome national and cultural barriers, but were able to achieve good unity and gain success. They visited six centers in the Philippines, spending one week in each center, focusing on witnessing, street preaching and teaching. Two-day workshops were held each weekend. In one Manila center, they brought an average of 50 guests each day to the center. The non-Filipinos were glad to work in the democratic freedom of the Philippines, and took advantage of the opportunity to speak out publicly about God and the Principle. On August 21, they went to Thailand, where they plan to work one month before continuing to Malaysia.

About Father's Court Case

The Process of Father's Appeal

In Father's court case the lawyers are busier and more determined than ever, preparing to bring the appeal to the Supreme Court of the United States, the highest court in the country.

Despite a powerful dissenting opinion by Judge James Oakes, on September 13, 1983, a 3-judge panel of the Second Circuit Court of Appeals affirmed the convictions of Father and Mr. Kamiyama. On October 28, 1983 our petition for rehearing of the case was denied without a written opinion.

What comes next, therefore, is that on January 26, Father and Mr. Kamiyama will jointly file a request to appeal the Second Circuit decision to the United States Supreme Court; this request is called a petition for certiorari. Getting into the Supreme Court is not guaranteed, but we are certain of the support of many significant religious and civil liberties groups who share our concern and outrage over the decision, particularly since the result in Father's case will have a substantial effect on them and their own religious activities. On February 26, 1984, many of these groups will be filing *amicus curiae* ("friend of the court") briefs explaining why they think the Court should grant our petition for certiorari. If the government decides to oppose our petition, they must also file their reply papers on February 26. We can only estimate very roughly that the Supreme Court might announce its decision on whether or not it will take the case some time around June or July, 1984.

Once our appeal is accepted, religious and civil liberties groups will have another opportunity to submit *amicus* briefs, this time on the merits of the case.

Realistically speaking, it is unlikely that the case will be argued before the Supreme Court before *October, 1984*, and in that case we couldn't expect a decision before February or March, 1985.

THE KEY ISSUES TO BE PUT TO THE SUPREME COURT

Although we never gave up hope and the determination that our petition for rehearing in the Second Circuit Court of Appeals would be granted, it is well known that the Second Circuit regularly refuses to rehear even the most nationally significant cases — not because it regards the cases as unimportant, but because their very importance suggests that the Supreme Court will want to hear them.

In Father's case, this is underscored by the fact that the Second Circuit majority opinion stayed the mandate of Father's and Mr. Kamiyama's conviction pending the exhaustion of further appeals. This means that the Second Circuit specifically instructed that neither Father nor Mr. Kamiyama would have to begin to serve any jail sentence until after the Supreme Court's final determination. Staying a mandate is almost *never* done, as it was here, by the court's own initiative.

Although there are a number of important issues in Father's case which have attracted outspoken concern from civil rights organizations and religious denominations across the nation, spanning every political and theological perspective, at least two major issues stand out as being of exceptional interest to the United States Supreme Court.

First, of tremendous interest and concern especially to the religious community, is the issue of the constitutional protection of religion, and, in particular, the rights of churches to manage their own assets, to determine for themselves how property is to be held and how church resources are to be used.

It is very important to understand that Father does not claim that he is exempt from the duty to pay federal income taxes, or that the Constitution somehow forbids all prosecution or investigation of a religious leader. The

issue is, rather, whether or not the courts and the government can ignore a church's sincerely held belief concerning who owns property and the income it generates — the leader or the church. Although the government charged that the interest earned on money in a bank account placed in Father's name was Father's personal income, that money was really church property which Father was holding and using in trust for our movement. This way of holding church money is perfectly legitimate and other clergymen — up until now — have been unchallenged in doing it. But, based on the result in the case, it is obvious that the government and the courts were allowed to usurp our church's beliefs and practices in obtaining the conviction of Father.

Father's appeal raises a second issue of particular concern to the civil rights groups. Even though Father objected and the trial judge said that a non-jury trial would be "fairer," the government was permitted to insist that Father be tried before an undoubtedly hostile jury. Although traditionally a jury is supposed to serve as a shield to protect an unpopular defendant from the government, in this case that very function was inverted, making the jury a weapon of intolerance.

The government's candid and explicit reason for insisting on a jury was that Father had publicly criticized the motives behind the prosecution. In this court case, Father's lawyers are not claiming that there is an absolute right to have a trial by a judge rather than a trial by a jury. Rather, their claim is that the government may not be permitted to punish a criminal defendant simply because he has criticized their motivations and behavior. For the government to deny Father a privilege which he would otherwise have enjoyed except for his speech seriously abridges freedom of speech and denies due process of law.

In summary, the two key questions the case presents for the Supreme Court are:

1.) Can the courts refuse to follow otherwise applicable First Amendment Religion Clause principles and ignore or penalize the sincerely held religious doctrines and beliefs of a church?

2.) Can a jury, which has the historical function of protecting defendants against punishment by oppressive government administrations, be converted into a weapon of intolerance to be used against an unpopular defendant?

WE NEED TO EDUCATE THE PEOPLE

The Supreme Court certainly should be concerned about these vital issues. In fact, as the leaders of major religious and civil rights organizations

have publicly stated, Father's appeal has become the most prominent and widely heralded constitutional case in decades, if not of all times. Historically, the erosion of fundamental rights usually begins with attacks on the rights of those groups which are unfamiliar, disfavored or even hated by the mainstream of society. Inevitably, the creeping invasion of fundamental freedoms progresses to the more established organizations. As we all know, Father has never been afraid to be a pioneer, and his whole life he has been a victim of misunderstanding and bigotry. However it is becoming more evident every day that as the American people are educated to the serious threats to religious freedom that are resulting from this prosecution, they are becoming increasingly alarmed and

supportive of Father. Our role as members of the Unification Church, therefore, is to make every possible effort to go out and speak to the American people about Father's case. Finally we have a golden opportunity to truly awaken the country to the truth about Father.

Important to note:

Please, pray for the judges, but Father's lawyers have requested that we do not write to any of the Supreme Court Justices or the Court, or try in any way to communicate with or influence them. Such attempts to influence the judges may be deemed improper and have exactly the opposite effect on their decision. Please write to your Senators or Congressmen, but not the Supreme Court.

VINDICATION THROUGH RESTORATION

by Susan Henry

When I went pioneering in the summer of 1980, one of the conditions I made was to read out loud from the 6-hour lecture each day. I remember the exact spot where I was standing, reading about Noah's course, when suddenly I had what to me was a most profound realization. I was reading the sentence talking about making the foundation of substance: "To do this, the second son Ham, had to become inseparable in heart with his father, Noah, who established the foundation of faith and became the central figure of God's providence. However, Ham failed to be completely one in heart with Noah and [by his shame] showed a lack of faith in his father, Noah who was in the position to be completely separated from Satan." Suddenly, I caught a glimpse of what that meant in terms of my relationship with True Parents. When I had first met the Family, I loved the Principle, but I could only accept Father as the Messiah on an intellectual level. I felt, well, if the Principle is true, then Reverend Moon must be the Messiah, but that was something very difficult for me to face up to. Even unconsciously, I was very much influenced by the negative media and the rumors and commentary all around me.

One day in our prayer room in Washington, D.C., I realized for the first time that I did indeed love Father. I realized then how it was possible for God to have created the universe out of nothing. And I knew that I was a co-creator with God because from nothing, no love, had somehow come a love. With these things as background in my life of faith, reading about Ham I felt so much repentance because I knew only too well how I had judged and suspected our True Parents of all kinds of things.

Recently I read a very moving story which was apparently printed in an underground magazine in Poland, about a 10-year old boy named Marek. The story went:

"I did not know that they had taken my father away. I was asleep with my brother and I did not hear a thing. Nothing at all. But my brother must have heard something because he was crying and mummy was trying to calm him down. He is very small. He can barely talk.

"Next day our neighbor burst into tears when she saw me. She said that my dad was in prison for Solidarity.

"At first I was ashamed that my father was in prison because no one in our family has ever been in prison and I remember that when the father of one of my classmates was put in prison for stealing the other boys laughed at him and called him the 'son of a thief.'

"At school the teacher gave me some sausage and some money. She said that the money was for us and the sausage was for my father. I told her

that my father was not in prison but was travelling. And I started to cry. The teacher told me that I should not be ashamed because it is not my father who is guilty, but the men who put him in prison."

Reading that excerpt brought back to me my realization about Ham and Noah, but it also reminded me of recent insights I had had about Father's court case. Unfortunately I am sure that there are very few among us who haven't at one point or another felt shame that these charges were brought against our Father and leader. It is not easy for us to be unwavering in our faith and love. But what I hope and pray is that we can never lose sight of the fact that "it is not my father who is guilty, but the men who put him in prison." I really want to become mature in my understanding of how True Parents have been victimized and how much they have endured.

I've tried to think about what could possibly stop the Supreme Court from accepting Father's appeal. The legal issues are all here, the reasons are all there for them to enthusiastically tackle this case. But I must admit, there is one thing that might stop them: a lack of courage more powerful than their righteousness and more powerful than their desire to see justice vindicated.

But how can I accuse them if I myself, who supposedly love our True Parents and am confident of their innocence, and base my entire life on their message and understanding of heart, am afraid to declare my own conviction? I remember how Pontius Pilate

washed his hands of the blood of Jesus, and reluctantly see the possibility that that could happen again unless we are able to show the example of courageousness and righteousness. There is nothing wrong with our beliefs that we could let ourselves be ostracized in a land that permits freedom of belief and is actively encouraging pluralism. From my own experience I have learned that what the people of this nation need — no matter who they are or what their position is — is education. Once they are taught or shown, most can easily understand. Even if they cannot agree, they can at least accept.

While Father's court case may be the external focus of our movement now, the internal focus is the IOWC and the frontline mission. Even if it did happen that Father goes to prison, the most important thing in terms of our long-range vision is that we do not give up, but that we continue to educate the people, and bring them back

to the awareness of the love of God.

I remember my prayer in a moment of inspiration when the news came out in the New York Post "US Moves to Boot Rev. Moon." I remember telling God that I was an American citizen and that no one could kick me out of this country, even if they managed to somehow create a justification to kick Father out. And so I told God that as long as it was His will, I would stay here to fight, as it is my right. I only wish that somehow we could go beyond our words and really give comfort to God and True Parents, that through our deeds they can be assured of our prosperity. I am so grateful when I hear the incredible stories of the dedication and sacrifice of our brothers and sisters on the IOWC and frontline missions. This emergency time period is really not so long in the historical sense, but the chance is the last for this nation for a long time to come if it is lost. Though the times are very difficult and it may seem we are

being blocked and tested in every small thing we do each day, it has often given me great peace and strength to remember the words to the holy song "My Cross": "I give my life to go this way, no one can turn me back. . . . No matter what in fighting on, we'll win eternal joy." As sons and daughters of God, if we purpose it, we will do it.

Justices of the Supreme Court of the United States

- 1.) Chief Justice Warren E. Burger
- 2.) Justice William J. Brennan
- 3.) Justice Thurgood Marshall
- 4.) Justice Byron R. White
- 5.) Justice Lewis Powell
- 6.) Justice William Rehnquist
- 7.) Justice John Paul Stevens
- 8.) Justice Harry A. Blackmun
- 9.) Justice Sandra Day O'Connor

EXCERPTS FROM THE STATEMENT

BY
REV. SUN MYUNG MOON
AT FOLEY SQUARE
NEW YORK, NY
OCTOBER 22, 1981

I must tell you that I am innocent. I have committed no crime. I have nothing to hide. My life has been an open book. I am not afraid of the trial. On the contrary, I welcome it because I know that through this judicial process justice will be done and the truth will prevail. I shall vindicate not only myself but the millions of people around the world who are suffering because of this unfair government prosecution.

I have respect and confidence in the United States judicial system .

My conscience is clear. God is my vindicator. However, I forgive my adversaries if God finds them to be guilty instead of me.

I would not be standing here today if my skin were white and my religion were Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church.

My dear brethren and my dear friends, today we prepare to meet a new challenge. Let us make this day a day of unity — a day of new commitment. Let us pledge again to fight against all evil and injustice.

Commitment of Heart

Testimony on Witnessing

by John Biermans



John Biermans and his spiritual daughter Christine Grody in June 1983.

John Biermans has been a church member for 6½ years, and currently has a total of 30 spiritual children. His mission is with the Church's Legal Department.

This is a subject I am somewhat reluctant to write about because the true source of understanding is our True Father. His words of guidance, particularly in his speech on witnessing to the state leaders on April 1, 1977, have continually inspired me and helped me understand how we must witness our faith. Nevertheless, I believe that some of the insights and experiences I have had over the past 6½ years can be helpful.

When I first began witnessing, I was totally self-conscious and afraid. The very idea of going up to a total stranger and beginning a conversation made me feel completely insecure. I was intimidated. I was SCARED! What would this person think of me? You may have had a similar experience; you may still have this same

experience when you witness now! But, as I discovered through experience, one need not be afraid. In fact, there are many reasons why we should have absolute confidence in speaking to anyone.

The first and most obvious reason is that each one of us is the representative of the True Parents, the Messiah — not to mention Heavenly Father. And we have a message that every person has spiritually been yearning for throughout their lives. Perhaps this yearning for love and truth and true parents is buried deep beneath pain and much cynicism, but it *is* there within every person. If we have confidence about this, then we need never be afraid of speaking to anyone.

Besides this, there is one key point to remember in fighting this fear. Ask yourself: "Where is this fear coming from — God or Satan? Who makes me feel self-conscious and insecure? And who am I really thinking about when I feel afraid to speak to someone — Heavenly Father or *me*?"

This point was firmly implanted in my mind about 5 years ago. I had suddenly broken through in witnessing and had brought ten spiritual children over a period of six months. I asked my central figure why this had happened. She immediately replied, "You stopped thinking about yourself when you witness."

Her response surprised me, but as I thought about it, I knew she was right. I realized that what I had learned to do was completely focus on my goal of bringing a spiritual child to our center, and to completely set aside my worries about what the people thought of me.

One of the most significant experiences of my life and the one which, more than any other, led to this change in my witnessing attitude, was when I met a bright and joyful English sister named Judy. It was a beautiful, sunny May afternoon and I greatly enjoyed meeting her. However, I didn't expect her to come over because she seemed somewhat insincere, and not so spiritual.

Nevertheless, she came over for dinner, and when she heard Dr. Durst's Divine Principle lecture, she was quite reborn! Just a small taste of the Principle made her almost desperate to go to the workshop and find out if it was really possible to establish an ideal community. As I spoke to her, she confessed that she had been yearning

to find a place like this all her life. She had always been idealistic but her ideals were quickly being destroyed by the reality of the world.

So she came to the workshop and, within a short time, decided to stay. Being with her as she first heard the Divine Principle was an experience I shall never forget. She became so elated by what she heard, and I found myself being caught up in her elation. When she heard the conclusion of the Principle, she began to weep and weep. Somehow she knew that this was what she had been waiting to hear all her life.

It all seemed too good to be true, and somehow it was. After one week, we received news from England that all of the media were filled with horror stories about how Judy had been abducted and was being held against her will by the "Moonies" and turned into a zombie.

At the same time, Father had just arrived in England, and our Family was extremely concerned that this severe negativity could create serious problems for Father. I was told that Judy had to go back to England to prove that she was not being held against her will. She did not want to leave at all, nor did I want her to go.

My immediate reaction was one of shock and disapproval. I could not imagine sending such a pure and innocent person to the media wolves and deprogrammers. Nevertheless, I knew that Father's mission is central to the entire Providence and that I must sacrifice my own situation. As I thought and prayed about it, I could truly understand how God felt when He had to sacrifice His most precious son for the sake of mankind. When this thought struck my heart, I began to weep because I really felt she was my precious daughter.

I brought her to the airport and as I returned home, I couldn't stop crying — something which is very unusual for me. I couldn't stop thinking and worrying about her. I told Heavenly Father that He had to send me three spiritual daughters to replace her.

Three days later, I received a call from England saying Judy had left the Church. To say I was sad is an understatement. I didn't know how to control my sadness and I could not be comforted. I only knew I must continue in my mission and in that comfort Heavenly Father.

So I continued to witness that week, and suddenly miracles began to happen. Every night I had several guests, and they all seemed to want to go to the workshop! In fact, nine guests went during that week, and four of them joined the Family. Within two weeks, Heavenly Father had sent the three spiritual daughters I had asked for.

Overnight, my witnessing had become unbelievably successful. It seemed like almost every person I talked to was "chosen"! At first, I didn't know why but now I can see that somehow Heavenly Father and spirit world were moved by my commitment to Judy. Heavenly Father saw my tears for her and answered them.

And this is not the end of the story. About three weeks later, I received a

call from England. It was Judy calling to say that she had just returned to the Church in England! She attended workshop again and was so deeply grateful to receive the Divine Principle. Then, to add even greater joy, within a few weeks, her sister Jane had joined the Church as well!

From this experience, I learned so much, especially about the spiritual requirements to bring spiritual children. It requires an absolute commitment to the life of each person we meet. As Father has said, when we bring a spiritual child, it requires greater effort than giving birth to our physical children. From my own experience, I could understand that in order to move the spiritual world to work through us, we must pay indemnity of heart — and this comes from

nothing less than living and dying for our child.

As you know, Father teaches that whenever anyone came to hear the Principle, he would never want them to leave, he loved them so much. This should always be our heart. And this is the level of commitment I was taught by Father's words and example, as well as by my central figures, Dr. and Mrs. Durst, and our many Church elders. Bringing spiritual children is never an independent effort. The key to moving the heart of a guest is the warm, loving spirit of our centers and our workshops.

If any of our readers have personal experiences they'd like to share, please send them to Today's World, 481 Eighth Ave., New York, NY 10001.

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*From the dark of death I awaken
and rejoice to live in grace;
When the one who came to save me
holds me tenderly in His embrace,
I rejoice to feel the comfort
of the love He has for me.
What a blessing of Glory,
to rejoice eternally!
What a blessing of Glory,
to rejoice eternally!*