

TODAY'S WORLD

January 1985



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Letter from the Publisher

THE YEAR 1985

By Rev. Chung Hwan Kwak



I would like to extend my best wishes for a Happy New Year to all of our brothers and sisters throughout the world.

The year 1985 marks 40 years since the second world war, the time in God's dispensation when our True Father could begin his public teaching and public mission activities. With 1985 it will be fully 30 years since the Unification Church was established. In 1985 we will also be entering the last three years of the first seven years of our Children's Course.

For these reasons, for God and True Parents as well as for us, the year 1985 is a declaration year of hope and year of victory. Still, before we can fully share in this kind of hope and victory, we must once again reflect upon and digest the meaning of the year 1984.

If we look at it simply from an external point of view, 1984 was a year of sacrifice and incredible difficulty. What happened in 1984 is like the cross of the 20th century. In the beginning of 1984 there was Heung Jin Nim's *Seung Hwa*, then the Supreme Court refused Father's appeal, and in the middle of 1984 True Father went to prison. We must truly repent because we failed to fulfill our responsibility. Yet because of Heung Jin Nim's pure dedication and sacrifice and True Parents' unconditional sacrifice, God gained a historical victory in 1984. Even though True Father is completely innocent, he offered his own self for the sake of God's dispensation. He never once scolded or blamed any leader or member, and he continues unselfishly to love America.

As with Jesus' sacrifice on the cross, although God's dispensational process is very serious, the resurrection and

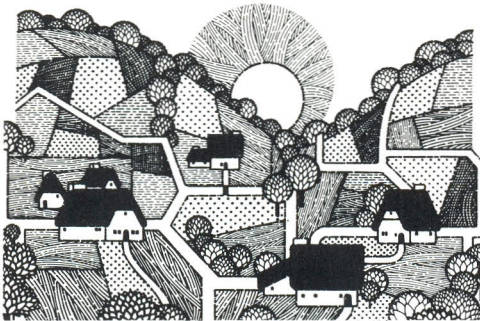
foundation of victory that can result is truly amazing. As we know, God has been maintaining the progress of restoration through history based on invisible conditions. Even though human understanding may not be adequate, by laying certain conditions one can gain an internal victory which then relates to an external result or victory. The entire history of religion testifies to this kind of process.

Recognizing the incredible sacrifice on the part of the True Family and our precious True Father's daily sacrifice in prison, we believe that one day's sacrifice can lay the indemnity condition to restore all our mistakes as followers as well as the mistakes of the country and world. Even though we might have regret, we should never feel defeated. Instead, we should focus on True Parents' tremendous victory and the tremendous indemnity conditions that have been laid. Because of the dispensational victory that has been wrought, we can have great hope as we participate in the resurrection that will come with the close of the 20th century.

Two thousand years ago, Jesus told the disciples he would die and then rise again. But even after the resurrection there were those among the disciples who doubted him. Thomas, for example, wanted to see his body and touch his wounds. This kind of thing might seem a very practical and rational approach, but because of their lack of faith in God and their disbelief in the spiritual world and the miracle of God's providence, these disciples became very ashamed. Once they recognized their faithlessness, they suffered deep remorse. Even though we regret our mistakes, I would like to urge all of our

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Mother delivers her remarks during the Acceptance Ceremony of the Degree of Doctor Honoris Causa at the United Nations on November 15. She received the award on Father's behalf.

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*Once you have taken God's responsibility,
of course, you may have to walk a sacrificial path
and you may be disappointed,
but you should be determined not to retreat or give up.*

VICTORY OR DEFEAT IN THE PRESENT

REV. SUN MYUNG MOON

DECEMBER 5, 1971

SEOUL, KOREA

Translated from Japanese by Mr. Shimmyo

There are many sorrowful people around us, and there are many who are not. Our families, cities, and nations are either sorrowful or they are not. Some are developing and others are not; some are smiling and others are crying. In this way everyone is different, yet everybody feels sorrow and solitude and everybody seeks the whole.

Everybody also seeks joy, glory, and happiness. The same is true with every family, society, and even every nation. Everyone avoids sorrow, seeking happiness, and for that purpose everyone lives in struggle. This is true of the whole world. If there is some being which controls the whole, that being should definitely be similar in character to human beings.

Love is not to be given in a lonely, suffering place but in a free and glorious one. God wants to give utmost love in such an environment. Is there any human being on this earth who can do that? That utmost love is not to be given only to a certain individual; rather it is to be given to families and to the whole world. This is the essence of love: it is given to two people rather than to one person, to three people rather than to two people, and so on. This is the way love is expressed toward human beings here on earth.

HEAVEN SEEKS THE WHOLE

God's desire is not confined to a certain individual. Heaven seeks the whole; hence the distinction between public life and private life. To serve the expectations of the whole is to lead a public life. Joy only for oneself cannot exist. It would be chased away by the joy of the whole. I think God is that way. Those who are wise live for the future. They cannot live only for the present. Hence the necessity of faith; then hope can exist. Victory should not be dedicated to the individual but for the sake of the whole.

It is not good to think that you are just you and that I am just I. The truth is that you are me and I am you. We need to attain that kind of level. Individual victory can only bring forth individual joy. In that case two people cannot rejoice together, and the whole cannot rejoice. However, if individual victory is dedicated to the whole, then it can belong to the whole. Therefore, individual sacrifice can bring about public victory. We should think that if a whole nation smiles in happiness, then each of us can smile. The greater the extent of sacrifice, the greater the value. Here the summit of the world can exist.

Love always accompanies the path of sacrifice. We cannot walk that path by any other technique or method. We cannot simply rejoice as individuals. In true religion individualism has no place. Of course we do exist as individuals, but we as individuals are made for the sake of our nation and for the sake of the whole world. We must understand that clearly. We as individuals should symbolize the world. Hence, individuals should live for the public. It is in this way that God's love expands infinitely.

We should not live only for the sake of the Unification Church but for the sake of our nation and for the sake of the world. Although we may have to sacrifice ourselves, we must walk this path. When you see a beautiful sunset, do you want to see it only by yourself? Deep in your heart you would want everyone to enjoy the beauty. The eternal Kingdom of Heaven cannot become a reality only within an individual. It can exist only within the whole. That is why religion, especially Christianity, is strong. No one can remove its power.

Needless to say, it's not easy to walk a religious path. You have to be willing to bear your cross. Human history develops through such responsible and burdened people. We have to have ambition of lofty dimension. Even when you collapse as an individual, you can do so with the hope that your situation

*If children of filial piety emerge
who are ready to serve the True Parents
they will never perish
if they unite with each other.*

will bring about development. The Unification Church must serve the world; otherwise it will perish. Our task is to establish a new world, a new philosophy to create an ideology representing Heaven and earth. If we succeed in doing that, even if Heaven and earth are destroyed, the ideology would remain forever. When we suffer for the sake of our nation, we must be proud of it. We may be in misery sometimes but it creates a love which no one can destroy.

Jesus died on the cross; however, has the love of Heaven which permitted his crucifixion disappeared from the earth? No! Out of love for humanity, God allowed His most beloved son to die on the cross, and that same deep love became manifest on the earth. Didn't it? It was the love of True Parents. It was a love of high dimension, a love which we cannot imagine. It brought forth a new resurrection. We must know this clearly. Until we see our nation victorious, we must endure this miserable environment and overcome. Even though it may be the path of great sacrifice, we must go on. In that kind of situation we can love.

At first glance the Unification Church seems to be walking the path of great sacrifice, because our church lives for the sake of the nation. We cannot leave our nation when it is going to perish. We must make our utmost effort of work for the nation. We have to become the center of the activities of the whole nation. Otherwise, we may perish.

WALK TOGETHER WITH HISTORY

We stand at a crossroads which will determine whether we become victors or losers. It will not be determined 10 years from now. It is determined at this moment. Those who can conquer the present will be able to bring forth future victory. Let us overcome the present difficulties to liberate God. We should clearly realize how God's destiny depends on us. Let us determine to save others and the world, and also to save God. This kind of victory for the public cannot be obtained in a comfortable room. A day of joy might be very difficult for us if we were only to live in a comfortable way.

We should not quarrel with the established churches; rather we should do our utmost to establish the Kingdom of Heaven that they are also seeking. The reason is because our purpose is to build the Heavenly Kingdom on earth, which has not been realized yet. We cannot stop and be frustrated. Nor can we live only for the sake of our own families. We must live for something which is greater. We should not stay where we are at this moment. We do not need to worry about our own salvation; rather, we have to save the nation and the world. We must think that way. Even if we are hungry, we should be willing to keep on going. Even though we face difficulties, we should accomplish what we have to do. We should walk together with history and participate in the creation of a new age. For the sake of Heaven's purpose, sorrow, and dignity, we must be active.

We are now marching forward with barely enough time to sleep. We should join together with those who are toiling for



New Future Photos

the sake of the world. Then we will discover that it is not only we who are fighting. Indeed we are combatting vertically side by side with the saints in the spirit world. It is, of course, not an easy fight but a difficult one.

We must not fail. Many times we may tremble when we walk this kind of path. We are walking a very serious path. In order to fight against communism and Satan, we have to march forward, transcending the national dimension.

That someone lives in this world does not mean that he or she lives only for him or herself. A person belongs to his or her family and nation. At least that is the case with the democratic world. We as individuals live surrounded by our families and our nation, but now the individual is the center, surrounded by God's providence. Which family and which nation is the center? No one truly knows. Humankind does not know. Then who does know?

According to the Bible, only God knows. The center of God's providence, which only God knows, is the Lord of the Second Advent. All people are destined to unite with this individual and his family and live together with him. Centering upon this one man, all people will realize what is good and what is evil. Therefore, we must unite with that center, get trained, and do our utmost to eradicate evil. Whether we can do it or not will determine whether all individuals, all nations, and all humanity will live or die.

All human beings are destined to abandon the evil world and unite with this good center. The Lord of the Second Advent clearly knows whether God's Kingdom will perish or not and whether Satan's kingdom will perish or not. He knows all the secrets concerning God's and also Satan's Kingdom. He will be the one who can establish God's Kingdom by triumphing in struggles against Satan's Kingdom.

You and I should have the relationship like that of thread and needle and repair the torn fabric of the country and the world.

are now in this kind of situation. In this situation we must not retreat.

We absolutely must not become losers. My prayer therefore is really serious. In this sense your prayer and my prayer are different from each other. Now that we are facing the destiny of the entire world we must try not to think of our own situation. The Unification Church can prosper in this time. We have to fight courageously to enable this nation to survive. If you stop this fight because of individual circumstances, you will feel regretful. You should try to avoid that at all costs.

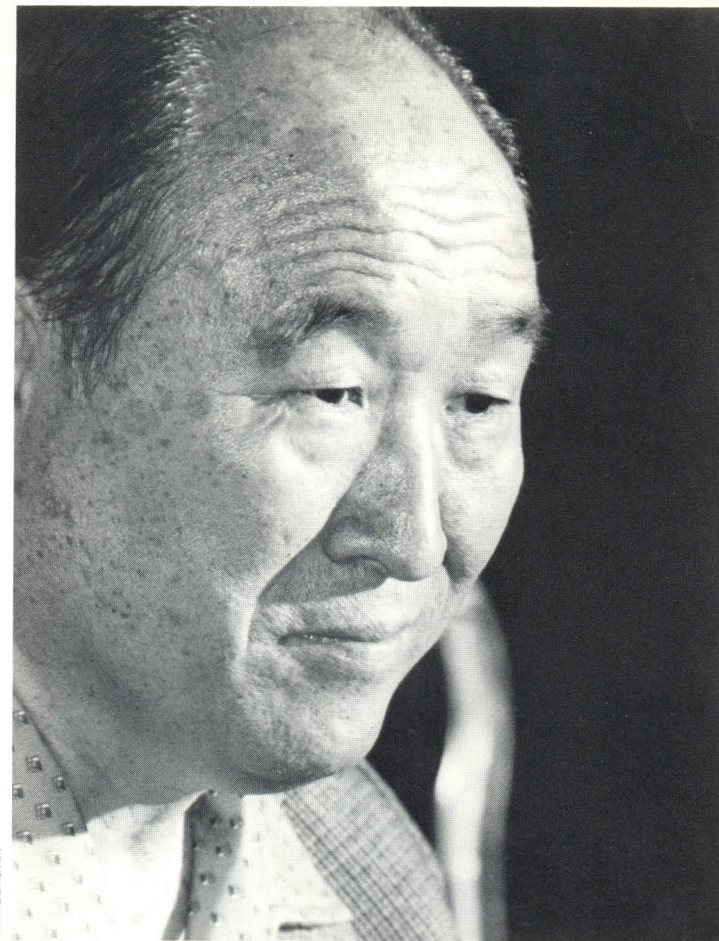
Once you have taken God's responsibility, of course, you may have to walk a sacrificial path and you may be disappointed, but you should be determined not to retreat or give up. If we cannot accomplish this, our descendants must do it. We have to have intense determination. When I started this path, I became ready to die. What I am sorry about in my life is that I did not have any military experience. But I believe that I am a man of courage who is always ready to sacrifice his life for the sake of good and I am always ready to go to the front line.

Who on the earth made the Unification Church? Who created the fortune and destiny of the Unification Church? Did you? Did history do it? It's not you that made it. History did it. We must know that we have not made it. We must clearly know the fact that we can work because of the foundation laid by the great saints of the past who sacrificed themselves, shedding blood for thousands of years. We must take responsibility for history. That kind of path is the path of the Unification Church. In this situation we must become the subject of history or symbols of history. If we are to solve these difficult problems, we must become co-workers and fight. We cannot do that kind of thing staying inside a room. When we see the Unification Church from a historical standpoint, we realize that this phenomenon never happened in the past, and it will never happen in the future. So far, what has human history sought? It has sought to meet with the True Parents.

SEEKING THE TRUE PARENTS

Because humanity did not have the True Parents, it had to walk the path of misery throughout history. The Christian idea of the Messiah is complete except for witnessing the True Parents. Even other religions, many different religions have been seeking the True Parents. Who will choose the True Parents? Human beings should. There cannot be two pairs of True Parents. There is only one set of True Parents. The one and only couple of the True Parents of humanity is the hope and the starting point of a new history. It is eternal life and love. Therefore you must try to discover every detail of the hearts of True Parents and unite with them.

What kind of attitude do the True Parents have to take towards their children? Because they are good children, selected from the evil world, the Parents should meet them with God's infinite love. The True Parents' attitude toward the



R.M. Davis/NFP

OVERCOME EVIL—DON'T RETREAT!

If you desire to establish God's Kingdom and live for God's purpose, you must not think of tolerating evil but you should absolutely overcome evil. Jacob fought for 21 years and at the end defeated an angel at Jabbok. Afterwards he received the name Israel, which means victory. Anyone who desires to establish God's Kingdom should go that kind of path. Moses fought for 120 years for the same purpose. Before God can liquidate the power of evil, we must accomplish the desire of God. If God could handle the evil world all alone, then what would man be needed for? Therefore, we are to represent God, oppose and overcome evil, and bring forth the day of victory. We must not perish.

If Jacob, when he was wrestling with the angel, had thought that he could not fight anymore, and if he had wanted someone to help him, what would have happened? God would have been disappointed with him. But Jacob fought by himself and became victorious. Thus he was able to receive the title Israel. In order to gain this kind of victory, Jacob suffered a broken thigh-bone. We must remember Jacob who fought with an angel at the cost of his life. He never relented until he obtained the victory. We must also be strong that way. In order for us to be able to enter Heaven, we must show proof that we have overcome Satan. Without that kind of certificate, we cannot go to Heaven.

When we try to overcome Satan, he does not just stay with us; rather, he resists and opposes until the end. Because Satan resists this way, God must be concerned about it. When we walk God's path, we have to face all kinds of difficulties. Did you ever see a woman delivering a baby? When a woman delivers a baby, she does so with her utmost effort, determined even at the cost of her own life. We, the Unification members,

children should be different from that of the parents in this world toward their children. Children should have a basic attitude toward the True Parents whom they serve. You should become the champions of filial piety as representative children selected from all the nations of the world and from your own nation. You should try to respond in this way. But if children of filial piety emerge who are ready to serve the True Parents they will never perish if they unite with each other.

The people who are in this kind of focus are you. We cannot simply behave as we want, nor can we just talk as we want. So far that kind of freedom is not allowed. I cannot say just anything I want. When I pray I say, "Heavenly Father," and thereafter I often feel that I cannot say anything more. Sometimes I spend the night in deep meditation. I become so sorrowful that I cannot face God and I cannot pray, because I am so sorry for God. You are all independent. Some of you are proud of yourselves, and many of you are trying to advertise yourselves, and that is no good. A child of real filial piety would not say anything, but would just be silent, fulfilling his or her own portion of responsibility and raising his or her face in front of the True Parents. In the Unification Church we try to be this way.

The world regards us as heretical. However, the day will come when it will not say anything critical of our church. Therefore, you have to be serious. You have to regard your daily life as precious. You have to be earnest day by day, and you have to walk proudly step by step.

THE KEY TO VICTORY OR DEFEAT

The present situation of our country is very urgent. Christianity already predicted this situation 2,000 years ago. Then who will be responsible for this nation? The Unification Church and its members. Suppose we have to repair the clothes of a destroyed country. Then, I am the needle and you are the thread. Unless the thread is attached to the needle, the clothes cannot be repaired.

The needle cannot work alone. Although the needle is important, nevertheless the thread is also important. You have to clearly understand this. You and I should have the relationship like that of thread and needle and repair the torn fabric of the country and the world.

If this nation perishes, there will be no place for the Unification Church to go. In this sense as well we have to protect this nation. We must not be fearful of communism. We must courageously practice what we have already been determined to do. We can surpass communism when we Unification Church members do things that even the nation cannot do. Then Heaven will protect us. Here lies the key to victory or defeat. We have to become able to see victory. Strive to become a person who can accomplish his or her own responsibility. Therefore, let us double our efforts. Everything should be mobilized to save the world. Wherever I may go, I will pray for you all. ♦

Selected Readings Recommended by Father

The following speeches were recommended by Father to be read at Sunday services in Belvedere during his incarceration. They appear in the sequence in which they were read at Belvedere.

Name of Speech	Date of Speech
"Parents, Children, and the World, Centered Upon Oneself"	June 5, 1983
"The Relationship Between Spiritual Parents and Children"	May 13, 1983
"The Providence and Self of Past and Present"	Feb. 22, 1981
"Twenty-seventh Anniversary of The Unification Church"	May 1, 1981
"A Day When We Welcome the Blessing"	Sept. 22, 1978
"Eighth Anniversary of 777 Couples"	Oct. 22, 1978
"Ideal Nation of God"	Feb. 21, 1980
"Let Us Know Ourselves"	Sept. 30, 1979
"Today in the Light of the Dispensation"	Feb. 23, 1977
"True Parents' Day from the Historical Point of View"	Apr. 18, 1977
"The 23rd Anniversary of the Unification Church and the History of God's Dispensation"	May 1, 1977
"The Heart of Reunion"	Sept. 11, 1977
"The New Future of Christianity"	Sept. 18, 1974
"The Ceremony for the Total Dissolution of Resentment"	May 1, 1975
"Myself"	Jan. 13, 1980
"The Turning Point of History"	Dec. 1, 1975
"Unification Ceremony"	Jan. 31, 1976
"The New Cosmic Spring Eternally Prospers"	Apr. 18, 1976
"Restoration and Blessing"	Feb. 2, 1969
"Ideal Spouse"	Feb. 4, 1969
"What Should We Do in Our Lifetime"	Sept. 27, 1970
"Change of Blood Lineage"	Oct. 13, 1970
"The Way of Restoration"	Apr., 1972
"Victory or Defeat in the Present"	Dec. 5, 1971
"The Defense of the United Front"	Jan. 1, 1972

Home Church & World

The Process of Building the Kingdom



Church

By Rev. Won Pil Kim

Speech given Monday evening, October 22, 1984, in the Grand Ballroom of the World Mission Center. Translated by Mr. Yoshi Tanahashi. New York area members attending.

Maybe some of you think that home church is something that has passed away already, that it is some old providence. Or you may think, "What's going on? Home church again?" If you have thought this way, it means you have not quite understood the meaning of home church.

This confusion may have occurred due to the beginning of the emergency period, when, after March 1, 1983, many brothers and sisters joined the IOWC. Those who remained in New York were supposed to continue with home church. Also, those who stayed in various missions in New York were to participate in the IOWC for at least 4 months. At that time, though many brothers and sisters had been doing home church activities, they temporarily suspended these activities when they went to the IOWC. When they return from the IOWC they are supposed to continue with home church. Father mentioned that even though brothers and sisters go to IOWC they can still write letters and pray continuously for people in their home church areas.

In any case please remember at least this one sentence from Father: *Without home church, you cannot go to Heaven.*

You know the story from the Bible that Jesus left Peter the keys to Heaven. Today, what is the key to Heaven? It is home church.

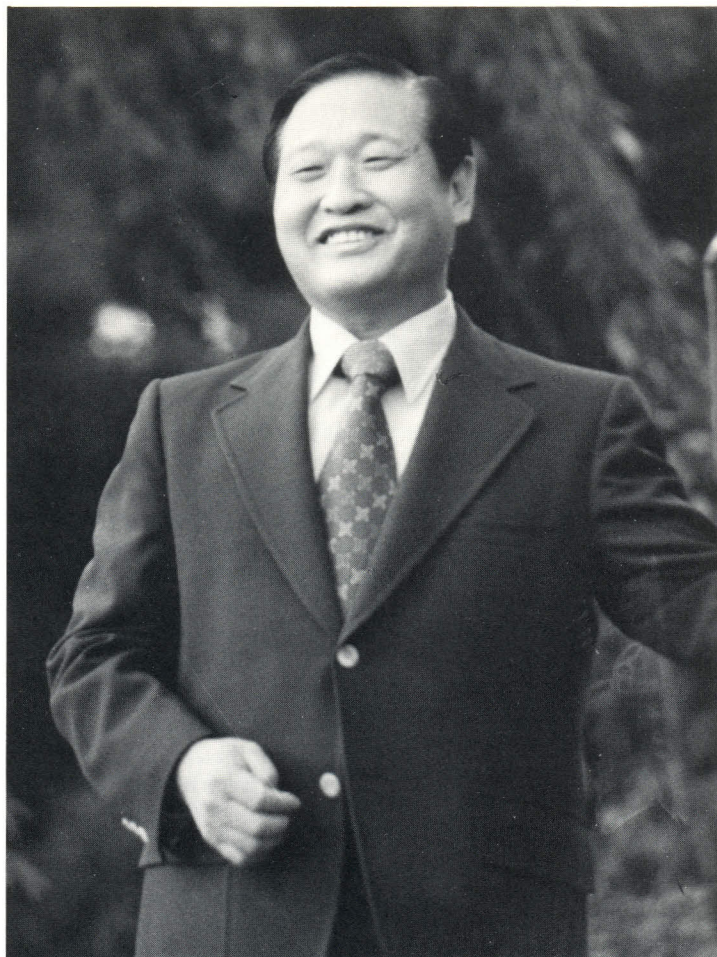
Another expression Father used was that home church is the last stage in the history of restoration. Do you remember the yearly mottoes? Each year, from 1978 through 1983, we had mottoes about home church, such as "Home Church is the Base of the Kingdom of Heaven".

We've heard a lot from Father about the importance of home church, but with so many missions, and with such busy schedules, we somehow got confused. If home church is the only way for us to go to Heaven, it is of crucial importance. Yet in daily reality, we somehow lose sight of this. Why do we so easily lose insight about home church?

"Individual Church" and "World Church"

If the fall had not occurred, then Adam's mind and body would have been completely one with God. He would have become God's temple. That's why we can say that the perfected individual is the holy temple, or God's temple. We can also call such a person an "individual church."

Actually, if there had been no fall, there would be no such word as "church" at all. But now as we look back through the eyes of restoration, we can say that Adam would have been the "individual church." Isn't it the same case for Eve? Perfected Adam and perfected Eve would have come together in marriage, and then given birth to a child—and created the original home church. Because of their perfection—meaning that they would have been in union with God—that family would have been a true home church. When perfected families or home churches would gather together, tribal church would have been formed. In the same way, the nation and world would have become the nation church and world church.



Rev. Won Pil Kim

K. Owens/NFP

Restoration can be described as the transformation of the satanic version of home church to the God-centered home church and world church.

But because of the fall, instead of becoming individual church, man and woman became Satan's church, or Satan's individuals, and made Satan's family. In other words, because of the fall Satan's version of individual church started, and Satan's version of home church began; and this was multiplied all the way up to the nation and the world.

Restoration can be described as the transformation of the satanic version of home church to the God-centered home church and world church. What can we call a perfected individual? Individual church. What would you call the perfected family? Home church. And the perfected nation? Nation church. And the perfected world? World church. According to this understanding, why did the Messiah come? Why did Father come? Father came to establish the God-centered home church and world.

Try to imagine the restored world church. There are many companies within a nation. Let's say there is a company in the restored world. That company must be a company which is centered on God. The president, employers, and employees are all centered on God. That company is the company where God dwells. Then what would we call that company, in the terms we have been using? Company church. The purpose of Father's mission is to restore the universal or world church.

When we as Father's children gain victory in these 360 homes, we can inherit all his victorious foundations through that condition.

Inheriting Father's Victorious Foundation

Let's put all this aside for now. Let's think about this: What was the meaning of the victory of the Washington Monument rally, which occurred on September 18, 1976? The Washington Monument rally was a victory for Father in his worldwide home church. Of course it was not a substantial victory, but was a conditional or spiritual worldwide victory. Because of the victory Father gained through the Washington Monument rally, Father declared on October 4, 1976, the Day of the Victory of Heaven.

In Jacob's case, on the day he moved Esau to unite with him, he brought about victory in a single family. That's why he was called Israel. But in Father's case, the day of Washington Monument was the day he received the name of Israel on the worldwide level.

So what was changed through the Day of the Victory of Heaven? Actually, before that Day of Victory of Heaven was declared on October 4, 1976, the spiritual world was in the subject position in relation to the physical world. But from that day on, the physical world, or the activities on earth, came into the subject position in relation to the spiritual world. Actually, when we say spiritual world, this also represents the archangelic world, which is the Cain-type world. Because Father gained victory, he restored the birthright. Through Father, the birthright was restored from the Cain side, which is the spiritual world, to the Abel side, which is the physical world.

Now, after that, Father's desire is to give the inheritance of that victory to his children. Of course Satan is against the idea of Father giving all that victorious foundation freely to his children. Satan cannot object to Father's own victory, because Father gained that victory himself. But Satan can object to Father freely giving his victorious foundation to his children, because we ourselves have not gained any victory.

For us, to gain a world-level victory as Father did is an impossible dream. Father presented the idea of home church before God and Satan. Because 360 homes represent the entire world, when we as Father's children gain victory in these 360 homes, we can inherit all his victorious foundations through that condition. This Satan cannot object to. The number 360 represents the world. Secondly, it represents the entirety of human history and also all of humanity presently on the earth.

Then the question might occur in your mind: Why do we all have to gain worldwide victory? Because of the fall, everything from the individual to the worldwide level came under Satan's dominion, including the spiritual world. Unless we gain victory on the worldwide level, we cannot restore what Satan took away.

So we understand now that we have to gain victory on the worldwide level, but what does it mean when we say worldwide? What do we have to restore? Earlier I mentioned Father's words: "Without home church, you cannot go to Heaven." What does it take to create Heaven? What is Heaven? What kind of place is it?



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First of all, Heaven is not the place where we can go individually. The family is the least entity which can enter Heaven. Let's say you yourself were to go to Heaven, but the rest of your family (your mother, your father, your children, all of them) were to go to hell. What would it feel like? Do you think you could really be in Heaven while all your brothers and sisters and parents are in hell?

Because of Adam's fall the family, tribe, everything was lost into the hands of Satan. We must therefore go back as a family. The family is the smallest entity which can enter Heaven. So far, the great religions in history have been teaching individual salvation. But as you notice, the Unification Church is different. We talk about family salvation instead of individual salvation.

Secondly, we have a different definition of Heaven. Heaven is where people who love at least on the national level, or preferably the worldwide level, can go. God is the one who loves the world. Therefore, for us to live with God in Heaven, we must love the world. As we become victorious in our home church area, we are entitled to go to Heaven. We have to be victorious on the tribal level. The 360 homes make a tribal foundation, but at the same time that 360 home area represents the world. When we go to our home church area and serve and love the people there, God can accept this as though we truly loved the world. The person who can realize that divine love can go to heaven. And to that Satan cannot object.

Restoring the Birthright

How do we prevail through love? We have to understand why sacrificial love is the love with which we can gain victory in our home church area. Adam fell through self-centered love. Because Adam fell due to self-centered love, he lost the birthright. Also the right of dominion over creation was lost. In order for restoration to take place a condition is necessary.

Why did we lose the birthright? Because Adam fell due to self-centered love, the only condition man can set up is God-centered love. That is the only condition man can be restored through. God-centered love is sacrificial love.

What is the purpose of sacrificial love? Are we just going to love and that's all? By loving with sacrificial love we have to restore the birthright that was lost. What is the purpose of the restoration of the birthright? It is to restore the right of

dominion that Adam was supposed to have. Through the fall the positions of Adam and the archangel were reversed. So through restoration, we must reverse back again to the original position. To restore the original state of things, we must re-make the world centered on God, with harmony between Adam, Eve, the archangel, and all the creation. The final goal is the restoration and recreation of the God-centered ideal.

The purpose of restoring the birthright is not just so that one can go back to God. After restoring the birthright, we can go back to God with our elder brothers and sisters. When we gain victory in our home church area—in other words when we restore the birthright—we take all those people back to the True Parents and together return to God.

Those who restore the birthright can receive the Three Blessings. To restore the birthright means to be accepted by Esau. There are of course birthrights on different levels: from the individual to the worldwide level. When we are welcomed by our people in the home church area, that means that we restored the birthright on the worldwide level.

Originally, only those who could gain victory in home church were to be accepted to receive the Blessing. If we were to bring about the victorious union of Cain and Abel through home church, God could bless us as the restored Adam and Eve. That's how our course was originally supposed to be. But, looking at ourselves, we know we did not bring such a victory, and yet we are blessed. This is the reason why, although we are blessed and may have started our families, each husband and wife must still gain victory in their own home church area.

To accomplish home church means that Father would be welcomed by the people in our area any time. Doing home church work doesn't mean only to serve people. They should clearly know that we are Unification Church members. Being a Unification Church member means to come from Father. For an individual to have accomplished home church means that he or she can visit 360 families at any time without making an appointment. In order to get to that level, of course, we need to apply the Principle. How otherwise could we succeed?

So we are gaining insight again about how important home church work is. But also we know that in reality we somehow couldn't do it, even though it is so important. Why? When we think about Father's course, we know that if Christianity had accepted Father in the first seven-year course after 1960, Father could have laid the worldwide foundation, even at that time. But because that didn't occur, Father had to extend it from a seven-year course to a twenty-one-year course.

Likewise, in our course of home church, if we do not gain victory in our first seven years, we will also have to extend our seven-year course into a twenty-one-year course. Then if still after twenty-one years we cannot bring victory, our own blessed children will have to go on an extension of the twenty-one-year course; another twenty-one years. When we feel the importance and significance of it to the bone, we cannot but do home church.

Home Church Is for Each of Us

Maybe some of you might say, "I was faithfully following my leader. I was doing just exactly what my leader said; therefore I ended up not doing anything." But is that really the case? Imagine you have a beloved wife or husband. Let's say your beloved spouse has come from far away just for a short time to see you, but your leader has given you a mission that may last until midnight. You have to work hard until very late, and you are wiped out. Imagine yourself in that situation. You're completely exhausted after working until midnight. But

Heaven is where people who love at least on the national level, or preferably the worldwide level, can go.

then will you just go back to your room after working? What will you do? Your spouse has come from a faraway place for just a short time, and is waiting for you. You still go, don't you?! In other words, you somehow make time. If it is for your beloved wife or your beloved husband, somehow you make time.

Actually when we think about it, home church is not something we do for someone else; actually it is for ourselves. Not for anyone else. And it is also not something we do because someone tells us to do it. We know it is important, that's why we do it. Just like when your spouse comes. Even if your leader doesn't give you time to meet, you still find some way to meet. Home church is the same. Although we may be told, "Do home church. Do home church," that should not be the reason that we do home church. We ought to do it because we all know it is so important, regardless of whether anyone says anything or not.

Let's take another example. You all know that before the Blessing, we are each supposed to have three spiritual children. But some of us don't have enough spiritual children. Then we go to our leader, saying, "I don't have enough spiritual children and I'm already over 30. What shall I do?" What would your leader say? Do you think your leader has the right to say, "Don't worry, I have the authority to let you start your family, even though you don't have enough spiritual children?" Do you think anyone has that right? No.

Then maybe you will start accusing your leader, "Why didn't you give me time for witnessing?" Then the leader will say to you, "When did I say you should not witness? I never told you you shouldn't go. Why didn't you go?" So if Father asked those leaders, "Why didn't you teach them and arrange for them to be able to get spiritual children?" Then the leader will say, "I never said they couldn't go witnessing. I said they should." They will say this before Father.

The reason I am telling you all this is so you can be aware that home church is not something that we do because leaders tell us to do it, but it's something that we all have to know, and we just do it. Home church is our destiny. There are certain things that are absolute necessities in life. We have to eat to survive, and we have to sleep to survive. Do you think your leader has to tell you all the time, "You must eat and sleep?" You know that you have to eat and sleep. But there's still the nagging question: Why couldn't we do home church work?

You've all gone through many missions in your church life. Just here in this audience we have people from MFT, witnessing, IOWC, the seminary, and more. All these varied missions came from Father through our central figures. What is the relationship between home church and all other missions?

You have heard Father clearly state that we need to do home church to get into Heaven. It's the only way to get into Heaven. We've heard this about home church, but you never heard other missions talked about in the same way, did you? Has anybody ever heard Father say that unless you are in such and such a mission or do this office work you cannot enter

Father himself has been working from early morning until late at night only so that he can shorten the indemnity period, to liberate God and save humanity as soon as possible.

Heaven? Nobody ever heard that.

Then why could we still not do it? Somehow there is some confusion in understanding the value of home church. Maybe the leaders are confused as well. That's why at this time I feel it is my mission to clarify this point for each one of you.

Solving the Three Headaches of God

Why did Father leave Korea, his own country, to come to the United States? Why did God call Father to come to America? Of course, for the sake of the restoration of the world. In order for Father to restore the entire world he had to come first to the United States, which represents the world. When Father came to America, he said America has three major headaches: the decline of Christianity, immorality among youth, and the growing power of communism.

Before Father can restore the entire world, what does he have to restore first? There is a certain formula. The step before the world is America, which represents the world. And in order to restore America, what does Father have to solve? The three headaches of God.

So in this formula, we can say that if Father can solve the three headaches of God in America, that represents the restoration of America. And America's restoration symbolizes, or has the significance of, the restoration of the world. Since Father came to America he initiated many projects. But for what? We have countless missions; why did Father initiate all of them? He created all of these projects and missions to solve the three great headaches of God.

What about MFT? Which category is MFT in, in terms of the solution for the three headaches? It could be headache number two, when you think that through fundraising young people can be trained, and can become more God-centered. But fundraising is in actuality the preparation or foundation for all three purposes, as it is the restoration of creation. We need money to be able to do all these works.

What about CAUSA? It exists to bring about the solution to communism, but it also relates to the other ones. How about interfaith work or the seminary? In which category do they belong? They relate particularly to the revival of Christianity. But not only that; they serve the solution of the second and third categories as well. Any mission can be categorized as being designed to solve the three headaches of God. Can you think of any mission which cannot be?

(Note: At this point, the tape recording became indistinguishable. Therefore, the remainder of this speech is an unofficial transcript, taken from notes.)

Serving Dual Purposes

From Principle we know that everything has the dual purpose of serving the individual and serving the whole. You have your own country and your own home. For each family the individual purpose is to serve the family and the whole purpose

is to serve the nation. In time of danger you may have to sacrifice your own home for your country. If you lose the country there is no home for your family anyway. Although each one of us is to serve the nation and world, if we don't have home church, we don't have a home. This is the dual purpose. We have to be aware of this: We have two purposes to serve.

We ourselves have been serving the world in our missions, but somehow we don't have our own homes. Just like the people who belong to the nation but are homeless. We lost the home to go back to and serve. Where are we supposed to build that home? In the home church area.

Maybe some brothers and sisters have an apartment. They are renting the apartment in the midst of the satanic world. As you know, the tribe is stronger than the family. So when some members have a rented apartment, it means there is only one family surrounded by the satanic tribe. The tribe is stronger than the family, so this family is headed for destruction. You pay \$500 or \$600 a month for the apartment. Unless you pay you will be kicked out. You take your children to a babysitter who charges money for the service.

But what is it like when a family lives in its 360 home church area? It means we have our own family in the midst of our own tribe. So if you were to work hard in home church, and for some reason you lost your house, people there might offer you a room in their house. Even someone else might say, "No, why don't you come to my house instead?" People might compete. People would ask how they could care for your baby when you are at work. In other words you will be surrounded by your own tribe and you will be protected. Many brothers and sisters want to start their families, but few have understood the need for a foundation for the family. Without that foundation you will be troubled with money problems. That is why since Father understood this he has been saying for six or seven years to finish your mission by five or six o'clock and go to your home church area.

You must be aware that this world is thirsty for true love. This is a world where parents cannot trust their children and children cannot trust their own parents. This is a world where many people are self-centered. Even faith in this world is often self-centered. Through this faith I can be saved. Satan can never practice sacrificial love, which is higher than self-centered love. People are destined to be drawn to that higher love.

We keep saying that we are so busy that we cannot go to our home church area. Let's say we have plenty of time and then we do home church, or we feel so high spiritually today that we go to our home church area. In these cases we can never say we went from selfless, sacrificial love. But what if you are so busy you are surrounded by work but still you go. Or, similarly, perhaps you are so down spiritually, completely wiped out, but when you think of the people in your home church area you still go. This is selfless, because you went beyond your situation. We understand that human beings lost their birthright through self-centered love. In order to restore that which was lost through self-centered love, what kind of condition do we have to set up? One of sacrificial, selfless love.

Father has given us many missions to serve the completion of world church. Then why did that very Father, who knows we are so occupied with these missions, still give us home church on top of all of these missions? It is because Father wants us to practice selfless love. We are all put into difficult situations, but as we strive forward to accomplish, the period of indemnity can be shortened. Father himself has been

working from early morning until late at night only so that he can shorten the indemnity period, to liberate God and save humanity as soon as possible. Out of Father's love for God and all humanity, Father himself and we, his children, have been working so hard from morning till night.

When we are completely occupied with our missions and have too much to do, yet we still find time to squeeze it in, then that is selfless love. Also when we are so down that we have no motivation, but out of our concern we push ourselves out to go to the area, then we put ourselves in the victorious position of one who can restore the birthright. The ancestors of the people in our home church area will be moved to come down and help us. This is how we gain spiritual assistance in our home church area.

Create parallel Projects in Your Home Church Area

Then how are we supposed to do home church? Just as Father came to America to solve Heavenly Father's three headaches, when we go to our home church area it is to solve these three major problems. Restoration will come after we solve these three headaches of God. Following the pattern of Father in our own home church means we initiate different projects in our area just as Father initiated many projects to solve these headaches on the national and worldwide levels. Father first initiated the IOWC, so when we go to our home church area we go house-to-house visiting. It is parallel to what Father did in going state to state. In order to continue our activity in our home church area, we need a financial foundation or it will be difficult. Therefore, our individual fundraising can be considered like MFT on the home church level. Sometimes we might make a pamphlet explaining what we are doing; maybe it is parallel to *The Washington Times*. Think that you are *parallel* to Father's situation. We have to bring down to the home church level all the projects that Father initiated to solve the headaches of God in this nation. We must create parallel projects on our home church level.

The reality of our situation is that we are so engaged in the completion of world church that we don't have time to do our individual home church. The time has come in which we have accomplished the foundation for Father's world church projects. Now they can all be connected to our individual home church area, which was not the case before. Think about visiting ministers—how we can approach them with Principle, video tapes, NCCSA, ICC, CAUSA. Through these many things ministers can be connected. When you have a minister who has become very close to us, then you can ask him to come and speak to the people in your area. We can connect these ministers' work to our home church foundation. In this way it makes it easier to come to a home and be trusted.

Please remember that we are serving our world church as well as our own home church. The second point to remember is that we are to solve God's headaches. Ecumenical work, CAUSA, and CARP all are to complete the world church. But at the same time all these activities are for our own home church.

Some day we will all die. If we do not accomplish home church, when we go to spirit world we will be asked why we didn't do home church. Leaders, please make sure that everyone has an area. If you are extremely busy and cannot go, then why don't you pray for the people in your area? Then you will be secure later on when you go back. There is a book called *Home Church: the Words of Reverend Sun Myung Moon*. Father said to please read this every morning. It will help you considerably if you read this book. ♦

EASTERN BREEZE

By Kevin Kent

*A cool breeze, refreshing me
has arrived from the East
Like vibrant spring, it always brings
the songs of Life's rebirth
Sweet fragrance fills, valleys and hills
with exciting hope for joy
All nature hums, laughing children come
to the harmonic melody of peace
Oh, this dancing, whispered wind
caresses cheeks and goodness seeks
The loving is at hand
And such, solemn yearning for giving trees
uplifting, thrilling news
that the new dawn is due
So great, loving breeze
Please never leave
Oh, wondrous eastern breeze
The new dawn is due
Stay, please stay, here
forever young and eternal in our hearts*



This poem was awarded a certificate from the World of Poetry magazine in Sacramento, California during a 1984 summer poetry contest.



QUESTIONS AND ANSWERS ON UNIFICATION THOUGHT

By Dr. Sang Hun Lee

The questions listed are part of a paper delivered by Dr. Lee at ICUS XIII, held in Washington DC, in September 1984. They were asked by professors at a previous Unification Theological Seminar, held in Athens in June 1984.

1. Is it really possible to unify religions, thoughts, and cultures?

First I would like to clarify the concept of unification. It is the teaching of the Reverend Sun Myung Moon that unification comes when people love one another centering on a common purpose. According to the Unification Principle, when a subject and an object perform harmonious give-and-take action centering on a common purpose, unity is created. Accordingly, if harmonious give-and-take action is

performed between religions, then the unification of religions takes place. The important point here is that both the subject and the object must recognize each other's existence and respect each other.

When one religion has give-and-take action with another, each side should be ready to acknowledge the existence of the other, should be ready to accept the differences in doctrine, and should refrain from struggle and mutual negation. Cooperation is an important

part of unification. The common purpose of all religions is to eradicate all evils from this world and to build the world of goodness. Thus, to start a movement for the unification of religions means to guide religions to the discovery of their common purpose and to mutual cooperation.

The same principles apply to the unification of thoughts. In one sense, all thoughts are different, but in another sense they have something in common because all of them originated from human beings. Among human beings there are many common features; likewise among thoughts there must be common features.

The unification of thoughts, then, is an effort which seeks to discover the common features among thoughts and to guide thoughts into cooperation.

When the unification of thoughts and religions is realized, we have a foundation upon which to accomplish the unification of cultures. This is in brief the viewpoint of Unification Thought concerning the unification of religions, thoughts, and cultures.

2. What image does Unification Thought propose for the future?

One of the professors pointed out that Unification Thought fails to present a clear image of the future, and in this sense it is similar to Marxism, which presents it only vaguely. I think this is quite a natural question. Nevertheless, the standpoint of communism is quite different from that of Unification Thought, in what concerns the "vagueness of the image of the future."

When I first read the early works of Marx, I did not feel that he was criticizing and opposing capitalism for the sake of establishing communist society; rather, I felt that in order to oppose capitalism he created a fantasy image of "communist society," and then agitated the masses of people.

In contrast, Unification Thought maintains that the world of co-existence, co-prosperity, and co-righteousness—which is the ideal society, or the Kingdom of Heaven on earth—will surely come about through the providence of God—in other words, through God's laws of creation and restoration and man's portion of responsibility. The statement that such a world will be brought about "through the providence of God" implies that it

has been predicted in biblical writings, such as Isaiah and the Book of Revelation.

It is a fact that a concrete image of the future is not presented in Unification Thought—but there are reasons for that. And the reason is that the time is not ripe enough for a concrete image of the future to be presented. An Oriental proverb says, "Heaven dislikes it when heavenly secrets leak out."

This means that certain aspects of the providence of Heaven will not be known on earth until the coming of an appointed time. In other words, a concrete image of the future will be presented to the public when the right time comes.

Nevertheless, *Explaining Unification Thought* presents an image of the future, to a certain extent. I feel I have explained the ideal image of education, ethics, art, social life, etc., in considerable detail. Still, Rev. Moon has not as yet given concrete explanations about politics and economics. I suppose the ideal image of politics and economics will be presented concretely when the right time comes.

3. Why does Unification Thought criticize only communism, and not capitalism as well?

Though Marx criticized capitalism, his criticism was wrong. The fact that Unification Thought has criticized Marx's criticism (in other words the communist criticism of capitalism) means that Unification Thought has re-criticized capitalism. In addition to criticizing it, Unification Thought has even proposed a counterproposal, in order to overcome it. In other words, Unification Thought has proposed the idea that capitalism needs to be reformed and has offered ways to accomplish that.

4. Why does Unification Thought explain even God only rationally, but does not deal with the mysterious aspects of God?

According to the teachings of Rev. Moon, if human beings had not fallen, the relationship between God and humans would have been that of parent and child, and the loving God would have wished to teach His children all about Himself. Accordingly, to original human beings, God cannot be a wondrous and mysterious being whose identity is unknown.

To start a movement for the unification of religions means to guide religions to the discovery of their common purpose and to mutual cooperation.

Yet the relationship of parent and child was severed through the human fall, and humans were put into the position of an orphan who has lost his or her parents, and so they have been up to the present time. Moreover, as a long period of time passed, people gradually became ignorant about God, and finally there has even come to appear an extreme theory of atheism.

Rev. Moon says that God has been making great efforts to save all humankind and to reestablish the parent-child relationship with men and women. And the reason is that God has longed to give human beings His love to an infinite degree, as a parent to all humankind. Thus, God has been enduring incredible hardships of persecution and sacrifice, together with saints, righteous persons, and prophets, searching for the first individual with whom to form the parent-child relationship. Rev. Moon has compared the image of such a miserable God with the image of a mother who has lost her beloved child and is desperately seeking for that child. He compared God with the miserable image of a mother with disheveled hair, wearing rags and with bare feet bleeding from thorn cuts, with an exhausted face due to lack of food—just calling the name of her lost beloved child, frantically wandering around, crying in the wilderness, caring nothing about people looking at her.

God, who had long been searching like such a miserable figure, finally met one person—Jesus Christ. God's joy was beyond description. Yet that was only a momentary joy, because Jesus was crucified.

The miserable God again has been seeking for a new person, enduring an extremely pitiful and painful path. After 2,000 years He has again met one person—and this person is the Rev.

If God continued to be a mysterious being forever, the purpose of creation would never be realized on earth, forever.

Sun Myung Moon. God communicated to Rev. Moon every kind of information about God and the creation of the universe, through revelation, and allowed all humankind to know about all that.

If God continued to be a mysterious being forever, the purpose of creation would never be realized on earth, forever. God created the universe in order to realize the purpose of creation, without fail. By sending the Messiah on earth, God allows all humankind on earth to know everything about God through the Messiah, in order to fulfill the purpose of creation.

For the reasons mentioned above I felt unable to write a mysterious account of God in Unification Thought. I am concerned, however, that Unification Thought has explained God too rationally, such that the dignity of God as the parent of humankind has not been clearly expressed; also, Unification Thought may have given the impression that God's authority has been slighted. These aspects should be corrected in the future, I believe.

5. If Unification Thought is the thought of God (Godism), then it is an absolute thought, because God is the absolute being; accordingly, the new world based on Unification Thought may also be absolute, becoming a society of absolutism. Isn't that true?

Here I think we need to examine the concept of "absolute." Absolute in "a society of absolutism" means something different from absolute in "God as the absolute being." I think "absolutism" implies that all power is held by the monarch and that people are forced to obey absolutely, as in the society of absolute monarchy of France in the seventeenth century. "Absolute" in



Dr. Sang Hun Lee at ICUS XIII in Washington D.C.

"God as the absolute being," however, means something totally different from that. I think that in this sense there are four meanings to the word "absolute."

First, God is absolute in the sense that God is the subject of absolute love. Absolute love means the love which is infinitely abundant and which does not change, eternally. God is the absolute being because God has such absolute love.

Second, God is the absolute being in the sense that God is the universal being, embracing the whole universe. All things are individual beings embraced by the universal being, because they are beings created by God.

Third, God alone existed before the creation of the universe. In that sense God is the absolute being—the only being (the oneness).

Fourth, humans possess divine image and divine character because they were created in the likeness of God. In other words, everyone without exception has divine image and divine character as common elements. The divine image is also the common element of all things of the universe. Thus, God is the absolute being in the sense that God is the universal common factor.

Thus, God—who possesses infinite and eternal love and is the only being, the universal being, and the common element of the universe—is the absolute being.

Then faith comes from free will, and the life of faith differs according to the

different religions (denominations). Thus, I felt it would be out of place to include specific matters of faith of a particular denomination in *Explaining Unification Thought*, which deals with a general theory. Those are the reasons why Unification Thought does not deal with concrete methods for individual perfection.

6. How is it possible to unify religion and science?

Religion is a field which deals with God, the spirit world, faith, values, etc., and science (natural science) is a field which studies natural phenomena and technology. Therefore we can say that religion deals with the world of essence, spirit, and cause—that is, the internal world—and science deals with the world of phenomena, matter, and result—that is, the external world.

Now, essence and phenomena, spirit (mind) and matter (body), and cause and result were originally in the relationship of one body, which cannot be separated. There can be no phenomena without essence and no essence without phenomena; no physical body without spirit and no spirit without physical body; no cause without result and no result without cause.

Likewise, originally religion and science should have been in an inseparable relationship. Because of the human fall, however, the unity between man's spirit self and physical self was broken, and the physical world and the

spirit world were separated. Therefore, religion and science have been separated for a long time.

The original, inseparable relationship between religion and science refers to the give-and-take relationship that is formed when religion, being in the position of subject, and science, being in the position of object, interact with each other centering on a common purpose—the realization of the ideal world. Only then can religion fulfill its original purpose (the realization of the world of peace, efficiency, and abundance) for the first time.

To this day, however, the unification of religion and science has not yet been accomplished, and both religion and science have lost their original character. Religion has failed to prevent the collapse of values, and science and technology have come to be utilized even for non-peaceful purposes. Thus, the world is in terrible chaos today.

A new thought movement, including a movement for the unification of religion and science, is desperately needed today for the sake of settling this confusion. In order to unify religion and science, a movement which is based on new values and leads religion and science to the accomplishment of their original mission is necessary. In other words, religion and science can be unified centering on a new value perspective, because that new value perspective can become a common purpose for both of them.

The new values are values centered on God's purpose of creation. The purpose of creation can be fulfilled through the realization of the ideal of creation. The ideal of creation is the realization of the Kingdom of Heaven on earth. Accordingly, the unification of religion and science can be accomplished only when both of them move together towards the common direction of realizing the Kingdom of Heaven on earth.

The same can be said about the absoluteness of God's truth (God's word). That is to say, God's word (thought) was established on the basis of God's heart—that is, God's absolute love. Also, God's word is unique, since it has existed as a unique being long before human thought came into being. The whole universe was created by the word of God; thus, God's thought is universal. And just as in all humans the divine image and divine character are

commonly held, so in all thought, more or less of God's thought is seen to be contained, directly or indirectly. Therefore, in that sense God's thought is also a common element.

The absoluteness of God's truth is a universality based on love, oneness, and commonness. Seen from the standpoint of God, this means the following: In the future society, all thoughts can be embraced by God's love; everyone can recognize common elements within all thoughts; and one can affirm that those common elements originate from God's truth. Therefore, when there is aporia (perplexing difficulties) within a certain thought, one can supplement that thought with God's thought, and then the aporia is cleared away—and the real quality of that thought is enhanced, I believe.

Clearly, the future society to be established through God's thought cannot be an absolutistic society, like the absolute French monarchy of the seventeenth century. In that future society, life will be given to the individuality and thought of all individual persons, who will be embraced by God's love. In the future there will appear, I believe, a society in which each person's individuality is kept, a society as the solidarity of commonness; that is, as the union of harmonious numerous give and take relationships.

7. Unification Thought does not present any concrete method to perfect the personality of the individual person, whereas it presents a method to construct the ideal world—why is that?

It is necessary, in perfecting the personality of an individual, not only to learn the truth (God's word) but also to fulfill the portion of responsibility given to each individual and to make indemnity conditions. To make indemnity conditions means to go through a kind of asceticism. In the Principle world, the perfection of personality is possible solely through education and through the fulfillment of the portion of responsibility—and indemnity conditions are not necessary. Leading a life of faith is necessary in order to fulfill the portion of responsibility or to make indemnity conditions. Prayer, service, witnessing, training, and so forth, are the main parts of the life of faith. ♦

Leading a life of faith is necessary in order to fulfill the portion of responsibility or to make indemnity conditions. Prayer, service, witnessing, training, and so forth, are the main parts of the life of faith.



Father and Col. Pak Awarded Honorary Doctorate

By Susan Fegley Osmond



*His Excellency,
Doctor Nicolás Argentato,
the Rector of the
Catholic University of La Plata,
Buenos Aires, Argentina,
requests the honor of your presence
at the award ceremony of the
Degree of Doctor Honoris Causa
conferred by the University to
The Reverend Sun Myung Moon
and to
Mr. Bo Hi Pak
on the fifteenth of November 1984
at 6:30 p.m.*

*R.S.V.P.
(212) 684-6122*

*Delegates Dining Room
Fourth Floor
United Nations*

Over 500 people filled the United Nations Delegates' Dining Room on November 15, 1984, when Father and Col. Pak were each awarded the honorary degree of Doctor Honoris Causa from the Catholic University of La Plata in Argentina. Mother accepted the award on Father's behalf.

Dr. Nicolas Argentato, the rector of the Catholic University of La Plata, said in his speech at the ceremony that the degree of Doctor Honoris Causa is the highest academic award the university can offer. Dr. José Alberto Bonifacio, dean of the faculty of social sciences at the university, explained the significance of the honorary doctorate and why it was awarded in these two cases:

The Catholic University of La Plata is one of a select group of institutions which began to offer private university education in our country more than 20 years ago.

The greatest force supporting this work is found in the values which motivate us: the Christian ethic and

the doctrine of the Catholic Church, which concentrate on the education of young people, inspiring them with love, truth, and justice; the conception of the unity between science and faith as a path which must be constantly deepened; and the active striving for the development and integration of our people so that Latin America can rise up out of her prostration, as her liberators long ago desired.

In recognition of these principles, the Catholic University of La Plata has honored with the title Doctor Honoris Causa extraordinary personages in their respective fields who have supported decidedly the values which we uphold.

Therefore, in this ceremony, Reverend Sun Myung Moon and Mr. Bo Hi Pak are being recognized. It is appropriate to mention their accomplishments in a variety of fields. In the field of media and communications, they have established newspapers and other periodicals as well as organizations which contribute to the development of the media and of people. Most especially, they have

shown great concern in the service and proper representation of the nations of Latin America.

In the academic field, it is proper to recognize the persons honored today in their support of the acquisition of greater understanding of the possibility of the unity of the sciences by means of the International Conference for the Unity of the Sciences, as well as the Professors World Peace Academy. In this respect, these organizations allow scholars and academics the opportunity to dedicate their time, energy, creativity, and knowledge to formulate vital solutions toward peace, coexistence, and understanding between all men and women. This is truly a remarkable goal.

In another area, the humanitarian vision of Reverend Moon and Mr. Pak are clearly shown in their realization of the need to give immediate help to populations struck by catastrophes, particularly in Latin America.

Finally, although we realize that this list is certainly not complete, we should mention the Association for the Unity of Latin America (AULA),



After the ceremony, Mother and Col. Pak are joined by members of their family.



Mother receives the diploma of Doctor Honoris Causa on Father's behalf. Left: Ambassador José Maria Chavez. Right: Dr. Nicolás Argentato, rector of the Catholic University of La Plata in Argentina.



Col. Bo Hi Pak delivers his acceptance speech.

which has as its goal the integration of the nations of the area, inspired by the ideals of San Martin, Bolivar, and Artigas, who thought long ago of the ideals of the Great Nation which we still desire.

In light of these achievements and others, we have resolved to award the Degree of Doctor Honoris Causa to the Reverend Sun Myung Moon and Mr. Bo Hi Pak.

Ambassador José Maria Chavez, permanent representative to the United Nations of the Organization of Spanish-Speaking Nations, commented in introducing the awards ceremony that Father was given the honorary degree because he has demonstrated that he is a "prophet of our time who has given us new vision and new promises." The ambassador called Father and Col. Pak

"men of God with sterling quality," and said that he had studied Father's legal case and believed he was innocent. "I am convinced of his moral integrity," he added.

Mother expressed deep gratitude upon receiving the diploma of the Doctor Honoris Causa on behalf of Father.

In his acceptance speech Col. Pak said that, as a man who was born in the

**Remarks of
Mrs. Sun Myung Moon
delivered at
The Acceptance Ceremony
of the
Degree of Doctor Honoris Causa
awarded to the
Reverend Sun Myung Moon**

**The United Nations New York
November 15, 1984**



Ambassador José Maria Chavez, Dr. Nicolas Argentato, Honorable Deans of the Catholic University of La Plata, Distinguished Guests, Ladies and Gentlemen:

On behalf of my husband, Reverend Sun Myung Moon, it is a great honor for me to accept this Degree of Doctor Honoris Causa from the distinguished Catholic University of La Plata.

As the wife of Reverend Moon, I join with my children and the members of the Unification Movement throughout the world in saluting the courageous stand which you and your university are taking in recognizing and honoring my husband at this difficult time. It deeply touches my heart. I cannot truly express the profound appreciation which I feel on this occasion.

My husband is today in the United States federal prison in Danbury, Conn. He is in prison because he loves God rather than his own freedom. He is in prison because he loves humanity rather than his own comfort. He is in prison because he is a man of principle rather than a man of popularity. And he is in prison because he lives for history rather than for the present moment. When we look at history, we see that men of God and men of principle have often walked the path of suffering. My husband is following that tradition.

The Catholic University of La Plata has recognized the value of his life, his vision and his work, and that is why you are honoring him today. My heart is deeply grieved that he

cannot be here to receive this honor in person, but it is more meaningful in history, after all, that you have honored him in this way during his confinement.

Today I came from Danbury prison where I spent the day with my husband. On my departure, he asked me to convey his very sincere gratitude for your most kind recognition of his work. Your action clearly testifies to the world that Reverend Moon is today working for the sake of humanity and not for himself. Furthermore, this honor shows that his suffering is not in vain, and that the people of the world appreciate his life-long dedication to the cause of God and humanity.

My husband has visited your great country of Argentina, and he has seen the tremendous future which lies ahead for the Argentine people and nation. Your university is one of the finest in the Americas, and is upholding the tradition of a great teaching institution in accord with the 2,000-year heritage of the Roman Catholic Church. Your standard, particularly your stand on behalf of true freedom under God, has won his heart. My husband feels great joy to establish this special bond with the Catholic University of La Plata. He and I are looking forward to visiting your great university in the not too distant future.

God bless you. God bless the Catholic University of La Plata. Thank you very much. ♦

remote countryside of Korea, the fact that he was now receiving this international honor was entirely due to his having met Rev. Moon in 1957 and his striving to emulate Father's example of service to humanity ever since. It is therefore to Rev. Moon, he remarked, that both honorary doctorates should be awarded.

Col. Pak said it was "highly significant that at the time when this North American government chooses to unjustly confine Rev. Moon in a prison, representatives of South America come here to honor him."

He spoke of Father's incarceration and his willingness to undergo this unjust treatment if, in Father's own words, it will help "the nation and the world survive and do God's will." Col. Pak also described the worldwide reaction to Father's imprisonment, particularly the emergence of the religious freedom movement.

Referring to the reaction of people in South America to Father's incarceration, Col. Pak quoted a letter sent to Father after he entered the federal prison in Danbury. The author was a distinguished journalist from South America:

Thank you, Reverend Moon, for having elected to go to jail. Thanks to God, you are in jail in spite of the fact that you could have avoided it. You could have shortened your term merely by capitulating to the government. Or, you could have won the government's mercy by keeping silent about injustice and government abuses. But you did not choose this path. We are proud of your decision to choose suffering instead of bending your principles.

Col. Pak said that people all around the world are protesting the injustice dealt to Father. "Rev. Moon is a man of destiny," he declared:

He is determined to live out his destiny, regardless of the sacrifices demanded of him. I am convinced of one thing, however, and that is this. When he comes out of the prison, he will not come out just as a religious leader, founder of a church and a movement. He will come out as a man of history and an indomitable world figure.

In conclusion, Col. Pak thanked the university for recognizing Father and himself through this award. He pledged to do his best to live up to that honor in the coming years. ♦

HIGHLIGHTS OF 1984

January 1	God's Day 1984
January 2	Heung Jin Nim's <i>Seung Hwa</i>
January 3	Day of Victory of Love Father's Instructions for 1984
February 20	Weddings of In Jin Nim and Jin Sung Nim, Heung Jin Nim and Hoon Sook Nim Father's appeal receives unprecedented support (16 amicus briefs filed by 40 different individuals and groups)
April 4	Parents Day 1984
May 1	Anniversary of Unification Church (30 years)
May 14	U.S. Supreme Court denies review of Father's case
May 16	Day of the Love of God
May 19	Leaders' Conference—special speech by Father
May 20	Il Jeung Prayer / Love of God candles installed
May 31	Day of All Things
June 26-Aug. 16	Youth Seminar on World Religions
June 26	Senate Hearing—Father's Statement VIP Banquet after the Senate Hearing
June 20-July 10	First Blessed Children's 21-Day Training Program
July 12	Blessing of 250 trucks for social action work
July 18	Father's motion for reduction of sentence denied
July 20	"The Path I Am Walking," Father's address to members before his departure. Father and Mr. Kamiyama enter the Federal Correctional Institution in Danbury, Connecticut
July 26-28	First Common Suffering Fellowship Seminar in Washington D.C.
Summer	Focus on interfaith and ecumenical work, Religious Freedom movement
August 9-15	God Conference
September 31	ICUS XIII in Washington D.C.
September 10	32,650 Principle videotape sets distributed to American clergy. Production is ongoing, with goal of 300,000 sets of tapes
October 15	CAUSA Ministerial Alliance founded
October 15-19	Leaders of Unification movement in the United States attend CAUSA-USA Seminar
October 24	Children's Day 1984
November 2-8	CARP World Convention in Seoul, Korea
November 15	Father and Col. Pak receive the degree of Doctor Honoris Causa from the Catholic University of La Plata in Argentina
November 19-22	World Media Conference in Tokyo, Japan
December 4	Mr. Kamiyama is released from prison

MY EARLY DAYS IN THE UNIFICATION CHURCH

By Mr. David S.C. Kim

Excerpts from a speech given to members at the Manhattan Center on May 1, 1984, the 30th anniversary of the Unification Church.

It was during the first week of February 1954 that I accepted Father as the *Messiah* to come, as prophesied in the Old Testament and New Testament of the Bible; as the Second Coming of the founders of major religions in other non-Christian sacred books; and as the Righteous Man (*Chung Do-Ryung*) in the so-called *Chung-Gam-Rok*, a prophetic book written during the Lee Dynasty in modern Korean history.

I accepted him even before I met him in person and also even before hearing the lectures of Principle from the late Mr. Eu. How could that happen? Well, it happened to me, 30 years ago. So your curiosity must be aroused by now.

I sincerely hope and pray that my brief testimony and my stories of spiritual experiences I had with our Father in the early 1950s, before and after the founding of HSA-UWC 30 years ago today, might bring positive elements of enlightenment and stimulation to your thoughts and your faith. Thus, may you all become ever more faithful followers of our True Father and accomplish your heavenly missions to the fullest extent with great success.

When you work directly with our Father, side by side, you might notice—if you are spiritually sensitive enough—that our Father does everything according to certain spiritual laws and heavenly formulas which are vitally important for us to understand, learn, and practice in our missions. I will discuss some of these formulas later in my presentation.

Before explaining that I accepted Father even before seeing him or hearing the Principle, I had better describe my family background.

When you work directly with our Father, side by side, you might notice that he does everything according to certain spiritual laws and heavenly formulas.

MY FAMILY BACKGROUND

I was born in 1915, in Seoul, Korea, the only child of a father of Christian background and a mother of combined Buddhist and Confucian background. My grandmother was a devoted Buddhist and was spiritually open. She had associations with many religious groups in the country. Many astrologers, Buddhist priests with psychic powers, and members of other interfaith spiritual groups came to our home continuously. Grandmother helped me very much from nine years of age to understand parapsychological phenomena. The interfaith-oriented background of my family influenced me to search for higher truth, not only in Christian churches but also in other religions such as Buddhism, Confucianism, Shamanism, and other small groups with messianic expectations scattered throughout the various mountainous areas of Korea. Now I know God prepared me from an early age to meet our Father and to help God's dispensation.

After graduating from Chosun Christian College in 1939 (originally founded by American missionaries, it is now called Yonsei University), I served for many years as deacon and choir director of the Presbyterian Church in Kun-san City, located in the southwestern part of the Korean peninsula. I had a well-to-do life even under the Japanese occupation of Korea. In 1945, Korea was liberated, and thereafter I served for 14 years in various departments of the Korean national government until 1959.

I married my wife on January 6, 1942 (solar calendar) and we have now been married for 42 years. She gave to me, the only son of the Kim family, five children—one daughter and four sons—who are all now living in America. We also have seven grandchildren. In 1961 my wife and I were blessed as one of the 36 Couples. So much for my family background. How about my religious and spiritual experiences before I met Father?

FIRST ENCOUNTER WITH THE SUPREME GOD

In 1950, during the Korean War, I experienced God's intervention in a time of crisis to save my life, protecting me from the communist atrocities in the southwestern region of South Korea. As one of the high-ranking Korean national government officials, I retreated deep into the south near the mountainous area surrounding Namwon City to avoid the communist guerrilla attack. It was too late to continue southward because communist guerrillas had already blocked one of the two highways leading to safer places. In the midst of total chaos and terrible confusion in the mountains, I prayed very hard for inspiration about which road to take. Suddenly while I was deep in prayer, an "old, gentle, and loving man" with purple robes appeared to me, giving me clear instructions about what to do from that time until the U.N. troops liberated that region. Thus my life was spared. I remember clearly that "old, gentle, and loving man" and his distinct voice instructing me directly on how to survive in the midst of communist occupation.

This was my first such encounter, in which the Supreme God appeared to me in purple robes as "an old, gentle, and loving man." I later interpreted it as God's divine intervention to save me for the higher purpose of meeting our Father in 1954, four years later. During the three months that I hid in a remote Buddhist temple in the mountains, I had a chance to learn from Buddhist priests how to communicate with the spiritual world. I also researched how to apply Buddhist doctrines and philosophy to Christianity and to the ideas of other messianic groups scattered throughout the land of Korea at that time.

My daily life for three months in that Buddhist temple consisted of an interreligious style of intensive prayers. The total concentration of my soul, mind, and spirit was focused on preventing my being captured by North Korean communists. I prayed for three things: that my life would be saved, that my family remaining behind in a northern city would be safe, and that I would serve God for the sake of humanity all the rest of my life. As you know, those three prayers have been answered. I thank God for saving me and my family to meet our True Father in 1954.

When our Korean government returned from the temporary capital of Pusan to Seoul, I made contact through a junior alumnus of my college with Mr. Aum, Father's classmate and very dear friend from his college days in Japan. (Mr. Aum is now a heavenly Unificationist architect.) For several months, the three of us would meet regularly at a cafe to discuss Korean indigenous religions with messianic expectations, Christianity, and other world religions. We talked seriously about the future unity of all religions.

By that time, Father had come down to Pusan from the North Korean concentration camp and started his work again in South Korea. Already a few members in Pusan and Taegu had gathered together. Father had to start all over again since his followers were scattered, some coming to South Korea as refugees.

My alumnus acquaintance, Mr. Lee, visited Father's small Taegu group around the end of January 1954 and returned with a report that this group was spiritually powerful, could communicate directly with heaven, and so forth. Because of my own spiritual and psychic experiences, his excitement and fascination did not impress me at all. I just took a wait-and-see attitude. Based on Mr. Lee's strong and persistent pressure, I finally decided to make an appointment to see the leader of this group. A date was set up to visit Father's small group in Taegu, a city with strong Christian congregations who severely persecuted Father and our movement.

Contrary to my expectations, the leader of the group in Taegu (supposedly Father) was not there. Only Mrs. Se Hyun Ok was in that house. She is very spiritual and one of the most psychically sensitive people in our church. She had been following Father from the time of his North Korean ministry.

It is unusual to break a previously arranged appointment. When I came to the house in Taegu, with all my pride and arrogance, I was very upset that the leader of the group was not present. However, I softened my anger and indignation when Mrs. Ok talked about the visions she had seen in her early morning prayer. She saw one vision in which a young man speaking a foreign language was talking to her, but she was unable to understand him. When I arrived at her home, she realized that the young man in her vision was me. That information made me pay more respect, and I became attentive to her and softened my resentment towards that group. She treated me very nicely, making me good meals and preparing my sleeping room with comfortable bedding. When evening came, some very important spiritual phenomena occurred.



Mr. David S.C. Kim in 1984.

Suddenly while I was deep in prayer, an "old, gentle, and loving man" with purple robes appeared to me, giving me clear instructions about what to do from that time until the U.N. troops liberated that region. Thus my life was spared.

SECOND ENCOUNTER WITH THE SUPREME GOD

With my previous spiritual experiences and my psychic ability, I knew God was talking directly to me, giving me instructions about my future mission for our True Parents.

In that house, the Supreme God appeared a second time in front of me, this time through Mrs. Ok, during a very deep conversation. Suddenly her body shook and jerked and the voice of God controlled her and totally occupied her body and mind, causing her to act differently. Now God was speaking to me directly with a man's voice, the same voice I heard during my vision in 1950 on the mountain during the Korean War, when He appeared in the form of an "old, gentle and loving man" in purple robes.

With a feeling of awe and deep reverence I listened, immediately humbled and obedient. God's voice was heard solemnly:

Listen, dear Sang Chul! I have been training you for 30 years, since the age of nine, to search for the truth through various religious experiences and groups. The time has now come; this is the place I wanted to lead you to. From now on, your new name is David, after King David who destroyed Goliath in the Old Testament. You will be going overseas for pioneer missionary work for this group.

Then God left the body of Mrs. Ok. Without hesitation or doubt, I heard the message and accepted it, and bowed with gratitude and appreciation. With my previous spiritual experiences and my psychic ability, I knew God was talking directly to me, giving me instructions about my future mission for our True Parents. (Later, I was sent by Father to England as the first overseas missionary of our movement in August 1954, the same year as the inauguration of the Unification movement 30 years ago today. In 1959, I was sent to the United States as one of four pioneer missionaries.)

With great excitement and thanksgiving, I went to bed late. That same night, God gave spiritual confirmation and evidence of His message to me through Mrs. Ok. At around 2:00 a.m., in a state of semi-consciousness, rather like a trance, a dramatic and dynamic scene occurred. Someone was running straight toward me from a great distance. At the same time, I was running straight toward him from my direction. Both of us kept running, shortening the distance rapidly. Finally, he and I approached each other, and I reached out my right hand to shake his right hand. Immediately, a powerful surge of electricity from him penetrated my hand and entire body. I saw clearly his smiling and joyful face when I received that tremendous electric shock. Immediately, I awoke from that trance, trembling. Whether you believe it or not, the face I saw in my vision was the very same face of our beloved Father, whom I did not meet until three months later in Seoul. He was 34 years old at that time.

Through these two spiritual experiences, I realized that Father was the Messiah, even before I met him in person, and even before I heard any part of the Principle. Since then until this day, I have never had doubts about Father and the contents of the Principle.

THE BIRTH OF HSA-UWC

On May 1, 1954, the dispensational time was ripe when the trinity, consisting of Mr. Eu, Mr. Lee, and myself in Seoul, pledged to follow Father and his truth. The next day Father called us and one other person residing in Seoul and explained to us the need and purpose of starting an organization even in the midst of continuing persecution. Three names for the organization were given by Father to the four of us. Two of them were so complicated that we could not even comprehend the meaning of the Chinese characters.

Among the three names Father showed us, we agreed to adopt the present name, for which the Chinese characters are:

世界基督教統一神靈協會

We translated these characters into English as "The Holy Spirit Association for the Unification of World Christianity (HSA-UWC)." The objectives of the HSA-UWC were: to unite all the scattered Christian denominations throughout the world without initiating a new Christian denomination, and based on the unification of world Christianity, to bring unity among all past and present major religions to build the Kingdom of Heaven on earth.



From time to time, heaven gave me revelations about Father's difficult situation in Korea and told me not to worry too much, but to do my best in my mission in England.

Although the sign, written in both Chinese and English letters, was hung on May 3, the association was officially inaugurated (retroactively) on May 1, 1954, 30 years ago today. We translated *Shilryung* as "Holy Spirit," but it actually means "spiritual." This name is often confused with the Holy Spirit (one of the Trinity) by outsiders and theologians, but no other translation seemed adequate at the time. The name actually means, "spiritual association to unite all Christian churches."

The house in Seoul that Father and a few followers resided in had only two very small rooms. The one for Father had barely enough space for one person; the other, a little larger than the first, was where Mr. Eu lectured and stayed. There was also a small kitchen. The house was called "House of Three Doors." In contrast to the great name on the sign, the house was small and miserable-looking to onlookers at that time. Now it is revered as the origin and very root of our worldwide movement, which at present includes many wonderful buildings like our World Mission Center in the United States.

An intensive witnessing campaign began right after the May 1 inauguration. These witnessing activities went well in three locations—Pusan, Taegu, and Seoul. In August of the same year, I received a U.N. scholarship as a representative of the Korean government to go to England and study there for two years. In this way the chance was provided to spread our message to England, the Eve nation.

SPREADING THE MESSAGE IN ENGLAND

Father and his early followers in the fifties received vicious persecution from established Christian churches especially in connection with the expulsion of our members from Ewha Women's University. Eight students and several professors were expelled. At that time, I was in England enrolled at the Swansea University College, one of four constituent colleges of the University of Wales. From time to time, heaven gave me revelations about Father's difficult situation in Korea and told me not to worry too much, but to do my best in my mission in England.

While I was in England as a U.N. scholar, I never neglected my heavenly mission and duty. Whenever I had spare time I visited churches and small groups to look for people, and I spoke many times at churches as a guest speaker. I introduced our group and preached the contents of the Principle—which was then available only as handwritten notes exchanged among the early members.

As my stay in England was drawing to an end, I was able to speak about our movement to the International Convention of Apostolic Churches held in South Wales in 1955, which is a fundamentalist Christian denomination with missions in many countries throughout the world, but not in Korea. I spoke for 25 minutes to the annual

THE APOSTOLIC CHURCH INTERNATIONAL CONVENTION

(FOR THE DEEPENING OF SPIRITUAL LIFE)

WILL BE HELD AT THE

APOSTOLIC TEMPLE, PENYGOES
(LLANELLY, SOUTH WALES)

SATURDAY, 30th JULY OVER SUNDAY, 7th AUGUST, 1955

Convener - Pastor H. Dawson (President)

TIMES OF SERVICES:
SATURDAY, JULY 30th and AUGUST 6th at 4.0 p.m. SUNDAY, JULY 31st and AUGUST 7th at 10.30 a.m. and 5.0 p.m.
MONDAY, TUESDAY and WEDNESDAY at 10.30 a.m. and 5.0 p.m.
THURSDAY, 10.30 a.m.—S. School Teachers' Conference. 2 p.m.—Baptismal Service. 6 p.m.—Convention Service
FRIDAY at 1.30 and 5.30 p.m.—Children's Day (see below).

Special Speakers expected from Australia, New Zealand, Canada, W. Africa, Denmark, Switzerland and Germany

DATE:	BIBLE READINGS:
1st August at 7-15 a.m.	- Pastor F. WARBURTON
2nd "	- Pastor A. GARDINER
3rd "	- Pastor W. A. C. ROWE
4th "	- Pastor F. SHANKLIN

SUNDAY SCHOOL CHILDREN'S DAY
Friday, 5th August at 2.0 & 5.30 p.m.
Adults as well as Children heartily invited!

MISSIONARY MEETING
Monday, 1st August at 5.0 p.m.

REFRESHMENTS at moderate prices during Interval between Services each day.

Write for Accommodation to:
THE ACCOMMODATION SECRETARY, Apostolic Church Office, Penygoes, Nr. Llanelly, South Wales.

I introduced our group and preached the contents of the Principle—which was then available only as hand-written notes exchanged among the early members.



Early members pose with Pastor McCabe (center), Mrs. Won Pok Choi (to his left), and Mr. David S.C. Kim (to his right).

general meeting of nearly 3,000 delegates from all over the world. I appealed to them to establish an Apostolic Church mission in Korea to *help* our young Christian movement centering on the church leader named Master Sun Myung Moon. I asked them to *study* this new revelation and to *protect* it from established church and government persecution. This speech inspired the key leaders of the Apostolic Church very much. In the summer of 1956, they sent an official messenger, Pastor Joshua McCabe from the Australian mission headquarters, to investigate our two-year-old movement.

I returned to Korea in 1956. Pastor McCabe arrived in Korea during that summer and stayed 80 days. He studied the Principle and assisted in Miss Young Oon Kim's English translation of *Divine Principle*. Mrs. Won Pok Choi, Miss Kim, and I worked together as a trinity to teach him the depth of the Principle and entertained him as a special guest of the movement. Except for the Second Coming in human form, Pastor McCabe accepted most of the contents of the Principle, had spiritual experiences, and returned to Australia profoundly inspired. However, the Board of Mission Headquarters of the church failed to carry out the original plan to set up a mission in Seoul to help our movement at that time. Thus, the dispensational plan for the British Empire as the Eve nation failed. Father then had to send both Miss Kim and myself in 1959 to reach out to the western world and spread our message, this time in America.

Here are some excerpts of my speech "Korean Revival and Korean War" and Pastor McCabe's early reports from Korea to his mission headquarters about our early church and its activities surrounding our Father. In this way you can know what the early days were like in our church.

FROM "KOREAN REVIVAL AND KOREAN WAR":

One thing I must report and announce to the World Christian brothers and sisters is that during the severe and hard Korean War in 1951, when Free Nations troops were marching to the North, there appeared *Our Lord's Image In the Clouds*, in the sky of North Korea in the course of jet fighting. This fact, at that time, inspired world Christians and Christian countries, where it was reported in every newspaper, magazine, and wireless. [The photo was presented at the convention and circulated among the 60 pastors sitting on the platform.]

The second thing I must say especially to your Apostolic members all over the world, which is my motivation to speak to you, is that in Korea through the Korean Revival, God is selecting specialized groups from the existing churches for missions to further in a greater and divine way God's work. A few days ago we heard from your Pastor MacPherson, author of *Burden of the Lord*, that the success of our church is in specialization in particular fields. Now God is giving this principle to groups of young, intelligent Koreans, revealing some secret providence, pouring down spirits with visions and letting them prophecy something



Image of Jesus in the clouds over Korea; photo taken during the Korean War.



Father, Pastor McCabe, and Dr. Young Oon Kim during the summer of 1956.

As the next generation of our movement, you stand on the foundation of Father's tremendous suffering and indemnity and the hard work of the early followers.

about heavenly things, earthly things regarding particular nations, and the future of the world, etc.

They are entirely captured by the Holy Ghost in their daily living and behavior. They are in God's direct supervising scope, apart from or dividing from the sinful and satanic world, just like your holy gathering in this convention. No worries, no hatred, no sin, but only praising God, living with God, praying for others and keeping love for each other, can be seen.

As far as I understand, these groups which are surrounded by the Holy Spirit number 300 Christians at three different towns in Korea, and are separated from the existing churches—some are elders, deacons, and deaconesses, and young boys and girls from universities and theological colleges.

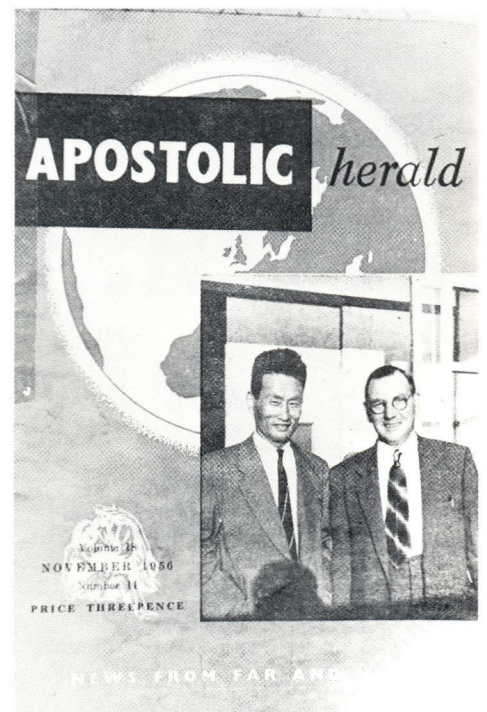
In other words, in Korea we have a similar working of God as your Apostolic church experienced 50 years ago, but contrary to your situation they are living in different, handicapped, and disadvantaged conditions and environment from yours. I believe God has the same providence for both your church and those selected groups in Korea to meet and to make a link with each other in the near future.

Pastor McCabe reported:

The group of Christians to whom I have come are not Pentecostal or Apostolic as we know it, and yet the Spirit of the Lord is manifest among them, as some have visions, others have tongues and interpretations, while a spirit of prophecy is exercised by others in private. So far I have seen no manifestation of the gifts of the Spirit in the gatherings. The fervour and sincerity of the worship, the soul-stirring preaching of Mr. Moon, a born orator who stirs his congregation to response both in praying and preaching, is wonderful. Almost without exception the members are there because they longed for something deeper. The meeting place is an old hall in an out-of-the-way spot...

So much for the historical aspects of the 1950s. Even if I gave more details, you might be unable to comprehend how hard the early followers worked, side by side with Father, under miserable financial circumstances and unbearable persecution—even trying to obtain help from outside the country. Now you are able to inherit all things from Father without suffering and hardship. As the next generation of our movement, you stand on the foundation of Father's tremendous suffering and indemnity and the hard work of the early followers.

I envy all of you very much. I really mean it—you are the luckiest people in the whole world, the happiest people in the universe. We have to honor and glorify our True Parents for the astonishing accomplishments Father has achieved in the last 30 years up to this point.



MY SOURCE OF SPIRITUAL POWER

In commemoration of the 30th anniversary of our church, let me conclude by answering a question frequently addressed to me personally from members, both young and old. The answer may be found in the spiritual formulas and lessons I learned from our beloved Father during the past 30 years. These lessons became the core of my never-changing faith and my source of spiritual power. The question is: What makes you stay in the church so steadily and enthusiastically, keeping a strong, fresh, vigorous, and determined faith with never-ending zeal and energy? Or to put it another way: What makes you constantly and continuously keep up with the movement? There are four points I can present as my living guidelines, learned from our Father as spiritual laws and formulas:

When we observe and obey heavenly laws—that is, spiritual, ethical, and moral laws—we get full cooperation from God and we can exercise our small messianic roles in our mission.

1. We followers of True Parents are representatives of heaven. When we observe and obey heavenly laws—that is, spiritual, ethical, and moral laws—we get full cooperation from God and we can exercise our small messianic roles in our mission. My two mottos are: “Obedience is better than offering or sacrifice on the altar” and “I am proud of being a Moonie.” I have been practicing these mottos and I will continue to do so. They give me the power and energy to fulfill my mission.

2. I coined a new term, “Unification Optimism,” referring to the future hope for you, your family, nation, and world. Even though we still are suffering from the scars of fallen nature within us, from self-created problems even in our family life and so on, we are marching forward to the land of Canaan and will not be destroyed by Satan. If we make mistakes, we should go through repentance, forgiveness, and then God’s grace, and True Parents will embrace all of us with never-ending love and heart. True Parents already paid indemnity for us and the whole world and we will all complete the Kingdom of Heaven within our generation based on this year’s motto from our Father, “Creation and Building of the Fatherland.” This is the reason we must spread “Unification Optimism” everywhere, giving humankind great hope for the future.

3. Principle is the new light of the world for all humankind in these last days—the consummation of the Old and New Testaments as well as all other sacred books of the past. We all are God’s messengers of this age, commissioned to spread the “New Gospel of Sun Myung Moon of Korea.” We must declare boldly and shout loudly, “All Christians unite, all religions unite to build the Kingdom of Heaven right now! Let us work together for the fulfillment of goodness!”

4. Father is the True Parent, the one who fulfills God’s original purpose of creation and God’s will. No other one is yet to come. No matter what evil power in the world—whether individual, governmental, legislative, judicial, national, or international—may criticize, persecute, bring to trial in court, or plan to do harm to him, it does not matter. He is one with God, the Creator, and God is in him. He is the center of the universe. Nothing can change this principle and formula.

Finally, in addition to these four points, I solemnly declare the following statement to the world, both secular and religious, in the names of the Heavenly Father, Son, Holy Spirit, and True Parents:

The Messiah is *not elected* by majority vote as in the democratic system. God appoints the Messiah. Therefore, all humanity must be alert and find out who has been appointed as the Messiah by Almighty God in our own time.

Thank you! ♦



WORLD CARP CONVENTION

NOVEMBER 2-8, 1984
SEOUL, KOREA

By Howard Self

A historic advancement in the providence took place in Korea from November 2-8, 1984. The event: the first CARP Convention of World Students, with thousands of CARP students and leaders convening from over 40 nations, representing all continents. During this gathering, a number of firsts occurred. The first annual CARP World Presidents Meeting was held—resulting in the official organization of CARP on the world level. Hyo Jin Nim, the eldest son of our True Parents, was recently appointed the first president of World CARP. As the Children's Course continues, Father has begun to ask the True Children to assume positions of great responsibility. The convention also included the formation of the first *Han Ma Dang* games—the Unification movement's answer to the Olympics.

"We are now witnessing
the miracle that
young people
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have gathered here
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of one family.
This is only possible
because God is with us."

Background

The roots of World CARP can be traced back to the original campus group that Father created on December 31, 1954, in Seoul. Father himself was the first CARP member! The precursor of CARP was the *Sung Hwa* Christian Student Association. Later, national CARP organizations appeared in Japan and Korea in the early 1960 s. The more immediate foundation, however, goes back to June 18, 1984. At the conclusion of a three-day meeting with national CARP presidents, Rev. Bong Tae Kim of Korea, Dr. Joon Ho Seuk of the United States and Mr. Hirokazu Ohta of Japan, Father declared June 18 to be a day of new determination and new beginning for CARP—a day to be celebrated each year by all CARP



Opening plenary session at the Little Angels School.



Student symposium and panel discussion.



The CARP flag at the beginning of Han Ma Dang games.



Cha Jon—the Korean tug-of-war game.



Korean CARP member accepts the first place trophy.



Mr. Ohta receives the CARP banner in anticipation of next year's Han Ma Dang games in Japan.

members. At that time, he outlined his idea for the first World CARP Convention.

It is especially meaningful that CARP's leap to the international level could occur even while our True Father is in prison. Coupled with his recent honorary doctorate award from the Catholic University of La Plata in Argentina, Father's impact on both the social and educational world is expanding rapidly. From the prison, he wrote his Founder's Address to the convention. (See Founder's Address p. 35)

The week-long convention included a meeting of CARP presidents, symposiums at six different universities in Seoul, the CARP Student Festival, the *Han Ma Dang* Olympic-style sports competition, and tours of Korea, including the DMZ, the ancient capital city of Kyongju, and the site of Father's first church in Pusan.



CARP national presidents.

CARP Presidents Meeting

The CARP leaders of 40 nations gathered at the Little Angels School on November 3. The meeting was chaired by Rev. Bong Tae Kim, president of the Korean CARP. Rev. Kim sparked immediate excitement when he announced that Hyo Jin Nim would be the World CARP president (Hyo Jin Nim could not be present at the convention). CARP leaders recognized the significance of being able to receive direction through Father's eldest son during the Children's Course: A great blessing has been bestowed on the CARP movement.

World CARP was then formally organized in a structure similar to the United Nations, in that there would be a Council comprised of both permanent and non-permanent member nations. The four permanent members are Korea, Japan, the United States, and Germany. Eleven non-permanent members were chosen this year:

- Asia—the Philippines, Thailand
- Europe—Britain, France, Italy
- Africa—Zaire, Zambia
- The Americas—Canada, Brazil, Argentina
- Oceania—Australia

From 1985 on, there will be 70 non-permanent nations chosen annually. Rev. Kim announced that next year's convention would be held in Japan, with an expected 70 nations being represented, and the third convention would be in the United States in 1986,

The CARP members strove with great seriousness to understand the system of values that could usher in a new age of peace.

when 120 nations are projected to attend.

The rapid expansion of CARP is due largely to the enthusiastic support and drive of Rev. Chung Hwan Kwak. Rev. Kwak, who was the president of Korean CARP from 1972 to 1975, spoke to the convention at the famous Lotte Hotel on November 5. His address explained Father's situation and Father's attitude toward his incarceration, and was gratefully received.

Rev. Kim then explained about the *Han Ma Dang* games. *Han Ma Dang* means literally "One Large United Festival." Father's vision, he said, is to create a great sports competition that could some day be more famous than the Olympics and could promote world unity. Beginning with CARP, the *Han Ma Dang* will soon involve the whole Unification movement. *Han Ma Dang* athletes will train as seriously as Olympic athletes. The first *Han Ma Dang* would be a one-day event, said Rev. Kim, but in the future it will be a week-long competition.

Each year the *Han Ma Dang* Sacred

Flame would be brought from Pusan, the torch being lit from the Holy Candle there and then flown by plane to Japan, then to the United States, etc. A *Han Ma Dang* champion's banner was given by True Parents to be awarded annually to the nation achieving an overall championship. If any nation wins this banner for three consecutive years, that nation will keep the banner and a new one will be made. The symbol of the *Han Ma Dang* festival was drawn by True Father in Danbury and given to Dr. Seuk to bring to Korea.

On the evening of November 3, following the Presidents Meeting, over 2,000 CARP members jammed the Little Angels School auditorium for the first International CARP Student Festival, where they were treated to over four hours of continuous entertainment from various nations.

Two CARP rock bands kept a high energy flowing. "Jae," a male vocalist very popular in Korea, was very enthusiastically received. By far the greatest performance, came from the Little Angels. Two troupes—one



Opening ceremony of the Han Ma Dang games.



The Olympic Mascots—Los Angeles 1984, Seoul 1988.

composed of high school students and the other of elementary school children—provided a dazzling display of precision, spirit, charm, and talent. As backdrop to their performance a computerized water fountain displayed breathtakingly beautiful patterns alternating with each change in the music.

Han Ma Dang

The next morning all the CARP national teams, dressed in their *Han Ma Dang* sports outfits, gathered at the sports stadium of a local university for the much-anticipated *Han Ma Dang* competition. With full pageantry, the competing teams entered the noisy stadium. A full-sized marching band played as they passed before the large reviewing stand of dignitaries and lined up across the field. The stands were filled with thousands of enthusiastic fans—both CARP members and the general public—carrying colorful pom-poms and noisemakers. Dozens of cheerleaders urged on their favorite teams. The torchbearer entered and circled the stadium before lighting the large *Han Ma Dang* flame.

The first event involved all of the athletes dividing into two teams—the Red and the Blue—for the ancient Korean “friendship” tug of war game known as *Cha Jon*. *Cha Jon* involves all the trappings of the Crusades. Everyone wears traditional Korean uniforms. There are many flag-bearers

and there are also the ladies in beautiful dresses—all urging on their “warriors,” who must carry a huge rope-covered apparatus on top of which stands their team’s general and his assistant. The objective is to dethrone the opposing general.

After this warm-up, the real competitions began in volleyball, soccer, and the relay race. The Korean team had obviously prepared well. They took the soccer honors and easily won the relay race. In volleyball, the U.S. team gave the Korean team a scare. The deciding game went into overtime before Korea dominated 23-21.

At the awards ceremony, Korean CARP took all three first-place trophies as well as the championship banner. Japanese CARP took all three second-place trophies. The *Han Ma Dang* banner was formally turned over from Rev. Kim to Mr. Ohta, marking the beginning of preparations for the second *Han Ma Dang* in Japan.

The *Han Ma Dang* ended with hundreds of the student fans and athletes joining together for large circle-dancing and singing, covering the stadium field. A joyous spirit of celebration and brotherhood concluded the first *Han Ma Dang* festival.

Symposiums

The main work of the convention was conducted at the six student symposiums held simultaneously at different universities in Seoul. Selected students

from around the world had prepared papers centering on the theme of the convention, “The Student’s View of Value in Creating World Peace.” Topics for the papers included: “The Ideology of Modern Society and the Student Movement,” “A New Community for a Peaceful World,” and “The Role of Campus Life (University Culture) in Creating World Peace.”

A question and answer session and general discussion followed the reading of the papers. Much translation was necessary in Korean, Japanese, and English.

Although the World CARP Convention resembled in many ways the United Nations, one great contrast to that organization was evident. Whereas the United Nations is often the scene of strife and division along national or bloc lines, the CARP experience was one of total harmony and open-hearted sharing. The papers were thought-provoking, and there was a common and urgent realization that we are the ones who must develop real solutions and create world peace.

In most nations, university students are at the forefront of social change. In the United States, for example, both the civil rights movement and the “peace” movements gained their power from the activities of college students. Therefore, the CARP members strove with great seriousness to understand the system of values that could usher in a new age of peace. Also common to all was the conviction that we *could* find the



K-CARP vs. J-CARP (volleyball).



The crowd dances at the end of the Han Ma Dang games.

The Han Ma Dang ended with hundreds of the student fans and athletes joining together for large circle-dancing and singing, covering the stadium field.

solution, chiefly because God and True Parents are with us. Rev. Bong Tae Kim expressed that in his main address to the convention:

“We are now witnessing the miracle that young people of different races, colors, and languages have gathered here under the same roof, as brothers and sisters of one family, with one purpose. This is only possible because God is with us.”

Discussion after the symposiums continued over dinner and late into the night.

Visit to the Demilitarized Zone

CARP has always stood on the front line to oppose communism through both campus and street activism and educational VOC programs. Therefore, the CARP members were especially interested in visiting the Demilitarized Zone (DMZ) which divides North and South Korea and which is itself the demarcation line between communism and democracy.

Since the Korean War ended, thousands of violations of the truce agreements have been made by the communist forces. Many times North Korean commandos have infiltrated the South. The DMZ is therefore a site of great tension. In 1978, U.S. soldiers were the victims of a brutal axe attack by North Korean soldiers at Panmunjom and two Americans were slain.

For many miles the CARP students could see strands of barbed wire, lookout towers, and mine fields. U.S. soldiers and Korean soldiers worked side by side in keeping their vigil.

The most revealing part of the visit was the tour of Tunnel Number Three—the third and last tunnel discovered in the mid-1970s. These tunnels were dug by the North Koreans under the DMZ for the purpose of rapidly transporting large numbers of troops and equipment during a planned invasion of the South. A South Korean colonel showed the CARP members a film on the discovery of the tunnels and later led us on a tour of Tunnel Number Three. This tunnel was found after a North Korean defector

described his work on the tunnel and gave the coordinates of its location. On our tour, we were shown how the North Koreans had painted the solid granite with black paint. Later in their defense they described the tunnels as old coal mines which had been dug by the Japanese during World War II. They maintained this despite the fact that the tunnels were blasted out of solid granite, in an area where no coal had ever been found!

The DMZ visit served to deepen every CARP member's determination to defeat the lies and tyranny of communism. To discuss world peace without considering the problem of communism could never be possible for the CARP students.

Tour of Kyongju and Pusan

On the fifth day of the convention, the members left Seoul via bus to visit Kyongju and Pusan. The first stop, however, was about 45 minutes outside Seoul, at the Korean Folk Village. This village is designed so that tourists can see the “old” way of life in a country village. Everything is just as it would have been in a village circa 1850 (although some Korean villages today still retain much of the old traditional customs and ways).

There were many different industries displayed—from mulberry paper making, to pottery production, to metal and leather works, and many other arts. A troupe of “farmers” performed



Members knelt in prayer and many tears were shed at the realization of the great hardships our Father faced in laying the foundation of our movement.

traditional dances and songs. Many types of food were sold at little stands throughout the village. After an hour and a half the entourage was back on the road to Kyongju.

Arriving in Kyongju around seven p.m., the CARP students stayed in a very modern youth hostel, as they had done in Seoul. The youth hostels are convenient and inexpensive, yet provide very good accommodations.

Early the next morning, after a short bus ride, everyone climbed a small mountain to a very beautiful and famous Buddhist temple. About 500 CARP members watched breathlessly as the sun shattered the early morning darkness in a perfect sunrise. Before us spread an awe-inspiring vista: the mountain, the adjoining valley, other hills farther on, and beyond them the reflection of the rising sun in the ocean and the sun itself. The sun first appeared to be square and then became completely round. This sunrise has been aptly called "the opening of Buddha's third eye." The beauty of the moment—with hundreds of brothers and sisters of all

colors reveling in the supreme beauty of God's creation, filled many hearts with renewed certainty that one day soon the sun would rise on a peaceful, unified world.

After breakfast, the tour explored the ancient burial sites of past kings of Korea. Then, it was on to Pusan.

In Pusan, a small museum has been built around the large rock which provided the foundation for True Father's first little cardboard hut. The rock is enclosed by glass and dominates the building, which is itself a holy shrine of the Unification movement. Members knelt in prayer and many tears were shed at the realization of the great hardships our Father faced in laying the foundation of our movement. Mr. Soo Young Kim, the CARP regional leader of Pusan, spoke about Father's early days. In the museum are artifacts and photographs of that time, including the lantern by which *Divine Principle* was written, and one of the drawings that Rev. Won Pil Kim created as the first fundraising product over 30 years ago.

From the museum everyone hiked up

the hillside to the holy ground where Father spent so much time in prayer. Here, one large stone is called the "Stone of Tears" because of the countless tears Father shed upon it. The CARP members gathered and prayed and sang "Tongil." Finally, hundreds of voices sent a clear, loud, triple cheer of "Mansei!" ringing out across all of Pusan.

Farewell

Back in Seoul, a farewell banquet was planned for the evening of November 8. The American CARP members did not expect to attend because their flight was leaving at the same time. Until this point each day's weather had been perfect—like springtime—warm with sunny skies every day. It was as if God had truly smiled and given blessing on the first CARP international convention. To make that perfectly clear, a large fog rolled suddenly into the airport, causing all flights to be delayed two hours—just enough time for American CARP to attend the farewell banquet! At the banquet's end, every participant was awarded a copy of *Divine Principle* in Hangul.

The first World CARP Convention had come to a close. From now on, there would be only *World CARP members*. True Parents have brought us to the universal level. May every year bring us closer to fulfilling Father's vision and hope of world peace and unity. ♦

FOUNDER'S ADDRESS TO CARP CONVENTION

NOVEMBER 4, 1984
SEOUL, KOREA

Delivered by Rev. Chung Hwan Kwak



I welcome you all. Although I am in prison in Danbury, more and more Christian leaders are coming to support us. Korea, the location of this conference, is the country in which I dedicated my youth to God's providence.

I appreciate your hard work. I know all you have done to fight evil, such as the rallies in West Berlin, and so on.

The precursor of CARP, called the Sung-hwa Christian Student Association, was created on December 31, 1954. In the early 1960s, its name was changed to CARP. The first nationwide CARP organizations appeared in Japan and Korea in the mid-1960s. Now we have CARP organizations in more than 70 countries.

The first motivation which impelled me to create CARP came from the fact that most college students are young. They do not depend on their past, but live for the future. They admire righteousness and long for truth and beauty. Their minds have the most appropriate foundation for receiving God's message.

My second motivation was my realization that God's ultimate providence should not be restricted to Christianity and its denominations. God's ideal should be fulfilled in every aspect of culture. For this purpose, God's will should be introduced to college students as the new inheritors of culture. This task is more urgent now than at any other time, in view of the rise of communism.

My final motivation for creating CARP was to overcome the confusion which prevailed in the aftermath of the world wars. Today we know that traditional value systems are losing their effectiveness, but we have no new value system that can cope with contemporary world problems. At this point in time, God wants to offer the ultimate value system.

Both God and humankind hope to build a unified ideal world of peace. Before this can be accomplished, there should be a unified ideal nation. Before the nation, there should be a unified ideal tribe, which should be preceded by a unified ideal family. Ultimately, however, without an ideal individual, we cannot have such a family. The Messiah is such an individual. The ideal world should transcend ideal nations; it should be multinational, multiracial, and multireligious.

What is the reality of the world now? Individualism

God does not need your external appearance or your knowledge. God needs yourselves: your minds, your willpower, and your devotion.

prevails. The computer is becoming the master of its inventor. Broken families are everywhere. Religious conflicts are everywhere. Drugs, gambling, wars, atheism, and communism—these are the realities of today.

Why is it that the traditional value systems have lost their efficacy? It is because religions, at their basis of understanding, could not prove the existence of God or know God clearly. Hence, they could not clearly answer the ultimate questions about life and the universe. As religions lost their traditional authority, materialism seemed to offer the only reliable way of perceiving reality. Dehumanization then followed. We need a new, true value system as a way out of this suffocating situation. This new value system should be based on the Ultimate Being. Also, we know what problems this new value system should be able to solve in today's world.

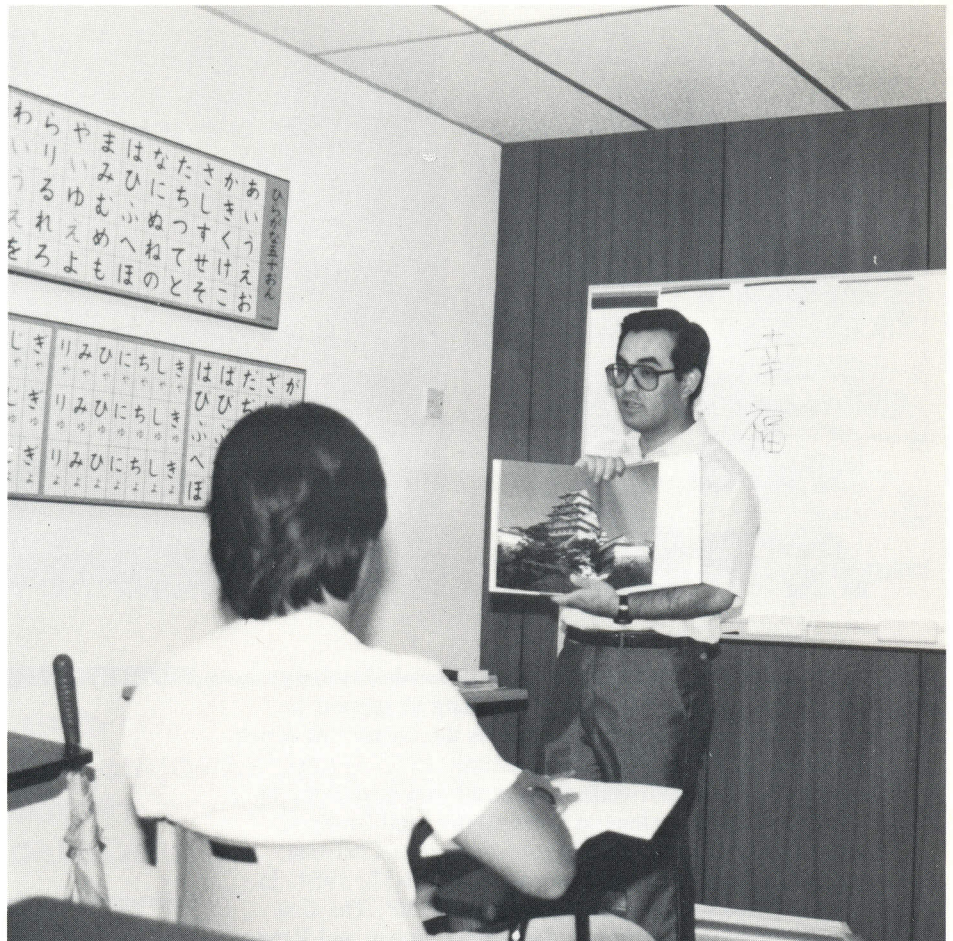
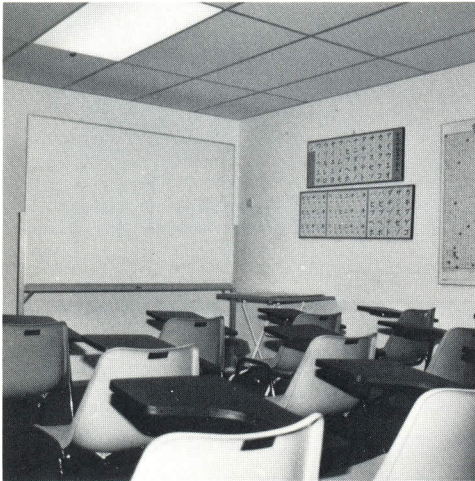
CARP members are the vanguard in the march towards the new world that everyone desires to reach. They are the inheritors of our internal and external tradition. The CARP movement is not aiming at temporary solutions to the realities of this time, but at remaking everything from the beginning.

God does not need your external appearance or your knowledge. God needs yourselves: your minds, your willpower, and your devotion. At every turning point in history, young people came forth to make a breakthrough. Look at young Gautama and young Jesus. I also started my public ministry in my mid-20s.

God is asking all of you to dedicate your youth to the greatest cause. You are now in command of the steering wheel of a ship that 4 billion people will board. Let us be the flag-bearers in the creation of the new culture in the dawning of the new age. Thank you. ♦

MALAYSIA Institute Seri Bintang

Japanese language institute *Seri Bintang* opened on August 1, 1984, in Selangor, Malaysia.



Mr. Hidenobu Murumatsu teaching Japanese.



Reception area

SWAZILAND



Fundraising products sold by our members in Swaziland. All are handmade during workshops.

JAPAN VOC Rallies

In October 1984, the International Federation for Victory Over Communism (IFVOC) sponsored the "Tokyo Rally for the Protection of World Peace and Security." Nippon Budo-kan (the Japan Martial Arts Hall) was filled to capacity for the event. Prime Minister Yasuhiro Nakasone, Vice President Nikaido of the Liberal Democratic Party, Vice Mayor Suzuki of Tokyo, and others sent messages to the Tokyo rally, and many senators and congressmen sat on the stage.

The Tokyo rally was the last of a series of rallies held in seven major Japanese cities, the first of which was held on September 11. There are presently 7,420,000 IFVOC members in Japan.

A group of district leaders of the IFVOC in Korea, led by the vice president of the Korean IFVOC, Mr. Kyon Nam Park, attended the event, as did also IFVOC representatives from the Republic of China, the United States, West Germany, France, and the Philippines. This rally marks the beginning of national IFVOC groups working cooperatively on the international level.

The rally featured a multi-vision presentation, "The Fight of Rev. Sun Myung Moon, the Founder of IFVOC." Afterwards the participants made a strong appeal for the release of Rev. Moon from prison.

In the early afternoon, after singing by Hamako Watanabe and other attractions, the first part of the rally opened. The chairman of the executive committee, Mr. Nobutane Kiuchi, who is also president of the Sekai Keizai Chosa Kai (World Economic Research Association), was absent because of a cold. He sent his message by phone, and Vice Chairman Masahide Kanayama, former ambassador to Korea, gave the opening greeting instead. Congressman Takenori Kato of the Liberal Democratic Party, and Kyon Nam Park, vice president of the Korean IFVOC, followed in extending their greetings.

Mr. Ryoko Kuboki, president of the Japanese IFVOC, emphasized in his speech that "we are entering a new era. During this time it is crucial for the nations of Northeast Asia to unite; but this is possible only if we share a common set of values. We should use the values which form the underpinning of Victory Over Communism theory as the basis to achieve unity in Northeast Asia during what historians have called 'the Pacific era'." He spoke about the

mission and the role of each of the 7,420,000 members: "We must take responsibility not only for Japan, but also for Asia and the world."

As Mr. Gentaro Kajikuri, chairman of the board of the Japanese IFVOC, said in his report on the policy of the IFVOC movement and its activities, the VOC movement is now reaching everyone in the nation, and it will surely have an impact upon such issues as the anti-espionage law, the reformation of the administration, the reformation of the constitution, the correction of biased media, and the improvement of education in Japan.

In the second part of the rally there was a show, "Singing the Heart of Japan," by singer Haruo Minami, who expressed the Japanese spirit of loyalty and filial piety in song.

A powerful grass-roots movement has been developed by local IFVOC groups, extending through the whole country. This created a foundation for the success of the seven city rallies. Now VOC is burgeoning on every street corner in Japan. ♦

Based on an article which appeared in Chuwa Shinbun, November 1, 1984



Sisters sometimes help in the production but usually are better sellers.



Members of the workshop engaging in their skillful work.



Archbishop Mikael Kristos (with back to camera) installs the officers of the council. Seen in the photo (l to r): Rev. Abraham Oyo, Rev. Joseph Alex Alexander, Rev. Dwamina Kumi, Brother John Patrick Magoola, Rev. Samson N. Slobert, and Brother John Moore (with back to camera).



Voices of Deliverance gospel singers entertain the congregation.

The United African Christian Council Holds Thanksgiving Service in the WMC

By John Magoola

In the World Mission Center's Terrace Room on Sunday, November 18, a special event took place: a Thanksgiving service sponsored by the recently founded United African Christian Council (UACC), based in New York.

The United African Christian Council was founded early this year by a group of African ministers who have established churches in America, and individual African Christians. The UACC is an interdenominational missionary and social action movement, with the ultimate emphasis on evangelization in Africa.

It is indeed a blessing to be able to offer the use of our facilities to such a group as UACC, which, though it shares with us the goal of the betterment of humankind, is not a project of our movement. Through attending MAI seminars many of the ministers who founded UACC became our friends, and our member John Magoola serves as vice president of the organization.

The council's aim is to revitalize Christian fervor in the African community. It hopes to reach African residents in America with the Gospel and social action programs. *The Builder*, a newsletter started by the council, will facilitate interaction and communication.

The November 18 event was attended by bishops and ministers from the African community in New York, as well as members of their congregations and choirs, diplomats, and community leaders. The program was organized to give thanks to God for blessing Africa, and at the same time to pray that God could ease the great suffering of the people there, and that those people might repent and turn to God. The program was primarily designed, however, to mark the launching of the UACC.

The Thanksgiving service in the World Mission Center was the first public event sponsored by the council since the election of its first executive officers in July 1984. During the service Archbishop Mikael Kristos, prelate of the Ethiopian Coptic Orthodox Church—one of the earliest churches in Africa—installed the elected officials of UACC.

In his installation speech he called upon the council to return to the roots of Christianity. He said that ungodly forces today are going to Africa in the form of communism, telling the Africans that Christianity is a religion alien to them.

Archbishop Kristos then reminded the audience that Judeo-Christianity and Africa have been connected for much

longer than in any other place, outside of the Middle East. He pointed out that Moses was born and raised in Egypt, an African country. Moses' wife was an Ethiopian, and when Jesus was born he was taken to Egypt for safety. When Jesus was unable to carry the cross all the way to Calvary it was an African from Cyrene who bore his cross.

He said Africa is the carrier of the cross of world Christianity. Citing the example of Rev. Martin Luther King, Sr., who after so many tragedies in his family said he still could not hate, Archbishop Kristos told the congregation that the mission of Africa is to love and serve God and all humanity. He commended the formation of the United African Christian Council. Africans should not be dismayed about their continent, he told the audience: "We must love; [we] must not hate but love even unto death...God will take care of Africa." He then asked God's blessing upon the executive officers and commissioned them to the work of the council.

Speaking on behalf of the council after the installation, the Rev. Samson Slobert thanked and testified to Rev. Sun Myung Moon, whom he called a man of God. "The Bible teaches," Slobert said, "that we shall know the truth, and the truth shall make us free. The hall in which you are, we gave no penny for at all....If [Rev. Moon] is so open-handed, he is not bad at all." He urged the congregation that, "while [Rev. Moon] is behind bars we should remember him in prayer so that the Lord can keep him and his ministry, which has brought together black, white, and yellow to serve God." ♦

SHARING OUR BELIEFS WITH MINISTERS THROUGH VIDEO

By Joseph and Deborah Taylor

In the autumn of 1984, Father proposed that we produce and distribute sets of videotapes explaining the Principle for Christian ministers throughout the United States. To enable members to more deeply understand the purpose behind this project, which now involves 300,000 sets of tapes, and to give readers a taste of what is involved in the production, *Today's World* interviewed key people involved in the video providence.

Rev. Chung Hwan Kwak has explained that the video providence is actually an extension of the path that our Father has been treading since he began this course of restoration.

Rev. Kwak on the Videotapes

Rev. Kwak likened Father to Jacob and Christianity to Esau, saying that Father, like Jacob, is trying to share all he has with the modern-day Esau. He pointed out that even in the face of an approaching jail sentence, Father requested last June that HSA buy trucks to support the work of NCCSA. Also we have been supporting the religious freedom movement and we have long been active in the interfaith work.

"Father's desires go beyond Jacob's, for he not only wants to share material offering; his real desire is to share God's message to Christianity," Rev. Kwak said.

Originally our plan was to offer 30,000 videos to 30,000 ministers and to ask each one of them to share their tapes with ten other ministers and with their congregations. According to Rev. Kwak, after 32,650 videotape sets had been distributed by October 10, Father felt that it was not enough. So we decided to distribute videotapes directly to 300,000 ministers.

"This Principle tape is a heartfelt, precious gift coming from Father in Danbury prison to all ministers, who



Takashi Sodeyama/NFF

"This Principle tape is a heartfelt, precious gift coming from Father in Danbury prison to all ministers, who represent Christianity."

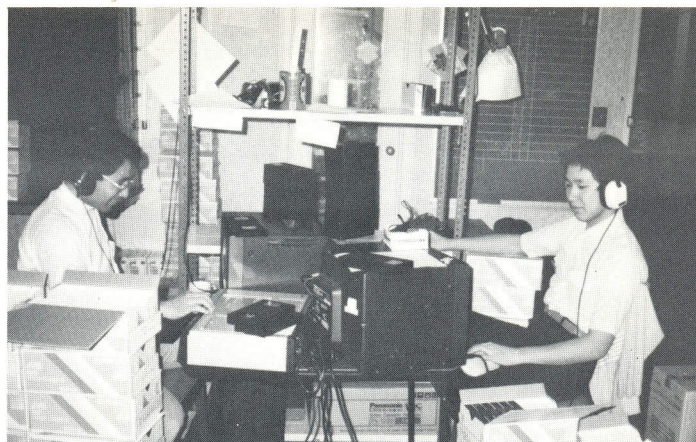
represent Christianity," said Rev. Kwak. This gift again attests to our Father's love and his serving mind towards Christianity.

However, Father not only wants to assist Christianity through the content of the distributed videotapes. Rev. Kwak testifies that Father also offers daily prayer to God for Christianity and its ministers. Due to this spiritual preparation made by Father, Rev. Kwak

believes, the spiritual world can help the ministers understand the Unification Church and Rev. Moon.

Each of the three tapes in the set are 120 minutes long and directly present the Unification Principle. Rev. Patrick Hickey and Rev. Tom McDevitt lecture. A new set of tapes with lectures given only by Rev. Tom McDevitt is presently being produced. According to Rev. Kwak, these new videotapes constitute the growth stage of this project. They are using only the best slides and high-quality tapes. Through these tapes Rev. Kwak hopes many ministers will be able to make a closer relationship with God. "It is very important material to renew the hope that this country can accomplish its mission," he added.

Rev. Kwak emphasized that God's hope is to dispel the need for the Unification Church. For once God's will is fulfilled and all Christianity is united,



the Unification Church will no longer be necessary.

“God’s view and desire,” he pointed out, “is not for Jacob and Esau to be separated, for they are two brothers. Father told us that God is looking for the unity, not the separation of Unificationists and Christianity. They must be united into one. God’s goal is for divine blessing to reach all Christianity through Father.”

As we know from the Principle, many prominent biblical figures failed to complete their missions. Even Jacob, Rev. Kwak pointed out, brought only a partial victory, in that although he was able to win Esau’s momentary heartistic unity, Esau later separated from him.

Therefore, in his own course as Jacob, Father is offering not only material things through our NCCSA work, but in these video sets he is giving God’s love and message as well. Father wishes thus to eliminate all chances of further separation by Esau after reconciliation has taken place.

The Production

Mr. Takayuki Sodeyama of New Future Films is working with 25 members whose responsibility is to copy the videotapes. The members are divided into seven groups and work in shifts around the clock. Each group participates in a 40-minute prayer condition at the end of its shift. When you enter any of the three areas set up on the sixth, eighth, and tenth floors of the World Mission Center, the sight you are greeted with is one of concentration and continuous activity. Some of the members may lift their eyes momentarily, but they never leave their work unless approached by Mr. Sodeyama.

There are 800 video copying machines in all. With 800 machines in continuous use, the project should take approximately 97 days to complete.

The video providence is actually an extension of the path that our Father has been treading since he began this course of restoration.

However, problems sometimes arise. With all problems accounted for, the crew manages to turn out 9,000 tapes daily. After each tape has been copied, its picture and sound are checked. One of the biggest problems is how to get the number of blank tapes needed; unloading and moving the tapes is another big task.

Mr. Sodeyama likened this tedious work to the building of Noah’s ark. Most companies would consider it impossible to copy so many videotapes manually. Mr. Sodeyama said, “we translate the work into an exercise of faith and offering, and that’s how we work without complaint.”

Mr. Sodeyama explained that through the offering of the 300,000 tapes to ministers, Father’s desire is to ultimately gather 70 million VOC members worldwide including 40 million from the United States. Korea reportedly already has a total of seven million VOC members, and Japan has four million.

Shipping

Another integral part of the video project is the shipping department. Twenty-three members work full-time and five work part-time in the shipping department.

These members, who came from Ireland, Scotland, England, Mexico, Italy, Japan, and America, sometimes face a challenge when it comes to unity.

Said Rasik Bhula, head of the department, “On the night Father went to Danbury prison, he stressed the point of our need for unity. The greatest offering our department can make for God’s Day is our unity.”

The group’s primary responsibilities are packaging, mailing, and printing brochures. Once New Future Films has duplicated the tapes, they are picked up and labelled by this department.

The shipping department has a computer in operation 24 hours a day in order to list the names of ministers who have already received the tapes, so their efforts will not be duplicated.

According to Rasik Bhula, they will send out 250,000 sets of the finished product (not counting the approximately 50,000 that have already been distributed). The set now includes the three tapes of the Principle plus the *New Sermons* book, a selection of Father’s speeches.

Ministers’ Response

Laura Cipriani, one of Rasik’s assistants, shared her experiences while working on this project:

In the beginning it was quite an overwhelming idea to think we would be able to reach 30,000 ministers through these videotapes. It was a goal we had some doubts about, but because of the work of so many people out in the field, we were able to reach it. We accomplished the goal—distributing videotapes to 35,000 ministers.

At that point, we thought it was the end of the videotapes. But next we heard that Father wanted us to be able to reach 300,000 ministers through the tapes. This was even more overwhelming than the first time.

Everyone feels the providential significance of this project. Looking



at the work and effort of brothers and sisters I feel that God trusts us very much and I feel that if we can fulfill Father's desire, America can change substantially.

During this time I've had the opportunity to interact with some of the ministers through the ICC conference and other events. The ministers who get to see these tapes are generally inspired; they begin to think about what Father is teaching and what he has to offer them. So it has been fulfilling to work here. I'm grateful to be a part of this mission at this moment.

Daryl Clark, home church leader for upper Manhattan, reports that in the community the ministers are excited and grateful. He felt the first set of ten tapes drew a somewhat vague response from the ministers, whereas the new set of three, being more direct, brought a definite response.

By sharing our movement and our beliefs through the tapes, Mr. Clark said that Father is extending a question to the ministers: Can we work together? While some of the ministers who received the tapes were disturbed by our beliefs and the way they were presented, practically all of them are grateful and consider us Christians.

"Also, they can't say they read this in the *Washington Post* or the *Christian Science Monitor*. They can't say they got this from another minister. They can actually view the tape itself and hear exactly what we profess," Mr. Clark pointed out. "We're exposing ourselves fully. Father is conveying to the ministers: This is what we have to say; you don't have to accept what we say, but we want to know what your critique is." ♦

LETTERS TO THE EDITOR

Letter from Uganda

Dear Editor,

Today's World is truly our most important connection to the True Parents, because we never receive any visitors from the United States—as was common while we were still living at headquarters in Germany and could get information firsthand.

Recently we had a small quarrel among the brothers and sisters here about the magazine. The brothers complained that the sisters had confiscated the magazines and had not passed them on to the brothers. As a result we established a kind of "*Today's World* Library." Brothers and sisters can now borrow an issue once or twice a week; however, they must sign their names both when they borrow and when they return the magazine. Things have been much smoother since we installed this system.

At the moment we swim on a wave of success: During this year we more than doubled our membership—from 15 members to 37! During the last month we gained a special new member: Tokuumi Shirao, the first son and the

second child of our Japanese mission family. He was born on August 28, 1984.

Recently seven brothers and sisters set out to three bigger cities as pioneers. They left with great enthusiasm.

Our center is situated on one of the seven hills of Kampala. This is the oldest part of the city; on this hill the first church and the first hospital in Uganda were erected about 110 years ago.

We live very close to nature in a huge house with a large garden in which all sorts of things grow: bananas, mangos, pawpaws, guavas, oranges, coconut palms, corn, all kinds of vegetables, and magnificent tropical flowers and bushes—all of which bloom throughout the year. There are no seasons—only more or less rainy seasons, but it is never too dry or too wet, just a dream of a climate!

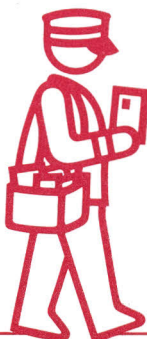
Irmgard Ingwersen
Kampala, Uganda

Letter from Korea

Dear *Today's World*,

I work for the international section of the K-CARP Headquarters in Seoul. First of all I would like to thank you for publishing such a wonderful magazine as *Today's World*. You have many friends here in Korea who like your magazine, especially because of the wonderful pictures....

Heinz Schulz
Seoul, Korea



Letter from Zimbabwe

Dear *Today's World*,

Thank you so much for the August/September issue of *Today's World*. We have been yearning to know about Father's heart before and after he went to Danbury, and so receiving the magazines was the answer to our prayers. We felt they were truly a gift from God.

As we are home church members the magazines are our main source of spiritual inspiration. My wife Ikuko gives talks on Godism to school pupils in Harare based on Principle and Father's words as presented in *Today's World*. Here in Zimbabwe, as I am sure in other parts of the world, we could not exist without you. We are therefore so grateful to you and all the staff.

Bolin Gardiner and Family
Harare, Zimbabwe



1976. After a church service, everyone poses for a picture.

OUR MISSION IN GUYANA

A BRIEF HISTORY

By Barbara van Praag



When in 1965 I saw a vision of Moses standing behind me with his staff, I realized that God called me to release my own people.

Guyana, which means *Land of Many Waters*, is a nation of five races and numerous religions. Located in the middle atop the South American cone, with Venezuela to the west, Brazil to the south, and Suriname (formerly Dutch Guiana) to the east, the politics of cooperative socialism reign supreme. The Guyanese people are very religious—whether they be Christian, Hindu, or Moslem. They are not aggressive in nature but when pushed to the extreme they can be as violent as any people.

Half of the population is Indian (from India); the other half is a combination of people of African, Amerindian, European, and Chinese descent. In the 1960s politicians used racial differences to incite and confuse the population. Indians and people of African descent were pitted against one another, which resulted in much racial bloodshed. Today racial strife is not as marked as before,

but political differences have caused the people to be distrustful of either those on the Right or those on the Left. On both sides both chief racial groups are fully represented.

Before I present a brief history of the Unification movement in Guyana, it might be appropriate to give some information about myself. After teaching in primary and secondary schools in my native Guyana I went to England, where I became a registered nurse and midwife. In 1960, after two years of postgraduate training in Rochester, Minnesota, I went to Italy hoping to hear the words of the third letter of Fatima, which should have been revealed to the public in that year. I intended to study opera and perhaps get a degree in philosophy as well, but God had plans for me: In 1964 Jesus appeared to me, blessed me, and after giving me communion told me that very soon he had a wonderful gift to give me but that I should

change my dwelling place. I did so and in 1965 I was introduced to the Principle by Doris Walder Orme in Rome. I met True Father that year—the greatest privilege on earth. It was in August 1965. He told me in 1969 that I should become a missionary to my own country, “not just yet but in the future...” I left Italy in 1970, and in April 1971 I was shown that it was time to leave for Guyana.

The Mission in Guyana

I landed right foot first at five p.m. on May 1, 1971. The May Day parades were long over and I felt filled with what I wanted to say to my family and acquaintances, so much so that as soon as I arrived I invited my school friend to join my family that very evening to hear the good news. By eight p.m. I was already teaching the introduction and the Principle of Creation to my mother, my sister, my cousin, my mother's adopted son Carl, and my friend. My mother said she was told in a dream that I was returning with a light for the family and the nation, and before she passed on in 1972 she peacefully declared: “I can feel that you love Rev. and Mrs. Moon more than can be understood; you are doing the will of God. Please continue. God bless you.” She was a very staunch Catholic, and although she could not relate to the teaching of the Principle she somehow understood its value.

During that first year I witnessed to many important people—including the prime minister of Guyana, who wanted to assign me to a special government mission. He was so discouraged when I told him I came back home to be a missionary and wanted nothing else, that he has refused to speak to me ever since.

The people who readily responded to the Principle were God-fearing Christians. I was interviewed by several reporters, so through both the radio and the newspapers people were informed about the revelation received by Rev. Sun Myung Moon. Some people responded and became members, and by 1973 we opened a new center at 89 Croal Street in Georgetown. For the first time also the *Tongil* sign was put up. We set many conditions, I myself going almost three years without eating meat. Together we did many seven-day fasts and prayer vigils and had many spiritual experiences.

The Families

While in the Western world parents were interfering with the choice of their children when it came to joining the Unification Church, parents in Guyana brought their children to us. Deeply religious Christian mothers, aware of society's falling standards and failing discipline, sought thereby to save their children, even though they sometimes

did not even want to study the revelation. Because of the natural spiritual awareness of the Guyanese people they not only saw the good and the high moral standard but wanted to be a part of it. Even today some parents, whose children found it difficult to live such a religious life and therefore left, openly say they regret very much that their son or daughter did not make it.

Pioneering

Very soon I was no longer the only pioneer, and our work stretched even into remote country areas where there was no electricity and hardly any modern facilities. Yet those first pioneers gave themselves without complaint. I sensed that there were some people at the University of Guyana, so I enrolled in a sociology class. There I met Amanda Fullington, Megan Anderson, and Jenny Lancaster. I then continued my search for spiritual children and held many rallies. Of course we were persecuted but that never kept us back.

We invited many ministers and tried in vain to set up a strong interfaith movement. Individual ministers were very often positive but their superiors sometimes were not. There were church bodies who preached out against us and still do. Guyana is only five hours away from the United States, so publicity reaches the nation very fast. Many ministers were afraid of losing their members and their tithes.

By 1974 we were obliged to seek larger premises, at 104 Croal Street, which is still the headquarters. We numbered already over 70 people. Late that year, when our church was incorporated, one government official said that if we had waited we would never

I have witnessed the countless tears and sacrifices of those who truly accept the Principle and seek with all sincerity to feel the heart of God and the heart of True Parents.



1978. Rally for God.



Los Internationales

*We will never forget
the electrified
audiences in Guyana
who hardly wanted to
move after a three-
hour performance.*

have been given permission. This became clear, for by 1975 the government began to openly accuse us of wanting to overthrow it. Of course this was all farcical and probably was intended to intimidate us. Public denial was made in the press and that was that.

Spiritual Experiences

Guyanese family members have had and still do have many spiritual experiences. Sometimes on special celebrations the spiritual activity is much greater. On two World Days while praying at the holy ground members experienced a miraculous vision of the sun. The sun spun around the heavens emitting various colors and bright light and the Heavenly host and True Parents appeared. The entire globe was shown with its wars and confusion and then a light came spinning from the East, enveloping the globe. One member who was not very spiritually sensitive, after actually seeing the phenomena like everyone else, waited eagerly for the next day to see if it would be reported in the media. She could not believe her eyes. Only those who were present were given that privilege.

On another occasion St. Paul manifested himself through our member Robert Hall and said, "I am Paul of Tarsus; I persecuted my Lord Jesus Christ. I have come to tell you that my Lord Jesus Christ has given over all authority to Sun Myung Moon." Nora Chuck-a-Sang, who pioneered the Northwest district and brought the first Amerindians into the church, has experienced many deep things through Jesus. Today one sister receives messages constantly from Heung Jin Nim and Jesus; her visions are remarkable.

Cultural and Social Activities

With so many young people in the church and the need to vary activities, Robert Hall and I started a choir in 1974, then called The Unified Family Singers. Everyone was involved, both parents and children. At first we were invited to sing by church groups. Later we had our own rallies and functions, and the performances got better. The choir was renamed The Hallelujah Group. Soon not only Guyana but other Caribbean nations began to applaud the group. The young choreographer Hugh Harper showed unusual talent, and I composed music and wrote some plays.

The group and soloists were given awards at various festivals. In Suriname, Trinidad, and Barbados they were hailed as the best cultural group in the region. A record was made in Barbados. Young pianist and singer Raoul Joseph used to send the crowds in Guyana wild, and Irma Bovell singing the old songs charmed the hearts of the more mature audiences. I would like to mention everyone, but I hope you will see them perform one day. The group later left the Caribbean and won greater laurels in Europe and elsewhere.

We will never forget the electrified audiences in Guyana who hardly wanted to move after a three-hour performance. Whether swinging to the beat of beautiful gospel music, or dancing to the drums of the spicy Caribbean, the group warmed hearts both young and old. The group—now Los Internationales—is no longer on Guyanese soil, but we now have The New Hallelujah Group, for God has continued to send us many wonderful singers and dancers throughout the years.

Special Project: Joshua House, Home for Indigent Children

In 1975 we found property that we wanted to buy and use as a church center. However, it became apparent that there was dire need in the community for another children's home or orphanage, since only the Catholics had such a facility. Joshua House was created out of the love and sacrifice of many brothers and sisters. The building on the site showed signs of deterioration soon after its purchase, so for many years we tried to get it restructured.

Later the International Relief Friendship Foundation (IRFF) began giving some financial assistance, and at present they are assisting in the rebuilding of Joshua House. More than 700 children have been housed, clothed, and fed through this project, and we are truly grateful that with the help of IRFF and noble-spirited citizens we have been able to continue this mission.

Growth and Changes

The Guyana family grew rapidly until 1978, by which time we had a full-time membership of over 100 brothers and sisters. We held several workshops each year and had a weekly session of internal guidance. When our first Sunday services began in 1972 there were about ten people attending. By 1978 almost 200 came to the 11 a.m. service. Many members learned how to teach, and from time to time not only Principle workshops were held but Unification Thought and VOC were also imparted to all.

But then something happened in Guyana which would later influence the world: the Jonestown tragedy. Our church has never been the same since. We lost many newcomers. The older members remained because they knew everything there was to



1984. Street preaching during a workshop.

know about the movement. Fear gripped many people, and those churches who were against us had the fuel to become even more vicious in their attacks from the pulpit. We continued our usual evangelical work, and although many responded by listening to the lectures they were never willing to join wholeheartedly. Many responded to our cultural work, so through The Hallelujah Group we were able to build up a home church type of relationship as we were invited to homes and receptions. We had to close some of our out-of-town centers, and so we concentrated on Georgetown. Because we observed that the Indian community was not responding well, we did many witnessing conditions in which we witnessed only to Indian people—Hindus, Moslems, and Christians—but they still have not come.

Our ICF work opened new horizons for us. We were able to mix with the intelligentsia,

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1984. Workshop in Guyana.



1984. Workshop in Guyana.

I have felt the deepest sorrow when those who struggled to understand could not, and when others gave up and left and were no longer willing to try again.

and after they attended ICUS conferences many of them became our true friends. In February 1981 the local chapter of PWPA was officially inaugurated. In April 1984 ISUM and PWPA seminars were held with great success. Many of the professors attending the Principle workshop were deeply moved. Some have said that they are studying the Principle more deeply and intend to teach it. With this activity there is the hope that once more our building will be filled to capacity. Our present church attendance is between 70 and 80 every Sunday and on celebration days about twice as many.

Through New ERA we are in contact with many ministers, and the videotapes put out by the Ad Hoc Committee for Religious Freedom have been viewed by many, but there is still the old reserve. A Guyanese chapter of NCCSA will soon be established through the few ministers who are positive. We were unable to establish CARP on our university campus, but there are some important figures who are the initiators of CAUSA in Guyana.

Other Activities

For several years now we have been running two half-hour radio programs. We have a radio audience of thousands, and many people recognize some of us as soon as we speak. It is heartening that some people write us and ask many questions. During the programs we are free to discuss the Principle, but we must never engage in any political discussion. Sometimes we discuss common Christian ethics and practices. Lucine Harris is presently the producer of the program; and he also diligently teaches members the Korean language.

One of our brothers started a small candle factory, and there is another shop called "One World Bargain Center," managed by a sister. So far our members have not been very successful in business attempts, but we feel that this is a new period of development for us.

The latest of our social outreaches is the East Garden Youth Organization (EGYO), founded on May 15, 1984. This organization brings together young people from age 14 to 30 of all religious backgrounds. The United Nations has declared 1985 International Youth Year, and EGYO is designed to teach ethics and etiquette, to help solve the problems of youth, to encourage various educational pursuits, to impart languages, to develop musical abilities and all forms of culture, to train athletes, and to raise the moral standard on the individual and community levels.

After thirteen years

In 1982, 30 members of the Unification Church of Guyana, including those members who were already involved in overseas missions, were blessed in divine marriage in America and Korea.

When in 1965 I saw a vision of Moses standing behind me with his staff, I realized that God called me to release my own people. So far I have experienced many exciting things. It's a very beautiful experience to see open faces looking with eagerness to learn and to understand the Principle. I have witnessed the countless tears and sacrifices of those who truly accept the Principle and seek with all sincerity to feel the heart of God and the heart of True Parents, and whose desire is never to leave them. I have felt the deepest sorrow when those who struggled to understand could not, and when others gave up and left and were no longer willing to try again.

I have never been a physical mother, yet I have felt the pains of giving birth and the grief of losing a child. Today I feel like Mary at the tomb, who looked eagerly for Jesus. I have never visited Danbury, but these words come to me almost daily: *They have taken away my Lord and I do not know where they have put Him.* Yet in spirit I am with him there. My burdens and sin are on him. I cannot leave him there. No matter how much I have done along with my Guyanese brothers and sisters I have not done enough; we have not done enough. In this thirteenth year of our church in Guyana we are really trying to go beyond our limitations.

God be with you and us all. "...he will wipe away every tear from their eyes and death shall be no more...." He is the one who has suffered most—let us wipe away His tears. With His love, with His wisdom and deep faith, let us all persevere until the end. ♦



Mr. Kamiyama is welcomed back from prison at East Garden on December 4, 1984.

THE YEAR 1985 *continued from p. 2*

members throughout the world to focus on the victorious foundation of our True Parents and the resurrection taking place in the 20th century. Resurrection is a process, so please do not be discouraged and do not repeat the shame of the disciples.

In the year 1985 we have to inherit True Parents' tradition, especially by linking the events of 1984 to 1985. We know that throughout True Father's whole life he has served as a marvelous example to all humanity. I believe that last year, in his going to prison, True Father shared with us a remarkable teaching and example to follow. His attitude in daily life—even while in prison—and his offering of himself for America and the world, for Christianity and all religions, are an eternal example that history will record. We have to inherit this example of our True Parents and share it with our neighbors and country and world by walking our Children's Course victoriously.

In 1985 we must work to see the liberation of God and True Parents, and on this foundation, victory will be ours through the resurrection. Resurrection can come because of the cross borne in the 20th century by our True Parents. But before our resurrection can take place we need to be closely united and even more dedicated and hard-working.

If we seek to escape bearing the cross we cannot receive the benefit of resurrection. We must strive with all our effort in order to reach the resurrection on the individual, family, and the national level.

We expect that as usual True Father will declare a motto for the year 1985 and give us guidance about our mission and direction for the year. I anticipate that Father's expectation and desire will concentrate on our creating harmony and unity with Christianity, on our assistance to Christianity, and on a revival of Christianity for the sake of America and the world.

Through the worldwide CAUSA and VOC movements we can create a grassroots movement of patriotism throughout the whole world that will protect our society, country, and world from communism. We believe that because of True Parents' internal foundation of victory, the communist world has been weakened and is struggling. We have to use this historical chance to establish a worldwide VOC foundation. Through our movement to support minorities in America, through our mission activities on six continents, and through the relief work of the International Relief Friendship Foundation, we have to share the love of God and True Parents with

all humankind. Through our student and youth movement we have to foster hope for the future. Through the Assembly of World Religions, a movement to unite and harmonize the world's religions, we have to achieve world peace. We have confidence that the future will lead to one world under God centering on religion.

All these activities are connected to True Parents' world-level home church mission. We, too, must dedicate ourselves through our missions to these goals, and we must connect with True Parents' mission through the 360 homes at our own home church level. During this year all blessed couples, blessed children and all members should become even more focused on establishing tradition centering on the True Family. Through our publications we will focus on giving internal guidance and education to all the various age groups and levels of our membership. Let us inherit God's and True Parents' foundation of victory.

God bless you and your work throughout this historic year.

Chung Kwak

*"WE SHOULD NOT LIVE ONLY
FOR THE SAKE OF THE
UNIFICATION CHURCH
BUT FOR THE SAKE OF OUR
NATION
AND FOR THE SAKE OF THE
WORLD."*

*Rev. Sun Myung Moon
Seoul, Korea, 1971*