

TODAY'S

WORLD

September 1985



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FATHER IS WELCOMED HOME FROM DANBURY (p. 11)



Letter from the Publisher

by Rev. Chung Hwan Kwak

AS WE KNOW, FATHER'S 21-YEAR COURSE OF restoration was completed in 1981. Up to that time he and True Mother had to lay the foundation of victory from the individual to the worldwide level. After 1981, however, our True Parents focused all their efforts on building the worldwide foundation here in America centering on the American Unification movement. True Father did his absolute best during the 40-year wilderness course through 1985.

In reality, from God's point of view, the foundation in this country is not yet enough. Our Father has urged us many times to accomplish certain goals, but we haven't succeeded. Therefore, acting in accordance with the principle of restoration, Heavenly Father had to ask for Abel's sacrifice: Father's going to prison in Danbury.

There he was able to win a complete victory for God by never complaining, always praying for this nation of America, and always serving and forgiving his enemies even though he was innocent. In a sense his course was similar to Jesus' crucifixion (see *Today's World* editorial, August 1985). During his time in prison Satan had no grounds to accuse Father about anything.

Because of this tremendous victory, after August 20, 1985, a whole new level of the providence will begin. Up until now True Parents had to focus completely on establishing and fulfilling the worldwide foundation and never had time for themselves, their family, or their own country. But from now on, they can freely focus on these three things. I believe, therefore, that Father will emphasize more and more the restoration of Korea.

Meanwhile, each country has its own continuing responsibility and goals, and each member likewise has his or her own mission and responsibility. That hasn't changed. America, and every country, has a very important role to fulfill during the 40-year course in the wilderness. If these goals are not fulfilled by the end of 1985, the course will be prolonged until 1988.

What this means is that here in America, for example, we have to inherit True Parents' victorious foundation and fulfill God's expectations by uniting with our Christian brothers and sisters, developing CAUSA outreach, educating people in the Principle through ICC, and getting more involved in home church and social action activities.

On July 20, 1985, Father announced plans for a special IOWC movement in Korea for the restoration of the homeland. Although each of us has our own continuing responsibility, some members and leaders will be involved in this mobilization, simply because True Parents' activities are always a central focus.

Through participating in these activities in Korea, members will be able to inherit the eternal Unification Church tradition, centering on the True Family and their homeland. As blessed families from all over the world gather around True Parents in Korea, we can build the tradition of blessed family life together, and also the tradition of true interracial, international, and intercultural life.

For these reasons True Parents expect blessed families, and also older members, to become involved in IOWC activities in Korea. Several groups consisting of members from all over the world will go to Korea at different times, totaling up to 7,000 people. The World Mission Department will announce the details about the schedule for the mobilization and the selection of participants as soon as Father reveals more about these upcoming events.

I'd like to reemphasize one point: It is good to be excited when we hear about a new dispensation and new activities that Father initiates, but we should not forget Father's previous requests and our duty to fulfill our immediate goals. Therefore, brothers and sisters across the world, please focus on your present missions and ongoing formula courses until Father's special call reaches you. ♦

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FRONT COVER: Father radiates love as he speaks in Belvedere at the leaders' conference on July 20, the one-year anniversary of his entering Danbury prison. Photo: Robert M. Davis, New Future Photos.

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ASSOCIATE EDITORS: Susan Fegley Osmond
Laura Reinig
EDITORIAL ASSISTANT: Leslie Holliday
DESIGNER: Jean-Francois Moulinet

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GOD'S FATHERLAND AND ME

REV. SUN MYUNG MOON
JULY 20, 1985, BELVEDERE
CONDENSATION OF SPEECH
AT THE LEADERS' CONFERENCE

PART I

Translator, Dr. Bo Hi Pak

DURING THIS YEAR THAT I SPENT IN PRISON, MOTHER AND I have set the example and built the highway of true love. You should be connected to that true love, running on the true love highway. Where was that highway begun? Not in East Garden. It started a long, long time ago on a mountainside back in Korea. Through an incredible course of persecution and paying indemnity, every level of the highway has been laid, and now the final international highway has been created by Father in Danbury.

This was the sixth time I have been imprisoned. We are going to add one more to make it seven, and make it into a gigantic package to give to God, as a sign of His love. Who creates the seventh jail? Satan cannot create this jail. The seventh jail is going to be created by Father. Every member of the Unification movement will go through this jail term. We will prevail over it successfully, following the pattern set by Father and Mother.

By doing this, the entire world will be won over. We shall bear the cross of the individual, the cross of the family, society, nation, world, and universe, and become invincible men and women. God will be ready to bestow upon these men and women the entire world. You will be the true Abels to the world. There will indeed be a time when the Unification Church is no longer persecuted. Instead, people will follow your example and your guidance, and there will be unity between Cain and Abel; this will truly be the beginning of the Kingdom of God on earth.

At the time of Jesus' crucifixion, many scribes, priests, and rabbis were relieved to be rid of a man they considered a bad influence. Today, world Christianity is represented by Christianity in the United States. When I was in Danbury, representatives of American Christianity repented and began to unite with me. On the day of my release, Christian representatives came and embraced me. This is an incredible turnaround.

Today the United States of America is comparable to the Roman Empire two thousand years ago. After Jesus' crucifixion, Christianity spread throughout the Roman Empire, and through four hundred years of persecution Christianity was accepted and became the backbone of future European culture. Similarly,



July 20, 1985. True Parents at an East Garden ceremony commemorating the first anniversary of Father's imprisonment in Danbury.

*It's not just you alone who are doing the work.
You are the instruments, the tools.
Behind you, God and spirit world are working day and night.*

many members and leaders from around the world, including the 36 Couples, have come to the United States, because it represents the Roman Empire. All the strength of our movement is focused upon turning this upside-down nation right side up, to make it God-centered. I feel that the four hundred years of Christian persecution can be indemnified by us within the four years of 1985 to 1988. The year 1988 is a magic year. In that year, the United States will probably hold the most important presidential election in its history. Korea will have a new government, as will Japan and Germany. So 1988, externally and internally, will be a gigantic crossroads; the great juncture of human history. In 1988, we are to see the restoration of the nation. Not just individuals any more, nor families, nor churches—but the nation.

I was released from Danbury on July 4. Originally I was supposed to have been released four days later, on July 8. From July 8 to August 20, there are 43 days. From now on, the Unification Church will work more with the number four than the number three. Satan can still invade a three-day period, as he often has in the past. But now, because of True Parent's foundation of victory, Satan cannot invade a four-day period, or a period based on the number four. The number four represents the family foundation.

After his crucifixion, the resurrected Jesus worked for forty days to restore his disciples and solidify his foundation here on earth before he ascended into heaven. Similarly, during the 43 days that I am in the halfway house, I am tying up all the loose ends and laying a cornerstone, so I can be welcomed on a national level, particularly by the countries of Korea and Japan. This 43-day period is profoundly significant. Through the public's coming to understand the truth about my case and coming to support me in unity, rebirth can come. The whole nation of America, especially Christianity, is in a position to welcome me. Indeed the world will be in a position to respect and welcome me wherever I go. The foundation for that must be laid in 43 days.

GOD PREPARED TWO MEN TO MEET ME

The spiritual world is fully active to support this. Amazing things always happen wherever I go. In Danbury two inmates were converted soon after I came, without even listening to the Principle. This is equivalent to the two thieves who were crucified on either side of Jesus. One of these inmates was of Italian descent, and he represented the legacy of the Roman Empire.

Some months ago, the leaders of the Unification Church, including Mother, recommended that for security reasons I not go to the halfway house, but stay in Danbury prison until I complete my sentence. Initially I agreed. But when I made that decision my heart felt uneasy. I thought about it, and then I called Mother and told her that I had decided to go to the halfway house in spite of the risk. After that my heart was at rest. I knew God had some plan.

At Phoenix House there were two men that God had prepared, waiting for me. One is a well-educated, Latinized Oriental man. He speaks five languages: Korean, Japanese, English, Spanish, and Portuguese. He is a scholar, but most importantly, he represents

the Asian and Latin cultures together—serving as the right-hand thief this time. The other man is a thirty-year-old black man from Nigeria. He wants to protect me, so when I sleep in the halfway house, he puts his chair outside my door and maintains an all-night vigil there. This man is analogous to the black man, Simon of Cyrene, who bore Jesus' cross on the way to Calvary.

The Oriental man has a very spiritual Cuban wife. He is very intellectual, and doesn't receive many spiritual messages, but he has always admired people who do, particularly his wife. One day he and his wife were driving back to the halfway house. His wife had her eyes closed and was meditating. Suddenly she opened her eyes and said, "Something wonderful will happen to you in seven days. You will meet a holy man. From that point on, your life will totally change." On the seventh day after that, he met me. Nobody introduced me; I just walked into the room where he was, and the man knew I was the one his wife had spoken about. This illustrates how spirit world always prepares things in advance.

In 1974, when our movement was still quite poor, I urged that we buy the land at Barrytown, New York. We did, and there we instituted the Unification Theological Seminary. Quite a few leaders of our movement complained of the financial burden this imposed upon us, but I knew that we needed this seminary to train people to one day unite with other ministers. In 1975, leaders of the church went out to be missionaries in 120 countries. This greatly drained our pool of leadership, particularly in the United States, and for the most part inexperienced leaders had to direct the Yankee Stadium and Washington Monument rallies. Again, some church leaders thought I had made a strategic blunder by sending out so many leaders at such a crucial time. But I knew that, even though this brought about temporary adversity, these things had to be done at that time, for the sake of the future. If I had not sent out the missionaries, we would not have a bridge to link our activities worldwide, nation to nation, today. My vision penetrates through five, ten, even a hundred years into the future.

Furthermore, I am not in a position to operate things in a democratic fashion—to take a vote and then do what the majority advises. I am in the position of Adam in the Garden of Eden. When Adam and Eve were growing and making decisions in Eden, there were no children to listen to. At that time, Adam and Eve should not even have listened to the words of the archangel. The fall came about because they did. Today, I am not in a position to listen to the archangel or the children.

In God's dispensation things often must be acted upon spontaneously, without question, even though the reason for them may not be clear at the time. You don't know how to read the times, but I do. I have a special watch that shows God's timetable.

A PROMISING YOUTH PROGRAM

Here in America, exciting developments with young people are taking place. There is a young American—35 years old—who is very influential in conservative circles in the United States. He

*In order to make your salvation perfect
and permanent and eternal,
your roots must be connected to the homeland of Korea;
you should be anchored there.*

has a powerful organization which is exposing liberal and left-wing congressman and senators, and is promoting God-loving, ethical, conservative politicians.

This young man came to the CAUSA convention in San Francisco, and in his speech at the closing banquet he declared that, although he has met many world leaders—presidents and prime ministers—the leader he most emulates is Rev. Sun Myung Moon.

When he came to Danbury and met me he said, “Rev. Moon, do you have any instructions for me?” I told him that I wanted him to be a symbol of young patriotic Americans; to become a hero for young people. I wanted him to organize a conservative youth foundation and invite young people to an internship in Washington DC where they can receive CAUSA training. The children of today are often undisciplined and confused, rebelling against their parents. I want them to have this training so that they will turn to God-centered values and understand the threat of communism. These young people will become the future politicians of this country.

In June this young man selected about fifty university students to come to Washington DC for a three-month training. They worked from Monday through Thursday and on the weekends they went on special tours and heard CAUSA and other lectures.

The parents of these participants visited their children in Washington and saw how they had changed. Now many parents want to give money to sponsor other students to come to the program. Congressmen and senators are calling up, asking if they can send promising young people from their constituencies. Because the program featured such prominent speakers—Henry Kissinger, senators and congressmen, and noted experts—some universities have recognized that this is a unique educational program, and are now willing to give credits to students attending the program. So now, it can operate year-round.

I want you to understand that God is constantly at work. There has been so much spiritual preparation, and now people have only to be touched to connect with the central point of God's providence. It's not just you alone who are doing the work. You are the instruments, the tools. Behind you, God and spirit world are working day and night.

An example of how spirit world is secretly active is the story of an Indian professor who lives in Zambia (see page 46). He was in a terrible traffic accident, and while unconscious he had a vision that an Oriental man saved him from death. But when he woke up, he saw that his doctor was a black man. He still felt, however, that it was the Asian man who had saved him. Later when he met our missionary to Zambia and she showed him a photo of Father, he immediately recognized in the photo the man who had saved his life. When he heard that Father was soon to be released from Danbury, he came to America to see Father in person.

Behind the scenes, beyond our knowledge, the entire world is moving towards one direction. How can we sit idly and do nothing, just waiting for something to happen? There are people out there who are ready to be touched: maybe a prime minister, a cabinet member, a congressman, or a general. They only need to be touched by us. If we just sit and do nothing it is a crime.

I WANT TO BRING SEVEN THOUSAND PEOPLE TO KOREA

Korea is in the position of Abel to all the countries of the world. I would like to mobilize 7,000 people to go to Korea. How many of the ministers we have brought to CAUSA seminars will come to Korea? If 7,000 ministers were to join IOWC in Korea, it would have worldwide impact. The Koreans are planning a big welcome for me when I go there. Many university presidents and professors in Korea and Japan have already attended CAUSA seminars, and universities in Korea and Japan have been united together in sister-city programs. That the intellectuals would be planning a great welcome for me is restoration of the time of Jesus, when scribes, priests, and rabbis scorned and plotted against him.

Those who want to be among the 7,000 raise your hands. Well, you have to take care of the United States first! If I said that anybody who wanted to come could just come, maybe no one would remain in the United States. What about the blessed couples? Perhaps between the husband and wife, at least one should come. And some of the blessed children should come, anchoring their family's foundation in the homeland of Korea. Even though everybody doesn't have to come, it would be best if at least one representative of each blessed family comes. If Father picked just any 7,000 men and women, Satan could follow them. But if representatives of 7,000 blessed families come, Satan can have no power over them.

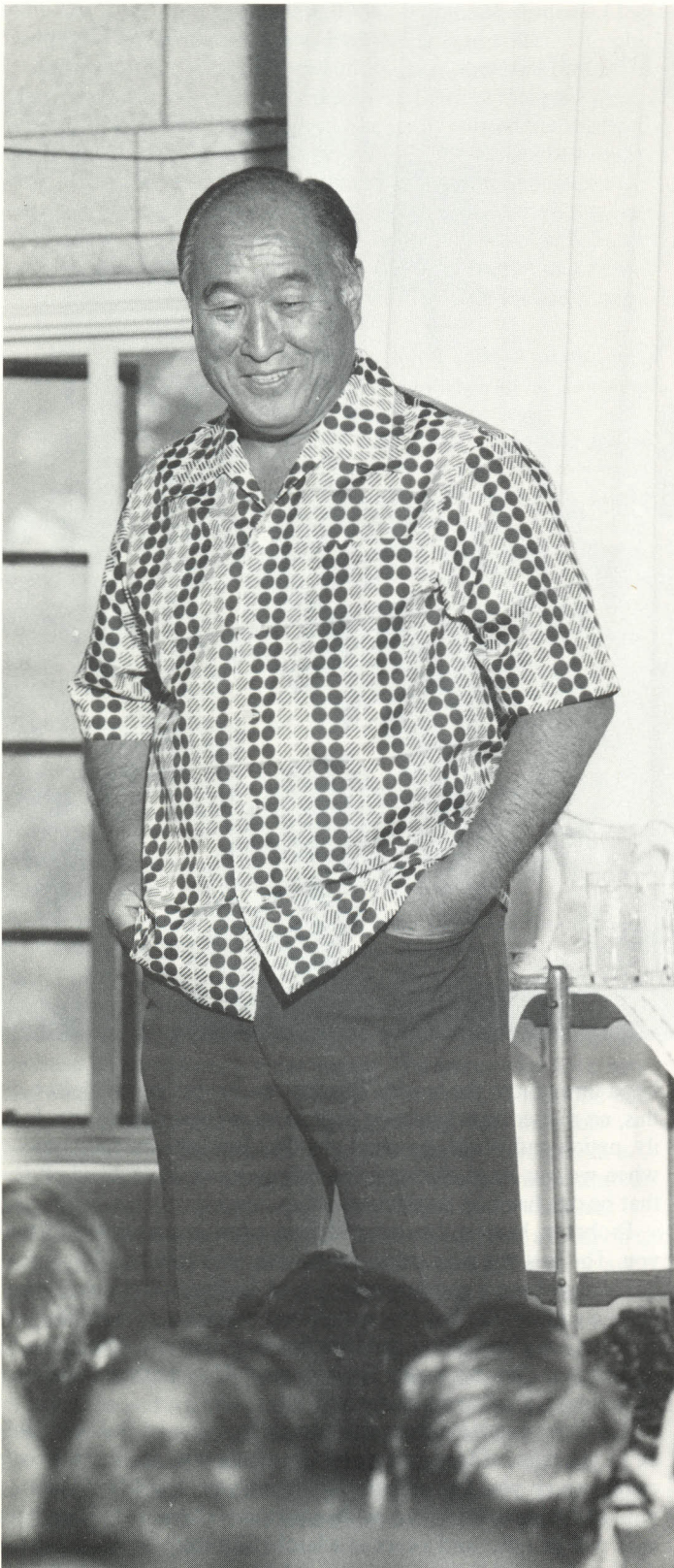
In South Korea there are about seventy thousand villages. If 7,000 representatives go to Korea, each person would take care of ten villages, doing home church work there, serving them. Father served his term in a hellish place like Danbury prison for one year. If all the members serve Korea with the same spirit, when 1988 comes, what will happen? Quite possibly the peaceable reunification of North and South Korea will come about.

Kim Il Sung has never relinquished his ambition of invading South Korea. But if he hears that Rev. Moon is bringing 7,000 people of all walks of life to Korea representing all the world's continents, he'll have to think twice before he does anything. If North Korea invaded the South, a volunteer army would spring up from all parts of the world. It's interesting how the satanic side and the heavenly side work parallel to one another. Kim Il Sung, who calls himself “Father” to all North Koreans, has been training his son, Kim Young Il, to be his successor. Similarly, while I was in Danbury I was training my son, Hyo Jin Nim, for leadership.

Unless we lay the national foundation in America by 1988, the wrong kind of president of the United States could be elected in 1988. Then the future of this country would truly be dismal. We have to lay a foundation so that no president—in the United States, Japan, or Korea—can be elected without the full approval of God. This is absolutely necessary for the survival of our world.

None of you here has fulfilled the responsibility assigned to you: as an individual, as a blessed couple, as a church, or as a nation. So actually you are not entitled to the blessing from God.

*In the future all your posterity, throngs of people,
will come to your tomb and pay their respects
and literally weep. You will be the great ancestor.*



R. M. DAVIS / NFP

Only because True Parents have set the condition and paid the indemnity for all of you do you have hope of forgiveness. I am asking you to fulfill your final five percent responsibility, particularly during this 43-day period, and thereafter in Korea.

If you fulfill your small portion of responsibility during this time and totally unite with the True Parents, you will not only be forgiven, but you will inherit the same foundation that Father and Mother have won during this past year. In order to make your salvation perfect and permanent and eternal, your roots must be connected to the homeland of Korea; you should be anchored there.

When you go to Korea, you should contact your country's embassy. You will work as the Abel ambassadors of your countries and unite with the Cain ambassadors. When the official ambassador of your country and you—the Abel ambassador—unite, this represents the unity of your particular country. Through all of you, Korea will have a link to every nation in the world. Providentially, you are coming to serve the Korean people. This is why you will be assigned to ten villages. The villages assigned to you will be your territory. With that kind of foundation the Korean government will support you, and you will be able to move the ambassadors from your different countries.

Homeland is the key word. God does not have a homeland, and we certainly do not. When God owns a homeland, it will become our homeland. Then God will make His dwelling place there and we will also, centering upon His love. The love from that central country will reach out to every corner of the world. Then we will have established the family level foundation for true love and will be able to go to the tribal level, to the national level, and ultimately to the world.

YOU WILL BECOME CITIZENS OF HEAVEN

You've got to be recognized by the homeland, by the homeland's families and tribes, and by the nation itself. Then the homeland will be linked through you to your own country. But it's important to realize that you are going to be working now not as citizens of your own country, but as citizens of Heaven, citizens of the Kingdom of God. In that capacity, you will enter into family life, tribal life, and national life. Recognition must come from the homeland. These are not Rev. Moon's words—it is the Principle.

Korea and Japan have been coming together in our IFVOC programs, linking village to village, city to city, in sister-city programs. Father would like to create that same sister-city link-up from Korea to all the countries of the world. The day will come when your statue will be erected in your own country and in Korea as well. There, your country and Korea will meet, and they will be engrafted together in oneness, sharing one blood. Your descendants will come before your statue in tears. Does this all sound like a dream? It's a realistic possibility.

Be bold and strong. The time has come to push away all opposition. We cannot tolerate any more innuendos, presuppositions, or slander. We can confront people: "Did you see the ads? Did you see Rev. Moon's videotapes? Do you know what the story is

*When you look at your child, I want you to look
at him or her as a living, walking God, a small God.
You are going to be a bridge
to connect the true love from heaven to these children.*



R. M. DAVIS / NFP

all about?" If the person says he doesn't know, but still says bad things about us, we can protest: "You don't even know. You don't know Rev. Moon. You don't know the Unification Church. Don't you have the decency to even come and listen to one Principle lecture?" The sonship has been reversed; heretofore the second-born have been Abel in the sight of God, but we are now winning the elder son's position, regaining the birthright.

We are marching forward to the final confrontation, to establish the Kingdom of Heaven on earth, with the first son's sinless birthright. We are about to enter the true homeland. Long ago we departed from it, when we lost our true parents in the Garden of Eden. Now, after many thousands of years, we are coming to offer to God our restored homeland.

WE CAN WARD OFF SATAN

Our eternal aspiration is to attend Heavenly Father and True Parents on earth, create true families, and spread true brother-

hood throughout the world. The day for this has come. Before this, no matter how hard you tried to attain that kind of true family, nation and world, it wasn't possible. But the time has come when we can ward off Satan; his influence can be blocked off so that he can have no power over us.

Probably, however, Satan will have a few opportunities to test you. The first test may come out of your own family: "My wife has always been a good member of the Unification Church, but all of a sudden, she has changed. What happened to her? My children have been good children, but now they are coming against me. They no longer listen to me." That might be one area of testing that still remains for you.

The best protection from this type of invasion by Satan would be to just take off for a few days! Go where your husband or wife cannot reach you. Go off and wrestle with the angel like Jacob, win, and come back home as the victorious champion. Then your wife will be quiet and sweet as a lamb! She will say, "Oh, my darling, I missed you very much, and I want you to do God's

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will. Do what True Parents ask. Don't worry about me and the children. I'll take care of them. Everything here will be all right."

Separation is a blessing sometimes—even the True Family has discovered this. Mother really discovered during this past year how precious a husband she has! She really missed her husband. She made a resolution to be a new kind of mother, a new kind of wife, when Father came out. Separation-reunion, separation-reunion: This is a cleansing process, in a way. Otherwise we just keep going on the same way, wired to the bottom of hell. Sometimes you have to cut the wires off, separate yourself in a new environment, and come back as a victorious person and move forward.

I have worked for forty years. You don't have to go on for forty years. In four years time, the whole thing can be completed. Once you commit your life, nothing will bother you.

Before 1990, Unificationist men and women up to the age of forty have to learn the Korean language. I want to spare you embarrassment in Korea. When you enter the fatherland, how would you feel if you could not even speak the fatherland's language? Actually, going to Korea is the best way to learn the language. You don't learn the real, spoken Korean in a university classroom; you have to go down to the working place and learn the slang of the laborers, even the prostitutes' language! Then when you go to a movie house to see a Korean movie, when everybody laughs, you can laugh too. Otherwise, you won't have the faintest idea what's going on. In four years you can do it.

DO NOT BE SHAMED BY YOUR OWN CHILDREN

In the future all your posterity, throngs of people, will come to your tomb and pay their respects and literally weep. You will be the great ancestor. Your greatness will be that your true love will have overcome all problems. But your children will be your judge, judging you even more severely than Satan, because they are judging from inside, from the heavenly point of view. Therefore, you should be acceptable in the eyes of your children; then you can be considered a great person. The wives who have married foreign husbands have given up their own culture, food habits, and traditions, and have tried to submerge into their husband's society—what incredible torture that is. Therefore, in a way, we are a special category of people; we are living extraordinary lifestyles. We are planting that tradition in our children.

When you look at your child, I want you to look at him or her as a living, walking God, a small God. You are going to be a bridge to connect the true love from heaven to these children. Without you as a bridge, they cannot get true love from anybody. Unless you can fulfill the true love mission, there is no way you can pass true love on to your lineage. If you don't have this kind of principle and tradition, and total commitment and determination, you will just bear children. Conceiving children is the easy part. I want you to understand: To be shamed by your own children, or other blessed children, because of a lack of standard and discipline, is the worst shame that members of the Unification Church can suffer.

True Parents are very aware of this. They earnestly try to do nothing that will earn their children's shame. Sometimes Mother and I may be talking with each other about something serious, but if one of our children comes into the room, I totally change my tone and appearance. The children never perceive or even conceive that Father and Mother have disagreements. The children have grown up only with a loving father and mother—that's all they know. So then they think, "I want to be like my dad, I want to be like my mom." That's the best possible education a child can get.

Some of you had experiences with people of the opposite sex before you joined the church. If some memories of those relationships linger in your memory, and you find yourself comparing your spouse to one of these former lovers, you are always at a danger point. Satan can constantly speak to you. And, worst of all, your children can tell. Children can see when one of their parents doesn't love the other. You will receive retribution within your lifetime—you don't have to wait to get to spirit world.

At school the True Children are often ridiculed as children of Rev. Moon. Many times they come back home hurt and frustrated, and they sometimes lose interest in school. When Hyo Jin Nim was passing through those difficult times, Mother was concerned. But I always came up with the same conclusion: "Mother, they are reflections of us. If we conduct our lives fairly and properly in the sight of God, our children will come out all right. If anything goes wrong with our children, that is not the children's fault, but ours. We will take responsibility. The seed we sow, we reap." Then Mother agreed with me. That was always the conclusion we reached.

Since Hyo Jin Nim went through that period of suffering, he is now coming back ten times stronger. His understanding of Father and Mother is really becoming his central concern: How can I be a filial son? Now he understands his father more than any of the other children. So we should start praying not only for our own children, but for our grandchildren, our great-grandchildren, and for all our posterity for thousands of years.

Love does not just belong to the individual, or to the family, but it belongs to the world. It connects the world. For that reason, you have to set the proper conditions for true love to be imparted to all the generations to come, for eternity.

[Then Father spoke for a few minutes in English. Unfortunately the microphones picked up little of it. We give here a summation of what was audible:]

YOU DON'T KNOW WHAT PRICE HAS BEEN PAID

You don't know how much agony there has been in the providence. You don't realize how serious Father was in jail. I didn't play there. You have to know that. Even the Korean leaders don't really know me. Why? They haven't understood the providence, the way we must go. This is the most providential time to be alive, and also the most serious. Whenever I opened my mouth to pray, I couldn't stop crying. How long it all has taken!

*We should start praying not only for our own children,
but for our grandchildren, our great-grandchildren,
and for all our posterity for thousands of years.*



R. M. DAVIS / NEP

July 20, 1985. Special 11:00 p.m. prayer at leaders' conference commemorates Father's arrival at Danbury one year ago.

You don't know that; even Mother doesn't know. I had a miserable past, but compared with God's, it was nothing. The restoration course is an absolutely miserable one. One time I didn't think deeply enough about a word I was using and I used it wrongly. I repented for six months afterwards for using that word. I have that kind of seriousness. Sometimes spiritualists prayed to find out what kind of man Rev. Moon was. They asked and asked, but God did not answer. Instead there came a flood of tears. You could not survive the miserable situations that I have been in.

The leaders in the church often criticize. But God doesn't want to hear it. Why? Because you don't pay the price. I know your situation is now a miserable one. I want to help, but you have your portion of responsibility. If you pay the price and take the indemnity course, the providential way, everything will work out. Do you follow me? Many Japanese members are working hard; some of their members have died. Every time individuals go off the heavenly way it brings indemnity; some kind of price has to be paid. Some members had accidents, or miserable situations, and some have died. The course of restoration entails much suffering; we have no choice but to go the way of restoration if we are to reach God's original ideal. This is the Principle: Anybody who doesn't pay indemnity cannot reach the ideal. Father is

going the one hundred percent indemnity course. But you members have to take up your five percent responsibility. That is the teaching of the Principle. That responsibility is holy love, unity. Because you have five percent responsibility, you can inherit the same victory as Father. But often you have thought, "The Unification Church has to help me." How come you don't know the formula?

Not even one member has been able to really stand beside me, unite into one with me and follow what's going on. I've pleaded many times, all over the world, "Follow me!" but you don't follow my truth. You say, "Father is too much! He asks for heaven, but it's much different on earth." But some "crazy" people who are open to True Parents' situation can realize it, and can follow step by step. You have to make your foundation on the family level first of all.

[Translation from Korean resumes.]

So now you've heard the message. The family is the foundation. We have been given the mission. How shall we really show Father that we listened to his message? Go forth and put it into action.

[Here Father ended his first speech. After a lunch break, he spoke eight hours more. The contents of that speech will appear in a later issue of Today's World.] ♦

Father Is Welcomed Home from Danbury

“WHO CAN GRASP THIS HISTORICAL TIME?”

by Angelika Selle

AT 8:30 A.M. ON JULY 4, 1985, IN contrast to the past 12 months, a solemn, deeply joyful atmosphere filled the house at East Garden, as Korean elders and major leaders entered the living room, many with a smile or an expression of tranquility on their faces. Some of the younger True Children bounded happily through the house, especially Young Jin Nim—not only was today his birthday, but also *Abogee* would come back home, at least for one whole day.

At nine o'clock sharp, a car pulled up silently in front of the main house and out came Father, followed by Mother and Hyo Jin Nim. Father briefly turned around to acknowledge the cheering assembly and then came inside.

After a short prayer in the living room, Father and Mother sat down on their special chairs and the smaller True Children and grandchildren jumped on Father's lap one by one, kissing and welcoming him. The blessed True Children were represented by Hyo Jin Nim, Nan Sook Nim, and Jin Sung Nim.

A breakfast was served for the True Family, and Father offered a short prayer. Some of the eldest leaders were asked to sit with the True Family at the breakfast table while everyone else engaged in personal conversation.

After the meal Father went upstairs for a few hours and returned around noon for Young Jin Nim's birthday celebration. Young Jin Nim was truly fortunate to have Father and Mother together giving him the blessing on his seventh birthday (Western reckoning). He obviously enjoyed it, too.

Mother's Prayer

Traditional family pictures were taken, and soon after that the tables were set again for lunch. This time, Father asked



Mother prays before lunch on the day of Father's homecoming from Danbury.

“God is looking all over the world, wondering: Who can grasp this historical time?”

Mother to say grace. Tears streamed down her face as she conversed with Heavenly Father for several minutes. Although I am unable to understand Korean, I could feel the serious spirit of the prayer, which was interspersed with English words here and there, such as “Danbury” and “halfway house.” Most of the members and leaders were moved to tears as well. It seemed to me that as the wife of our True Father, Mother is probably the only one besides Heavenly

Father who can grasp Father's real suffering and heart.

After everyone had finished lunch, Father called for a meeting with all the major leaders. Again everyone welcomed him with continuous, grateful applause. Father smiled broadly.

First Dr. Pak reported about Father's release from Danbury (see *Today's World*, August 1985) and the press conference that had taken place earlier that morning. He also shared some of the recent newspaper articles about the unjust imprisonment of Father. Then to the surprise of all Father started to speak in English and continued to do so for the next four to five hours. Truly a record! As Dr. Pak put it, one of the fringe benefits of Father's staying in prison was that he could now speak to the members in English. Obviously, there were many American slang words in Father's vocabulary, but he sounded very

heartwarming and close, even though it was rather difficult to understand everything he was saying. His voice would go from loud to soft within seconds, so that even the microphones weren't able to pick up the sound very well.

The following is a summary of what Father conveyed during those approximately four and a half hours, based on personal notes and what could be understood from the audio tapes.

Determined to Go Ahead

Father said that no matter what, he would continue "marching on," even knowing that his doing so would probably increase the personal danger to his life. Though many people have recommended that he take an easier path, he is determined to go straight ahead, following God's way, which is never debatable.

He said that by going the same way we are different. We are a new race: "You are not American, and you don't belong to America. We are a different group. We are going a different course; our lifestyle is different. We hear differently, smell and touch differently. That's why until now we received a lot of persecution."

Dr. Pak interjected at this point that it was "providential" for Father to stay in a halfway house called Phoenix House. In Korea the Phoenix symbolizes the power of the presidency. There are two phoenix birds on the Korean president's flag. And in the West the phoenix is a bird that never dies or gives up, but always rises from ashes, comes back, fights, and wins.

Father Has Won by Living the Principle

Father then spoke about how the Jews and Christians still contend against each other after two thousand years, while he, with the help of God and spirit world, has been able to create a miracle in a short period of time and change established Christianity's animosity against the Unification Church into friendship.

But how could Father have done this? Only by living the Principle; by applying the law of indemnity. "By being forsaken, I won. That is the law of indemnity."

There is no doubt that because of the tremendous indemnity Father paid in going to prison, Christian ministers could respond. He explained that an internal change has taken place: Christianity, which had been symbolically representing Cain or the fallen archangel, now repres-

ents the archangel on the heavenly side. This heavenly archangel is now fighting for what Satan still occupies. And from now on Unification Church members are not in the Abel position towards Christianity, but have moved into the elder brother's position.

This in essence means that the family hierarchy that God originally intended before the fall has been restored: first God, then True Parents (restored Adam and Eve), then elder brother, then younger brother. This new structure cannot be occupied by Satan. According to Father: "Until that kind of situation was established, Satan could accuse and oppose everything."

Next Father spoke about the many barriers that he encountered inside the prison in Danbury. But of the struggles that go one at every level he said, "Their content is only one: the Cain and Abel problem."

Satan surrounds us with his net—fallen habits—and the only way to tear a hole in this net and escape is by leading a religious way of life.

Many times the inmates had come up to Father to complain about other inmates. Yet Father never said anything against anybody. He would make an occasional insightful comment about a person, but otherwise he would concentrate on his studies, meditate, and serve others. Soon people knew that he was innocent and that he was a good man despite the many malicious rumors, and they began to trust him.

Father mentioned that originally he was to have been released to the halfway house on July 8. Between July 8 and August 20 there are exactly 43 days. He compared that period to the time after Jesus' crucifixion. During the 40 days the resurrected Jesus appeared to many of his disciples. Likewise, after having been "crucified" at the "mount of Danbury," Father's name will be resurrected all over the world.

Don't Lose this Historical Moment

Father reminded members to catch and use the precious opportunity of this most historical and providential time. "It's the time of universal destiny... not everybody knows that." Having pursued the will of God throughout his life, he has had many confirmations of this special time period. If America loses this opportunity, if the free world loses this chance, Satan could occupy the whole world, which would go down to the level of hell.

Our number-one enemy, he said, is our fallen habits and customs, certain daily patterns of life like eating at a certain time, sleeping, taking a bath, etc. Those things are all necessary and important, but they should not take a predominant place in our minds and actions. "Almost all people are following these patterns and therefore don't grasp the significance and opportunity of this time.... God is looking all over the world, wondering: Who can grasp this historical time?"

It is necessary to cleanse ourselves from time to time of the fallen habits which we still carry with us from our past life. Father said that Satan surrounds us with his net—fallen habits—and the only way to tear a hole in this net and escape is by leading a religious way of life.

"What is God's way of thinking? He thinks in a universal way. Who is thinking the same way?" Father asked.

Father Chose the Worst Situation

Many Americans had fixed concepts about Father when he entered prison. They thought he would cause a big ruckus and refuse to go there at all. But Father went and lived there silently, hardly uttering a word. So most people thought that he had repented. Besides, they thought that he enjoyed life there, resting, eating, playing, etc. How wrong they were! "I chose the way of indemnity a long time ago. Everybody likes the easy way.... Me too, but the difference between me and others is that I will take it easy only after I have brought the final victory.... Throughout my life I always choose to be in the worst situation.... I poured out my heart, my people, and my everything into this country... and still more indemnity has to be paid."

Father then reflected on his time at Danbury. He said that externally speaking it was a very beautiful place with a nice



K. OWENS / N.F.P.

Father speaks to the major leaders at East Garden on July 4.

scenery. In spite of that, he said, "What do you think I did? I centered on God's will. You have to know that." He reminded us that Satan still enjoys ruling the world that was originally to have been governed by God.

"That's the situation God is in. Sometimes I thought about how miserable God was when I had to do miserable work." Father started crying when he remembered the dirty, lowly work that he did in prison, because God Himself had to do that miserable work with him and be in that most humble position. "Think: God is our forever real Parent. Who knows God's real heart, His serious heart? No one, except Rev. Moon. I have come to know well during my lifetime. I know Him, ...but I don't open my mouth."

"How Much Do You Know God and Father?"

Father then asked us: "You Moonies, Unification Church members, how much

If we read the Principle without studying Father—his lifestyle and personality—we can never understand its content. So Father encouraged us to find out more about Heavenly Father and him, and not be satisfied with our present understanding.

do you know God and Father?" Even though we see many pictures of Father, he said that we don't really know him. Even the 36 Couples who have followed him for 25 years or more don't know him, he said.

If we read the Principle without studying Father—his lifestyle and personality—we can never understand its content. So he encouraged us to find out more about Heavenly Father and him, and not be satisfied with our present understanding. We should get to know God on a much deeper level, knowing the highest "qualities" and "quantities" of Him.

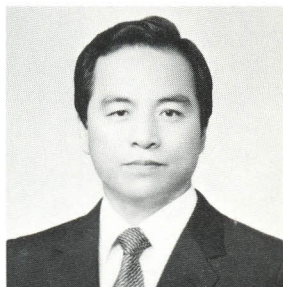
Father also made it clear that if we don't trust ourselves, then nobody, not even Satan—much less God and True Parents—can trust us. On the other hand, we should put our first trust a hundred percent in God, instead of being too confident in our own abilities. Many times if we think too highly of ourselves we might be on a completely different level than

CONTINUED ON PAGE 34

TWO KINDS OF PARENTAL LOVE

Testimony by Rev. Chan Kyun Kim

as told to John Patrick Magoola
June 31, 1985—New York



Rev. Chan Kyun Kim is one of the earliest members of our church. He and his wife are a 36 Blessed Couple, one of the third group of twelve couples which represents Jacob's family, or the Completed Testament. He now has one daughter and four sons, all of whom live with their mother in Korea. He joined the Unification Church at the age of 18 (17 in Western reckoning) in 1954.

I WAS BORN IN NORTH KOREA IN 1937 IN the province of Pyonganbuk-Do, the same province in which True Father was born. My grandfather was Confucian. My father, however, converted to Christianity when he was 50, two years before I was born. He joined the Presbyterian Church and later became a minister. My parents had only two children: my elder sister and myself.

I went to school in North Korea where I completed only elementary school before my mother and sister and I migrated to the South at the end of the Korean War. My father had died in 1945. In South Korea I completed junior high school, high school, and college.

When I was going to school my goal was to become a volunteer teacher and teach poor people especially about natural science. The quality of education in Korea, especially during the Japanese occupation, was very poor, particularly in the area of science.

My wish to become a science teacher conflicted with my mother's desire. She wanted me to inherit my father's mission and go to the seminary and become a minister. Until this time I had never gone against any of my mother's directions. But I did not want to become a minister, because during my father's lifetime he had sacrificed all his life to the service of the church, and when he died our family was very poor and there was no one to take care of us. For that reason I did not

have much hope in a minister's life. While I was growing up, the Christians in Korea suffered very much. I came to see that a minister's life would be very lonely.

MY FAMILY JOINS THE UNIFICATION CHURCH

When I was going to high school in Pusan my sister joined the Unification Church. At that time many people in Korea had spread bad rumors about the church. After she joined my mother was upset, and so she decided to visit the Unification Church and snatch her daughter away, but instead she joined the church too. For this reason I was very worried about them. I was now the only member of the family left out and this hurt me very much. Although our family was

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poor, we had always lived peacefully and happily together. But because I was very unhappy with my mother and sister for joining the Unification Church, I decided to separate myself from them completely.

After two years, I decided I had to remove them from the church. So one Saturday in October 1954 I quietly went to visit the Unification Church center in Pusan where my mother and sister had joined, to observe them and their church life. But when I entered the center I quickly saw that the reality was very different from the rumors. I returned home and prayed all through the night asking God, "Heavenly Father, please give me an open mind," because I wanted to find out if the Unification Church was really good or bad. If it was bad, then certainly I had to remove my mother and sister from it. If it was good, I decided I would join the church along with my mother and sister. So I prayed all night, asking God for wisdom in making my final decision.

The next day I went back to the church center to attend Sunday service. It was held in a very humble building. At that time the Unification Church in Korea had only three small centers: this one in Pusan, another in Taegu, and the main center in Seoul. At the Pusan church that morning there were about 25 people attending the service.

A PENTECOSTAL SPIRIT

The congregation sang the “Song of the Garden” over and over for about 30 minutes. During this singing a lot of spiritual phenomena took place. Some people started to speak in tongues, others shook all over, and some even jumped off the ground. There was a very Pentecostal atmosphere in the room. All of a sudden I received a very warm feeling all over my body. I was afraid of the members because I felt they were all so spiritually open they could see the spiritual dirt inside of me, so I could not bear to look up. I kept my head down all the time. The service lasted about three hours.

After the service my sister noticed a change in me, and she was overjoyed because her brother, who had been so negative, now appeared happy. She then enthusiastically introduced me to the congregation. The members all applauded for me. After that I was introduced to Rev. Moon.

Rev. Moon looked humble and dressed modestly. When I was introduced to him, he quickly shook my hand. He immediately recognized me, because the day before, as I was leaving the center, I had unknowingly walked past Rev. Moon. The street leading from the center was so narrow that as we walked passed each other our hands knocked. Usually in Korea when this kind of thing happens, the younger person has to stop and humbly say he’s sorry to the older person. But when we knocked our hands, although I turned to look, I simply walked on without apologizing. Until that day, I did not respect Unification Church members. I always thought of them as not being good people. So I just looked at the man and simply walked on without any apology to him. I did not even know he was actually Rev. Moon; I thought he was one of the regular members of the church. When I was introduced to him that Sunday, as he shook my hand he chastised me, saying, “Ah! So you are the young man who hit my hand and did not even apologize.”

I had grown up without a father to discipline me. My father died when I was only eight years old and I had no elder brother. So nobody had taught me discipline from the position of a father. What amazed me and left a deep impression on me was that the very first time I met Rev. Moon he educated me about discipline. After this meeting I felt we had known each other for a long time, because



Father takes a Sunday walk through a historical park in Seoul, circa 1956.

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WE EAT A HUMBLE MEAL

Afterwards, we had lunch. The house was so humble that there were no tables or chairs. We just laid newspapers on the floor. This was only a few years after the Korean War so people were still very poor. No credit was given because no one trusted anybody; everything had to be purchased with cash.

The atmosphere at the church, however, was very bright. It was really a family atmosphere. Although I was a stranger to them, we all enjoyed the meal together, centering on Rev. Moon and Mr. Eu, the first president of the Unification Church of Korea. The food itself was not so fancy, but we shared the meal with true love. This moved me so much. I had

yearned to find this kind of atmosphere for a long time, and here I had found it.

At this point I had not yet heard the Principle, but because of this experience I felt the Unification Church was good. So I decided to stay.

During this time I was going to Seoul National University and I was also working as a private tutor to some children to make money for school. But I didn’t go to my classes or to work; I just stayed to study the Principle.

Two weeks later I finished my first Principle seminar. Then I decided to sign membership. So instead of taking my mother and sister away from the church, I joined the Unification Church, too! On the first Sunday I had visited the church center, in fact, I had declared before the members that I wanted to join the church—before I had even heard the Principle. To me, the atmosphere was most important. The Principle came second. The relationship among the members was what made the deepest impression on me.

Although every chapter of the Principle inspired me, what inspired me most was the Principle of Creation. “Man’s portion of responsibility” has remained for me a magic phrase.

In 1954 there were fewer college students among the brothers than among the sisters. There was only one brother going to college—I was the second male college student in the church then. But in early

1955 many more college students joined. During this time lots of spiritual phenomena occurred in our church. At prayer time everybody experienced the Holy Spirit. My body sometimes would vibrate and jump up. I wasn't used to this kind of spiritual experience, and I didn't like it very much.

MY FAITH GROWS STRONGER

My faith grew as time went by. About four months after I joined, our church went through difficult times, after Ehwa Women's University expelled a number of college students who chose to remain members of the Unification Church. We faced a lot of persecution from Korean society. Although I still did not know the Principle deeply, my faith grew stronger as we received more and more persecution. I felt happy inside, more peaceful internally.

With regards to my personal relationship with Father at that time, I felt he was a great teacher or prophet. In those days we did not use the word Messiah at all. We called him "great teacher."

A short time later, Father had to go to prison. We went to the prison every day and prayed for him in front of it. Then one member was allowed to go inside the prison to visit Father. We always waited outside for the member to come out and share about Father's situation and his message to us. He was released three months later. I was still going to college then, but I could not concentrate on my classes because I was always worrying about Father.

My mission in the church was keeping the center clean and teaching Sunday school for elementary and junior high school children. I established this Sunday school with some other people outside the church. I also took care of several high school students at our church, teaching them Principle and counseling them. Later on we started a youth association for college students and young men. I worked for this association with Rev. Ahn, who was its president. The youth association was similar to today's Collegiate Association for the Research of Principles (CARP).

MY FEELINGS TOWARDS FATHER AND MOTHER

I gained more understanding of the Principle step by step and developed a deeper

and deeper relationship with Father. However, after a while I started to feel Father was so high and I was so low that I wanted to hide from him. This later started to develop into a feeling of a lack of love.

Until 1960 we related to Father as "Master" or "Teacher," but after the Holy Wedding of True Parents we started to refer to Father as "Father." Our great teacher now had a wife. Many members were so moved by this that they sometimes cried deeply because their happiness was too much to bear.

The members were excited then and bowed before Mother, addressing her as "True Mother." But for me, although I understood theoretically that she was True Mother, my feelings were different. I would try to cry like the others, but I felt empty and no tears came. I could not feel

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that Mother was my True Mother in my heart. So I struggled a lot inside myself.

After I graduated with a degree in physics in 1958, I went into military service as required by the government at that time. I came back to the church at the end of 1959 and attended my first 40-day workshop. The purpose of the 40-day workshop was to separate the participant from the satanic world. We had a very tight schedule. After the workshop I waited to receive a pioneering mission from Father, but he did not give me a new mission until after the Blessing of True Parents in 1960.

After the Blessing Father finally gave me a new mission to go to Cheong Ju church center to replace its leader, who was given another mission. As I was leaving for Cheong Ju I went to Father and bowed to him, but he just said to me, "Take care," without saying anything more. I thought that was rather cold; it was not satisfying to me. I also wanted to

bow before Mother to thank her for my new mission, so I went to her room. When I knocked on the door she opened it and I bowed and thanked her for the mission; then I bid her goodbye. But she immediately said to me, "Wait a moment," and she went back into the room. Now at this time, with my mouth I could call her Mother, but I didn't feel emotionally that she was in the position of my mother. I was still teaching the Principle to high school students, and Mother used to attend my lectures as one of the students. I saw her just as our teacher's wife.

After a short while Mother came back from the room with a newspaper and different kinds of fruits, nuts, and some special candies. I bowed to her again. Then she took the newspaper, painstakingly rolled it into a cone shape, and then carefully picked different fruits, nuts, and candies and put them into the newspaper cone. After she had finished, she offered the package to me and told me to share the contents with the brothers and sisters at the center where I was going. At that time Mother was pregnant and the members used to buy fruits or nuts and sometimes candies to bring to her. In Korea at that time food was very expensive, especially candies and nuts. So my heart was greatly moved by her generosity.

After receiving something from Mother, I felt, in tears, that she was just like my own mother. Before joining the church, whenever I left home after vacation to return to my dormitory at school, my mother would give me things to take back with me. When I held those things in my hands I felt my mother's love. Now through True Mother's generosity to me and my members, I could feel to the bone that she was Mother. When I arrived at the center we all shared the fruits, nuts, and candies. After this experience I changed and began to understand a parent's heart.

During the years that Father stayed in Korea, I continued to feel he was somewhat cold—he was always so serious, urging us to bring victory in our missions, and disciplining us. Sometimes he would appear to be angry with us. Father is always in a public role. Whenever he expresses anger, it is a sort of public anger; he doesn't mean it personally. He is just dead serious about what must be accomplished in God's providence. He was always kind to me on a personal basis, but because I always felt I was not



True Parents enjoy an outing on Chung Pyung Lake in the late 1960's.

capable of fulfilling my mission well, I felt ashamed and afraid before him.

A PARENT'S LOVE

It wasn't until 1975, when Father invited me to visit the United States, that I really felt the abundant, overwhelming love of Father. One day he took me shopping and bought me a full set of clothes—including underwear and shoes. Many of the things he selected for me personally. I felt it was too much. "You are giving me so much love; it's so intense, I have no room for any more!" But still he would pour out more and more love. I had never felt such love before, not even in my own family.

At first I thought this was all for me: "Oh, Father loves me a lot!" But then I saw that it wasn't for me alone. Father saw me not only as myself, but also as a representative of the Korean church members. Through his generosity to me,

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he wanted to send his love to all the Korean members. Father is always thinking this way.

Father and Mother want to take care of the members and give them their love, but parents are concerned about educating their children and guiding them to become people of fine character, in addi-

tion to giving them love. From an educational viewpoint, it is not always best to just shower children with generosity. Sometimes you have to be tough and serious, pushing them to do greater things. It is like this with our True Parents. Before they can impart to us the immense power of their love, we must have some foundation to receive it. This comes through education and a course of maturation. So for many years I saw almost exclusively the tough, disciplining side of Father. It was only much later that I could receive a soft, warm, abundantly embracing love from him.

We are called to love God with all our life, and our neighbors with the same intensity. In addition the Principle teaches us to love all the things of creation. Above all, we have to keep our faith and be obedient and righteous. The most important words for me are "obedience and righteousness." ♦

THE DESERT

by Rev. David Hose

PART II

AS YOU GO ON YOUR JOURNEY THROUGH THE DESERT toward Canaan, let your thoughts go back to that someone who journeyed with you, for a week, a month, a year—on the best fundraising team in the Southwest, in that small crowded clapboard center in West Virginia, on the open sea off the Gloucester headlands—the one who left.

Bill Marson, my late respected Sunday school instructor, had mentioned faithlessness in the camps of Moses, at which times God's wrath left more than a few smarting Israelites reflective to say the least. But Mr. Marson never spoke of anyone *leaving* camp, just throwing his hands up and walking back to Egypt. It seems that regardless of the hard times or punishment meted out from above, everyone somehow managed to stay around. It is, of course, fair to remind ourselves that the Israelites did at times cry for Egypt, but there were treacherous miles between the desert camps of Israel and Egypt; not to speak of a probably less than bubbling welcoming committee on the opposite side of the Red Sea. Both of these realities most likely did more than a little to discourage even the most road-weary Israelite.

Our desert is different; perhaps that explains why there is something called a "drop-out rate." Sitting in a corner office of the World Mission Center seven stories above Eighth Avenue and 35th Street in New York City, I am all too aware that our Sinai is right in the middle of Egypt. We do not have the luxury of distance from the old slave-grounds. And our slavery is not the hated chattel variety that built much of the ancient world; it is a far more subtle subservience which we don't often hate enough.

At the risk of oversimplifying I would like to make some basic points about our journey in the following few paragraphs.

The Outer and Inner Journey

If I were to compare the outer aspect of the Israelite trek with our own, I would say that our desert is the sum of all our missions, our work, and our daily efforts for God, up to the gates of Canaan. The fact that one is gifted in the outer crossing, fairly bounding from dune to dune, task to task, is not the final measure of success in this passage. Someone may have been blessed with great "legs" for this outer crossing: with a bright mind, new ideas, and the ability to captivate audiences, witness, fundraise, or whatever seems to be required. Moses himself may have mentioned such a person's name at a gathering of the tribes; but beware of the "gold star syndrome." The gold star syndrome is the condition applied to that member of Mr. Marson's Sunday school class who seemed concerned more about garnering hordes of awards for attendance, verse memorization, bringing new people, and having a clean face, than in making meaningful inner

spiritual progress. For fourth graders this syndrome is common, but if it persists in adulthood it can lead to major problems.

Have you ever noticed in your own journey how your outer progress, success and recognition can, at times, be the beginning of inattention to your inner journey? Ironically, it is only in those times of what we refer to as "deep struggle" that we get down to facing the real, honest-to-goodness issues that are the stepping stones of our inner journey.

Here is a person famous for great achievements, put in charge of a group of non-achievers, out in the middle of nowhere, asking God, "Why did I end up here with this bunch of 'no-shows' to lead?" Yet unknowingly, he is about to be blessed with the opportunity to face something in himself that the gold stars never illuminated. Probably there will be "deep struggle"—thank God for it.

Here is a brother or sister loaded with golden honor, suddenly engaged to someone who never smelled the bouquets of victory, personal or otherwise, someone who "deeply struggles." Up comes the question, "Is this what I get for all I gave?" And again, this is an opportunity to discover that gold stars and restoration of the self are two very different things.

Some of us, before the age of 33, had a greater number of committed spiritual children than did Jesus Christ—more gold stars. But look at the inner dimension and journey of the man; he made his journey while confronting phenomenal daily challenges.

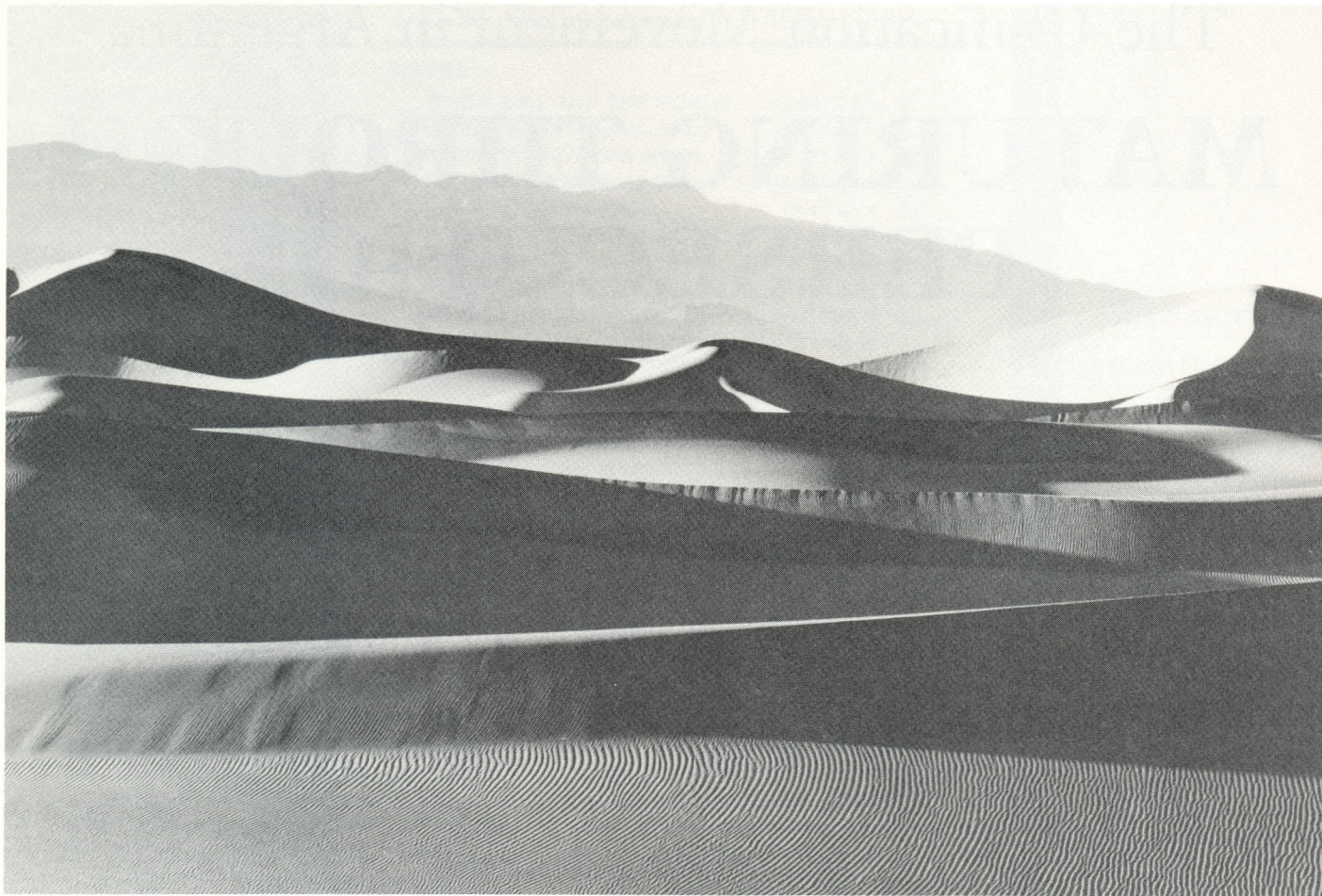
It is the failure to recognize the ultimate cruciality of this inner journey, *along* with the outer victories, that has led to the "sudden, unexplained" departures of many outwardly successful members of many religious groups in the past. Indeed, there comes a time when outer achievements end up in dusty storage rooms, and one is left with the question, "What was inside of all that I did?" Our personal histories, and all of human history itself, will pivot on the answer.

Two Generations Within Us

Each of us must come to know the two generations in the desert:

And the Lord said to Moses and to Aaron, "How long shall this wicked congregation murmur against me? I have heard the murmurings of the people of Israel, which they murmur against me. Say to them, 'As I live,' says the Lord, 'what you have said in my hearing I will do to you: your dead bodies shall fall in this wilderness; and of all your number, numbered from twenty years old and upward, who have murmured against me, not one shall come into the land where I swore that I would make you dwell...'"

Num 14:26-30



It was during a forty-day training program in 1981 that one very serious young brother stepped into the education office after the lecture on the course of Moses, and asked me, "Are we the generation of Moonies whose destiny is to die out on the desert?" This question he rapidly followed with a query about how one stays hopeful in spite of a future not unlike that of a lemming.

The simple answer is that though there *were*, finally, two physical generations involved in the Exodus from Egypt to Canaan—the tragic first generation, and the more pure, faithful second generation—the original will of God was for the first generation out of Egypt to go all the way to the Promised Land. And it is with that same hope that we can go all the way that God looks upon you and me today.

Let us take this moment to look soberly at what we are dealing with. It is of tantamount importance that you and I recognize and learn to deal daily with the two generations *within* each one of us before entering into conjecture about who is going to enter Canaan on down the road; whether our children, or some mystical future generation of Moonies.

Burying the Old Self

In a very real sense, it is all too simple to proclaim that this generation will be the one to die nobly out on the desert, wound up in the coils of a misunderstood indemnity. It's a lovely way of exempting oneself from the hard work of dealing with the two inner generations within ourselves; work which must be done if we are to pioneer the Promised Land.

In each one of us, there is the "Egyptian" self who accompanied us into the church: old attachments, prides, self-

concepts, loves, hates, patterns of thought and behavior, hurts, all of which do not conveniently drown in some Red Sea at the time of our first commitment. Within, as well, lies the potent new life of the citizen of Canaan that God wants to bring to birth out in the desert. Canaan is not a place we are going to. In fact, it is in the course of our crossing period that Canaan is "founded."

So, it is not this generation that God wishes to bring to an end out in the wastelands. It is only the "Egyptian self" that He wishes to bury. Without the death of this old self, a day-by-day process, there cannot be the growth of the new self. As long as this "dirty old self" is unexamined and unthrottled in our life, we will, in fact, violate and abuse the sacred new life trying to be born out of us.

Coming to know these different identities within ourselves, and seeing how they function, can liberate us from crippling guilt and give us the freedom to journey beyond our old limits. While there is no one recipe that covers everyone, I would nevertheless like to go more into depth on this subject, with the focus on the new birth, in the third part of this series.

In the last part I will discuss the vital necessity of becoming more keenly aware of the importance of supporting each other. Learning the inner course of restoration, slaying the "Egyptian," and birthing the new self are extraordinary tasks that become easier for each of us as we learn the humility of true friendship. If in the rush for Canaan we miss this fact, whatever our stated faith or conviction, one has to wonder what, indeed, Canaan will be like. ♦

This is the second of a series of articles by Rev. David Hose called "The Desert." The first part was published in the June 1985 issue.

The Unification Movement in Argentina

MATURING THROUGH PERSECUTION

by Thomas Field



*From the time
Father entered
Danbury prison
until recently,
our Argentine
church endured
its most difficult
period.*

ARGININA IS THE EIGHTH LARGEST COUNTRY in the world. It is rich in natural resources and its people enjoy the highest standard of living in Latin America. Most of the people are descendants of the Spaniards who first settled in the 16th century, and of the millions of European immigrants—mainly Italian and Spanish—who arrived in the late 19th and early 20th centuries. The character of the society is strongly influenced by Roman Catholicism, the professed faith of more than 90 percent of the people.

In spite of Argentina's inherent wealth, the country is currently experiencing tremendous economic difficulties: a \$50 billion foreign debt, loss of confidence of international investors, and 1000% inflation. The economic problems naturally bring social chaos, which grows daily. Underlying all the problems is a strong communist influence, working more or less within the system—for the moment.

Everything seems to be going wrong for the Argentines. The most recent military government failed, a war was lost, and there have been earthquakes in the west and heavy flooding in the north. It's almost as if God were chastising them so that they can repent and build a new nation centered on Him.

The Argentine character, highly emotional, is reflected in flamboyant expressions and gestures.

They do not like to work. Often critical of others, it is almost impossible for them to unite. Despite their Catholicism, Argentines are not generally a spiritual people. Many young people are not satisfied with their lives and have been able to respond positively to Principle.

Our Movement's Rapid Growth

My first mission country had been the Bahamas. But when the government kicked me out of that country and Rev. Kwak assigned me to Argentina, I decided then and there to love my new country. I was ready to raise my children here and ready to die here. I arrived in Argentina in May 1980 to carry on the missionary work that had been begun by another American missionary, Walter Piorowski, in 1973. Walter had built a seven-year spiritual foundation and had raised up a handful of dedicated center members. Together with the members and two Japanese missionaries, Kenjiro Aoki and Shigeyuki Nakai, we immediately began to witness intensely.

This was a special time for all of us. There was deep unity, and we made many sincere indemnity conditions such as long prayer, fasting, and cold showers. God and spirit world were close; everyone could feel it. And each day our small center was filled with guests.

After one year we had 25 center members and pioneers working in four cities. Slowly, month by month, during the next three years our membership continued to increase. Many lectures were given, and two-day, seven-day, 21-day and 40-day workshops were held. Many people joined, but so many later left. It was a painful process. There were long periods of time during which God seemed quite distant. Members that we loved betrayed us. There were many lies; money was stolen; exciting plans went unfulfilled.

However, through this process we became more mature. Nine of our members received the Blessing in 1982. Our membership reached 100 and we were working in twelve cities. We formed an IOWC-type witnessing team, a mobile fundraising team, and an office staff. We bought a 70-acre farm to be used for workshops and the development of farming skills.



IOWC-type team witnessing in a pioneer city.



Buenos Aires

Waves of Persecution

From the time Father entered Danbury prison until recently, our Argentine church endured its most difficult period. We received wave after wave of persecution from the news media, making it extremely difficult to gain center members. Our membership fell to eighty and we stopped pioneer work in six cities.

The “Moon sect” was accused of brutal murder, brainwashing, trafficking drugs and weapons, supporting extreme right-wing groups, plotting to overthrow the government—all sorts of things. Recently we were even accused of planning to assassinate the president of Argentina! Each of these attacks received tremendous coverage in all the media throughout the country.

Dr. Nicolas Argentato, rector of the Catholic University of La Plata in Argentina, inspired that institution to award honorary doctorate degrees to True Father and Col. Bo Hi Pak at the United Nations in November of last year. The persecution resulting from this was especially heavy. Our movement was attacked in all the news media for many days. Dr. Argentato, however, received the most persecution—two bombs even exploded at his university. He nevertheless consistently defended Father, and we are very grateful to him.

The peak of the persecution campaign against us came in December 1984, when the police raided our center in Tucuman. Six members were arrested and jailed for a week, and were accused of everything from spying to corrupting minors. (See accompanying article.) There were many rumors that all of our centers would be closed and that our church would be banned from the country. In the end, however, we had a great victory.

Three judges of the provincial supreme court

ruled unanimously in our favor. Their resolution stated that there existed no foundation for the charges leveled against us; that the arresting judge’s action was completely unwarranted; that our church has the legal right to function in all Argentine territory; and that our members should be immediately released from jail. We published full-page newspaper ads proclaiming our victory. This helped tremendously to awaken the public to the truth.

It is never pleasant to pass through persecution, but it does serve a positive purpose. The campaign against us in Argentina has been so intense that everyone is now interested in us. Everyone knows something about Rev. Moon. They are convinced that we are powerful and they think that the Moonies are everywhere. Now it is up to us to build the substantial foundation for the Argentine people to be able to receive the Messiah.

There were many rumors that all of our centers would be closed and that our church would be banned from the country. In the end, however, we gained a great victory.



Argentina church leaders in 1984.

IMPRISONMENT AND VICTORY

Testimony by Dr. Humberto Arena

OUR CHURCH CENTER IN THE CITY OF Tucuman in northern Argentina was raided by the police in December 1984, and five of our members were arrested. They were accused of prostitution, slavery, drug dealing, and other crimes. As the leader there I quickly went to Tucuman to try to clear up the situation.

When I arrived at the courthouse there were many people in front of the judge's office. A woman recognized me as a member of the "Moon sect" and started insulting me. She had the support of the whole group. In an instant everything turned into bedlam. Everyone not only shouted at me but even started hitting me! When the judge arrived he immediately arrested me and placed me into solitary confinement for causing the uproar!

I soon realized that everyone was against us, including the judge, lawyers, and police. My heart was full of sadness, but I could not cry in front of anyone because they would not have understood my tears—I was feeling to the marrow of my bones humanity's misunderstanding of God and True Parents. Furthermore I was frightened, not because of what could happen to me, but because I might not be

able to represent our True Parents appropriately. After feeling shame for my internal situation, something suddenly happened: a smile appeared on my face. There was no one to talk with, but I could connect deeply with Heavenly Father and our True Father in Danbury. My only thought was how to give their love to the people around me.

I was taken to another prison where again I felt grief and sadness because only the prisoners were on my side. There were five thieves and a murderer, all protesting in my favor and shouting, "Bravo for Brother Moon!" The police put me again in a separate cell. The other prisoners could see me, but I could not talk to anybody or get any information. Shortly afterwards, one church brother who had also been arrested was sent to my cell. Together we determined to be good representatives of our True Parents.

There was nothing in our cell except a wooden bench and a closed window. The first few days we slept sitting down. We received no food. Later, the police brought us two beds to sleep on, but there were no mattresses! During the day we walked around the room singing holy

songs. Usually one of us walked and sang while the other prayed. In the beginning, the police and prisoners mocked us, but we continued and they began to treat us respectfully. Our room window looked out onto the street. We were able to open it, and we could show our happiness to the people outside. At first the people walking by were negative towards us. After a few days, however, they began to change. Some even greeted us when walking past the window. One week passed and finally we were released. Our lawyer had presented our case well and the provincial supreme court ruled completely in our favor.

I was very grateful for this opportunity to experience prison life for a week at the same time that Father was in Danbury. Also, while in jail I could understand more deeply the tremendous sufferings our True Father has experienced since he was very young. I could understand the sacrifices of the first disciples, and I became more aware of our brothers and sisters around the world who are following Father's tradition, giving of themselves and serving others to build God's Kingdom. ♦



Tom and Jae Soon Field with their children Moon-Do and Moon-Ja, and Jae Soon's Mother, Ok Ki Shim.

We Have Friends Everywhere

Recently our church membership has begun to grow again. We have built a foundation of thousands of sympathizers and five hundred associate members. Our Parents' Association maintains contact with the parents of every member. In the middle of a campaign against us by a few negative parents, sixty positive parents signed a proclamation supporting their children's activities within our church. And after four years of effort the church in Argentina recently received legalization.

Our work with PWPA, IRFF, CARP, CAUSA, and the World Media Association is expanding, and there have been many victories. We have mailed information about our movement to every newspaper in the country, to many high-level military officers, to numerous professors, and to every Catholic bishop. Many have responded positively. Three newspapers, a news agency, and one radio station now accept our articles. There are still many enemies, but we have friends everywhere.

It is very clear that our successes came because of Father. Already he has done everything! Standing on his foundation our victory is assured. With

Father coming out of prison we are confident that these foundations will continue to grow.

Struggles to Make Unity

There have been many personal struggles along the way. I found it difficult to work with one of the Japanese missionaries. His character is hard and mine is soft. Somehow, though, we seem to balance each other and everything works out well.

Learning Spanish proved to be one of the greatest difficulties of my life. There are over 100 forms to each verb, and many exceptions to the rules. And the pronunciation I found impossible. I made a condition to only pray in Spanish, but I could not speak Spanish very well, so I could not pray very deeply. It was really terrible. Without speaking Spanish I could not really express joy or anger or sympathy—only frustration. After three years I could finally manage to convey basics, but even today my inability to clearly express thoughts and feelings is so frustrating. Through this experience I can imagine to some degree how our Father must feel in trying to communicate with us.

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Second CARP Convention of World Students July 16-22, Tokyo, Japan

BECOMING CITIZENS OF A GLOBAL STUDENT COMMUNITY

by David Tebo and Josie Lawson

WITHOUT MUCH OF THE WORLD knowing it, some amazing historical events took place in July at the Second Annual CARP Convention of World Students in Tokyo, Japan.

It was here that Hyo Jin Moon, the president of World CARP, formally assumed his leadership of the CARP movement. Through inheriting the tradition of heart from our True Parents, their eldest son was able to transmit that heart, through words and tears, to the hundreds of CARP students who attended the week-long convention.

The first event of the week was the World Students' Symposium, held at the Miyako Hotel. The main thesis of the symposium, given by Hiroshi Ogasawara, liberal arts sophomore at the University of Tokyo and vice-president of Tokyo University CARP, was "The Student's View of Values: Toward the 21st Century." Mr. Ogasawara spoke on the mission of Christianity and CARP to bring about a world of peace in the next century.

Papers outlining the themes of the group sessions were presented: "The Limitations of Democracy and Communism, and a New View of Values," "The Encounter Between the Eastern Spirit and Western Civilization," "Social Development and the Mission of Universities," and "On the Possibility of Realizing a Global Community." Participants then attended the session of their choice. Double translation from English took place in all the sessions, since there were many

We could see that there was a bond of unity formed between Hyo Jin Nim and the CARP members from 54 countries, who were grateful to receive his guidance and wisdom.

Japanese and Korean participants. Even though it took some time to communicate thoughts across the language barriers, the symposium proved an extremely valuable experience because of the many different views shared.

A Vision for CARP Presidents

The next event, the World Conference of CARP Presidents, brought together CARP leaders from each of the 54 countries whose students attended the convention, reminding the participants of a meeting of the United Nations. The representatives reported on past activities and discussed the future of World CARP.

Hyo Jin Nim gave inspiration and direction to the leaders, and President Bong Tae Kim of Korean CARP expanded the vision with a presentation entitled, "The Mission and Direction of

World CARP." Formal reports were heard from the countries where CARP movements are large: Korea, the United States, Germany, the Philippines, and Japan. Dr. Joon Ho Seuk, U.S. CARP president, shared the inspirations Father gave to CARP from Danbury, and specifics about Father's situation in America.

Hyo Jin Nim offered a brief closing statement, calling for each participant to be a proud CARP member and to courageously fight against evil. He asked that we continue to strive for the eternal love and truth of God. The highlight of the meeting was when each CARP president personally greeted Hyo Jin Nim: He gave all of them autographed copies of a recently published book of his poetry.

Students Display Their Talent

For those who were not prepared for Japanese hospitality and extravagance, the convention ceremony and festival held at Kokugi-Kan Hall must have seemed an awesome event. The hall, the top Sumo wrestling stadium in Tokyo, was filled to capacity with 10,000 enthusiastic young people. An all-student orchestra played selections from Handel's "Messiah" as the audience assembled.

After the fanfare and speeches (see keynote address by Hyo Jin Moon, page 25), everyone settled into their seats for a three-hour presentation of student talent that reflected the growth and advancement of CARP in Japan. CARP members and other students from all over

Japan shared their impressive musical, dancing, and martial arts abilities, to the delight of the thousands in attendance.

The disco craze infected the young audience near the end of the evening as professional rock star Miki Asakura performed. The crowd became one mass of dancing, bouncing humanity. The grand finale featured "Let's Join Our Hands Friends of the Earth," a song which brought everyone together, embracing and swaying from side to side, in a moment that seemed to evoke an image of a coming world of unity and peace.

Japan Takes First Place in Han Ma Dang Games

On the morning of July 19, six colorfully clad athletic teams entered the jam-packed Edogawa-ku Athletic Stadium for the opening ceremony of the 1985 Han Ma Dang Sports Festival. The Han Ma Dang Games were established in 1984 by Father. He envisions that they will become even more famous than the Olympics. Their purpose is to foster world unity and brotherhood through sports competition.

The opening ceremony featured remarks by Hyo Jin Nim (see President's

The finale featured a song which brought everyone together in a moment that seemed to evoke the coming world of unity and peace.

Opening Address by Hyo Jin Moon, page 26), the return of the championship flag from Korea, and the lighting of the Han Ma Dang flame.

The athletic competition, greatly expanded from last year, was held over a two-day period, featuring 100m, 200m, and 400m relays; 5000m races; the shot-put, highjump, and longjump; and team competitions in basketball, volleyball, soccer, and table tennis. A large, well-trained Japanese contingent put in a strong showing and took first place in the overall competition. A much smaller United States team challenged the hosts but

ended in second place. The Korean team placed third in the overall standings.

In the closing ceremony the championship flag was presented to Japan CARP, and the Han Ma Dang banner was formally turned over to Dr. Seuk, marking the beginning of preparations for the third Han Ma Dang games, to be held next year in America.

Expressing the Joy of Life

On July 20, 14,000 students from all over Japan, including participants from the World Students' Convention, gathered at the Korakuen Baseball Stadium for the "Heavenly Disco" festival. Giant speakers blasted out Western pop music and the voices of Japanese jazz singers. Dancing groups called the "Heavenly Beauties" as well as break dancers delighted the twirling mass of dancing students. Japan CARP's activities on campuses now include disco clubs, whose purpose is to promote a healthy mind and body and to give students the opportunity to express the joy of life through dancing.

Spirits were high despite the torrential downpour which flooded into the open

CONTINUED ON PAGE 27



Hyo Jin Nim addresses the crowd gathered for the Han Ma Dang Games.



KEYNOTE ADDRESS

Kokugi-Kan Hall, Tokyo, Japan, July 18, 1985

by Hyo Jin Moon

WORLD CARP BROTHERS AND SISTERS:

First of all, I want to express my heartfelt gratitude to God and True Parents that we are able today to hold such a splendid Second CARP Convention of World Students.

Looking back at history, we see that there was never an age that faced such a crisis as we are facing today. With the development of science, it has become possible to explore space and to restructure the gene. The development of computers and robots has made man's life extremely convenient. Yet instead of enhancing the quality of human life, this rapid modernization has only further alienated man from his real self. Drug abuse, free sex, and other problems that cause demoralization and family disruption are still out of control. Starvation is rampant in Africa, and the religious struggle continues in the Middle East. The expansion of communism has become the final threat to all humankind.

From this viewpoint, we have to ask ourselves whether humanity is approaching a tragic end or if it can overcome these problems and march onward towards a bright eternal future.

What, then, is the cause of this worldwide confusion and crisis? It stems from the absence of absolute values. This means that unless a standard of absolute values is established which transcends nations, races, and religious doctrines, this crisis cannot be solved. If it is not solved, humanity is doomed, and we will lose God's love, God's ideal, and God's hope.

What is the ultimate absolute value? It is eternal, unchanging, absolute love. In order to establish the value of absolute love, a subject of absolute love is necessary, and this subject can only be God.

During the Middle Ages, Christianity predominated in the West, and Confucianism and Buddhism were paramount in the East. However, Darwin's theory of evolution, which denies the creation of the world by God, and a materialistic worldview began to spread under the name of science. As a result man's spiritual, ethical, and moral foundations were completely undermined.

We may say that the human crisis is the absence of a love relationship with God. Therefore, the most important question of our time is whether God, the subject of absolute love, will be accepted as the Parent of humankind, or rejected.

Many people today are not clear about such matters as good and evil, justice and injustice, and the purpose of life. These are essential questions which must be answered as a precondition for living a true and valuable life. Instead of striving to solve these questions, most people lead busy lives trying to satisfy material and fleshly desires.

Furthermore, religious people today selfishly maintain that only *their* religion is the true one, and engage in bitter struggles against each other. The confusion over ideology, as well as the conflicts caused by extreme nationalism, are all traceable to continuously growing disbelief in God, egoism, and prejudice.

Is there a solution to this worldwide confusion, conflict, and intolerance? Yes. A worldwide turning to Godism! In Godism, men and women restore their original parent-child relationship with God, with absolute love as the center. On the basis of vertical love with God all people can become one through horizontal brotherly love, and can form the ideal world.

Such an ideal world is the greatest desire of both God and humanity. For six thousand years God has been toiling to

establish this ideal world, but He cannot do it alone. He needs our help and cooperation. Thus, He has been searching for a person who could finally fulfill His will.

This year we celebrate the fortieth anniversary of the end of World War II. In the Bible, the number forty is a very significant number because it is used for the separation from Satan and the starting of a new providence.

The Bible contains many records of saints whose providential lives were centered on the number forty; in particular, the story of Moses provides the moving account of how he brought an end to the Israelites' four hundred years of suffering under Pharaoh and led them out of Egypt.

Moses fasted twice for forty days and went through severe struggles in order to realize his dream of restoring Canaan. Yet, as you know, there was a great lack of faith among the Israelites, and so Moses led them through the wilderness for forty years until all those who left Egypt, the first generation, perished in the desert, except for two. Only Joshua and Caleb, with the second generation, "the internal Israelites," entered Canaan as a result of their absolute faith and loyalty.

Today, we are in the position of the internal Israelites. Who else will realize the worldwide restoration of Canaan? It will surely not be the pleasure-seeking corrupt generation of the present day. Instead it is us, the young people struggling to overcome injustice and irrationality, the internal Israelites of this era, who are pioneering the future.

World CARP brothers and sisters! Suffering and hard work is something which is needed for fruitful results. The founder of CARP, Rev. Sun Myung Moon, has overcome trials and suffer-

ings that no other man could bear. Those hardships he bore for the realization of God's ideal.

The difficulties we face today are part of the process of building a better world for tomorrow. The worldwide restoration of Canaan will be realized when we overcome present hardships and unite centering upon a new ideal which embraces the whole world and universe.

We young people of the world represent the loyal and pure internal Israelites. Armed with the power of love and truth, we must lead the way to fulfill God's ideal world.

The fact that the Second CARP Convention of World Students is being held in Japan is very meaningful. Japan is a country that has established loyalty, filial piety, and harmony as the traditions of its people. The accomplishment and suffering of the Japanese members, through their loyalty and filial piety centering upon God's will, has become an example to the world. Now, we participants of the World CARP Convention should expand this spirit of harmony to the worldwide level.

Let us make the Second CARP Convention of World Students a new starting point, and devote even more effort toward creating a world centered upon God. Let us march forward to build a world of one family, a world of absolute love and absolute values, which transcends races, nations, religions, and doctrines.

Let us welcome the coming 21st century as God's century, radiant with hope, joy, and fellowship. May God bless you. Thank you very much. ♦

PRESIDENT'S OPENING ADDRESS

AT THE SECOND ANNUAL HAN MA DANG SPORTS FESTIVAL

by Hyo Jin Moon

HONORABLE GUESTS, LADIES AND GENTLEMEN, BROTHERS AND Sisters:

I would like to officially welcome you to the Second Annual Han Ma Dang Sports Festival. On behalf of God and True Parents I want to thank all World CARP members for their attendance at this festival, with special thanks to the Japanese CARP members for their hard work in preparing this beautiful environment.

The Han Ma Dang Festival is an event that transcends race, national boundaries, language, and culture, celebrating the joy of becoming brothers and sisters under God.

If we examine the meaning of Han Ma Dang, we see that "Han" signifies "oneness" or "center," and "Ma Dang" encompasses the meaning of both "open space" and "festival." So the Korean word Han Ma Dang indicates a big outdoor festival emphasizing the oneness, unity, and harmony of individuals as they open themselves to the center.

We should strive to inherit the harmonious spirit of Han Ma Dang and apply it to all aspects of our life, as we seek to build the Kingdom of Heaven on earth: a world without barriers and limitations.

Father has taught us that such a goal can only be accomplished as each of us leads an unselfish, sacrificial life, walking in the shoes of a servant but bearing the heart of a parent. Let us show the world through our Han Ma Dang Festival the spirit of determination and harmony that will someday allow us to be the responsible young people who will create the world of love that God hopes for.

Here in this stadium we are continuing the powerful tradition of Han Ma Dang. Unlike the Olympic Games, which have lost touch with their original purpose and have become an arena for political power plays and nationalistic struggles, our Han Ma Dang Festival will forever promote global cooperation and harmony.

This sports festival will grow rapidly, and each year will see the addition of new events and participants, leading us to closer and deeper bonds of international friendship.

Finally, I pray that brotherly love will inspire this festival from beginning to end and that we can feel God's love touch us as World CARP brothers and sisters. May God bless you. Thank you very much. ♦

CONTINUED FROM PAGE 24

stadium. The music continued as dancers got cooled in the soaking rain. Two thousand participants were selected to be contestants in a dance contest, and during the songs, judges walked through the rain-soaked crowd, scoring those wearing ribbons and numbers. The top three dancers received big beautiful trophies and the number-one dancer won a Mitsubishi sports car which was there on display.

When the rain stopped, the crowd welcomed Hyo Jin Nim with enthusiastic cheers and loud applause. He gave a brief address about the value of dancing to express the joy and love of God. Hyo Jin Nim's sincerity and warmth touched all the students very much. The evening concluded with the song "Hero," a favorite among Japanese CARP disco fans.

Exemplary Son

CARP has been given a great blessing in Hyo Jin Nim's becoming World CARP leader. He has victoriously inherited not only the words but the heart of True Parents, and has taken on an extremely difficult mission. It became clear to us that he is a model that True Parents are asking CARP members to follow. He has overcome many trials to reach the level of dedication he exemplifies today, and is ready to face all obstacles to uphold his commitment. We could see that there was a bond of unity formed between Hyo Jin Nim and the CARP members from 54 countries, who were grateful to receive his guidance and wisdom.

We have the opportunity now to inherit from Hyo Jin Nim, as the leader of the second generation, what he has received from God. The eldest son is perhaps the closest link to the parents, so through Hyo Jin Nim we can come much closer to True Parents.

The Second CARP Convention of World Students marked the beginning point of a new era in which Hyo Jin Nim is guiding us toward becoming world citizens of a global student community. The sharing of heart, tears, and prayers we experienced together in Japan will help the World CARP spirit grow and prosper until next year, when it can be refreshed and renewed at the Third Annual CARP Convention of World Students in the United States. ♦



World CARP President Hyo Jin Moon is welcomed at the CARP Festival.

"IMMEDIATE COMMUNION"

Personal Reflections by Josie Lawson

UPON RETURNING HERE TO "THE BIG APPLE," I found my eyes drinking in the fruits of American society, feeding a new hunger in my mind. A new fold of conscious appreciation and a more objective perspective had been opened through my experiences in Japan and Korea. I became more aware of multi-colored faces which greeted me as they flew past in so many different directions, pursuing their own versions of the American Dream. My initial impressions of Japan returned to me—the homogeneity of the people and their lifestyle, the clearly defined roles of men and women, the tight, efficient organizations, and the contentment on the faces of those who have learned to live in groups in small places so well. To successfully marry these two worlds, I thought, would certainly be the miracle of the messianic age.

After experiencing the all-day rush hours of Tokyo, the tiny but abundant houses, restaurants, and cafes, the impossible number of Japanese that fit into the trains and the public-style baths, I asked myself: How do these people tolerate living so close together without much of an apparent need for personal space that is such a central part of Western living? The Japanese people as a whole, I discovered,

have learned to "take dominion" over their physical environment in an efficient, sensitive, and well-orchestrated manner. Politeness, courtesy as well as honor, and corporate dignity seem to be the most visible values that keep this society running and developing rapidly.

An Atmosphere of Sensitivity and Support

As I observed the organization of the CARP Convention of World Students in Japan, I realized that CARP in Japan has embodied the best of Japanese social values with an added dimension of emotional sensitivity and international concern. Every aspect of the convention made deep and lasting impressions on my mind. I feel very much indebted to the Japanese CARP brothers and sisters for their warm and gracious care of all the participants. The polished, professional creation and organization of all the events brought a sense of dignity to their work of contributing to the future of young people and the world.

Through laughing, dancing, sharing, singing, and praying together with CARP members from 54 countries, I began to feel the living meaning of our one-world,



U.S. relay team.

one-heart dream. By the end of the convention, I could see that one culture's strengths could enrich another's weaknesses, especially within an atmosphere of mutual support and appreciation. My heart was particularly moved by the Filipino brothers and sisters. To be holding onto such an incredible dream—in a social and economic reality that can only be described as miserable—takes courage and an acute personal awareness of God's presence. I could not hold back the tears as they performed their national songs at the closing banquet. The same waves of emotion welled inside me as I watched the Thai members perform a native dance the same evening.

Observing the Korean members closely, I noticed the abundant flow of affection among the sisters as well as among the brothers. These strong friendships, I concluded, must prevent a great deal of selfish male-female relating. Their interaction was very beautiful to see. I had a strong desire to be a real part of them.

"Coming Home" to Korea

After ten days in Tokyo, we flew over to Seoul, Korea, for a brief stay. As we were descending upon the mountainous terrain of this peninsula, the spirit of "coming home" overwhelmed me. Our small group of American CARP members remained in Korea for only about forty hours. But for me, these hours were filled with moments that will remain as jewels in my memory, beckoning me to return

for more. The character of the Korean people struck me as very earthy and aggressive. Their inner feelings were easy to read because their faces readily revealed all, unlike the more reserved Japanese. I admit that some of my own modern, high-tech, fast-paced Western flavor began to taste rather cosmetic and unnecessarily complicated as I noticed the Koreans' attitude toward living—simple, basic, and very, very human. The natural environment and social atmosphere seemed extremely conducive to religious thinking, and I was intrigued by the many churches scattered everywhere.

Our drive up to Chung Pyung Lake was filled with scenes of the Korean countryside—hard-working men and women who smiled at us through leathery faces, rice fields, little huts, and those endless sculpted peaks. As we greeted the blessed children gathered there, who were attending an international forty-day

workshop, something like a magnetic force began to draw many emotions out of me. We joined them in a small room where they sat on the floor and listened to lectures in Korean. I looked over the blessed children's faces, and soaked in the brightness that came from their common awareness of the significance of this workshop. While Dr. Seuk was speaking in Korean about the CARP convention, my gaze caught two big tears that made their way down Hyo Jin Nim's cheeks and fell into his lap. I tried to choke back my own tears, but they soon spilled out as well. I recalled the many discussions we had had in religion classes at school about the failures of new religious movements. The universal cause of failure in almost all the Christian renewal movements in America was the lack of participation by the second generation. I looked up at Hyo Jin Nim once again and wished there were some way to express my gratitude for his presence, concern, and leadership. I imagined that if Father and Mother were there they would feel so proud and hopeful at this scene.

When I first saw Hyo Jin Nim speak at the opening CARP banquet in Japan, I watched a young prince, unpolished in speaking manner—an embodiment of what someone later described as "raw heart." Every time he spoke to us, I felt an immediate communion—somehow his very presence could move so many emotions within all of us. In witnessing Hyo Jin Nim's heart, and sensing the commitment of the blessed children, a renewal of hope grew inside me. I felt anxious to prepare the campuses and the whole of American society to receive these ambassadors of love. The vibrations of a unified heart coming from Hyo Jin Nim and the blessed children were so attractive that I could easily imagine the crumbling of the false face of the present world. ♦



Musical entertainment at the CARP Festival.

WHAT MAKES MOONIES DIFFERENT

by Dr. Richard Quebedeaux

Excerpts from
Faculty Greetings to the Graduating Seminarians
June 29, 1985
Unification Theological Seminary

WHEN I FIRST CAME TO THIS Seminary more than seven years ago, it only took me a few hours to see how different you were from most people. I've been to many conferences, and most of the participants of those conferences who come for the first time also quickly discover how different Unificationists are. Let me tell you something, and don't let it go to your head. If you want to make it in your church or in any other church, there is one value that stands above every other—it's called humility.

I am quite convinced that you members of the Unification Church have set a new standard of morality for the world. I guess it started with Rev. Moon—what he did from the beginning, the kinds of doctrines he proposed, and the sorts of tests he gave you. But your standard of service and sacrifice, which is basically absent in our Western society today, does something to people. All churches preach that doctrine: service and sacrifice. But it is very hard to find it practiced anywhere. You people really have it, and I don't speak just on my own opinion. I've spoken to hundreds of professors and ministers—black, white, Hindu, Buddhist, Marxist, atheist, fundamentalist, male, female—and they all say the same thing: "You are different; you are so different that it is literally changing me."

You Are Changing People

At a ministers' conference where I spoke recently, one black minister said that the impact of Martin Luther King Jr. was that he was able to change white attitudes. But what you are doing is literally changing the attitudes of everybody you personally come in contact with, by taking the initiative in serving and sacrificing for them in concrete, tangible ways.

That's how you're different.

I suspect it's the Japanese in your movement who are probably the most responsible for setting this kind of standard. Because they have brought to this country something which has been lost in American life: the willingness to work non-stop together for a good cause. You owe them a lot. Many of us Americans are prone to criticize the Japanese for a lot of things, but it is their momentum, their willingness, and their service which is so profoundly a part of who Unificationists are. At the conferences I attend I

What you are doing is literally changing the attitudes of everybody you personally come in contact with, by taking the initiative in serving and sacrificing for them in concrete, tangible ways.

can't help noticing the testimonies participants give about Unificationists. They call you saints, and praise you for all sorts of things. The people who give those testimonies are mainly the ministers you people have been visiting.

What is it that attracts these ministers? The spirit of service and sacrifice. If someone said to you, "Why are you serving me?" you would say, "Because I like you. Not because I have to, not because I'm obliged to. I want to serve you because you are important, you have value." It's very hard for a person to say no to that when it's persistent. Dr. Durst often says, "Moonies are value-makers

and happy-makers." There are no truer words I know.

Don't Leave the Unification Church

So why aren't you all happy and joyful and proud of what you've accomplished? Strangely enough, the people who are the least aware of how powerful they are are the ones who are the most powerful. I know some of you became pretty morose at times. You have concluded that all this idealism is a bunch of baloney: "I want to get out and live!" But don't you understand what you're doing? I suspect some of you might be leaving the church this summer, but I want to tell you why I hope you don't leave the Unification Church. Because slowly but surely you are changing things; you're changing people's attitudes. And when you change people's attitudes, you change their hearts. When the heart is changed, the mind follows. I've seen it too often now to say that it is anything other than empirically evident. A behavioral scientist could measure it over the years—it's that clear.

One thing I will say before I go on. Your service and sacrifice need to be supplemented by something, and that is—make it fun. Indemnity is one of those interesting doctrines. I call it restitution. Make indemnity fun—if you make it fun and enjoy it, then you can do it the rest of your life, and it will rub off on your kids.

"You Did It for Me"

I'm going to read from the Bible, the J.B. Phillips translation.* This is from the gospel of Matthew, the twenty-fifth chapter:

*The New Testament in Modern English, translated by J.B. Phillips. New York: The Macmillan Company, 1958.

"But when the Son of Man comes in his splendor with all his angels with him, then he will take his seat on his glorious throne. All the nations will be assembled before him and he will separate men from each other like a shepherd separating sheep from goats. He will place the sheep on his right hand and the goats on his left.

"Then the king will say to those on his right: 'Come, you who have won my Father's blessing! Take your inheritance—the kingdom reserved for you since the foundation of the world! For I was hungry and you gave me food. I was thirsty and you gave me a drink. I was lonely and you made me welcome. I was naked and you clothed me. I was ill and you came and looked after me. I was in prison and you came to see me there.'

"Then the true men and women will answer him: 'Lord, when did we see *you* hungry and give you food? When did we see *you* thirsty and give you something to drink? When did we see *you* lonely and make you welcome, or see *you* naked and clothe you, or see *you* ill or in prison and go to see you?'"

"And the king will reply, 'I assure you that whatever you did for the humblest of my brothers you did for me.'"

[Here, Dr. Quebedeaux took his audience on a hypothetical visit to spirit

If Rev. Moon were speaking to you today, it would be very much like him to tell you, "You think I've done some big things? Just wait; you're going to do even greater things."

world, where people whose lives had been touched by Moonies greet them as they enter the spirit world. Each character tells the incoming Moonie how his or her care, service, and love changed their lives and brought them back into a relationship with God: an impoverished storefront preacher, an ex-member and his deprogrammed wife who joined the deprogramming circuit, a gay Episcopal priest fatally stricken with AIDS, a grateful blessed wife, a professor who was fired from UTS when he encouraged disenfranchised members to fall. Each of these hypothetical characters tells how their lives had been altered for the better by the Moonie who took responsibility to care for them with unconditional love and sacrifice. Each testimony ends, "And

every time I looked in your eyes, the person I saw was Jesus."]

Greater Things Than Rev. Moon

When Jesus taught his disciples, he told them they would do greater things than he did. If Rev. Moon were speaking to you today, it would be very much like him to tell you, "You think I've done some big things? Just wait; you're going to do even greater things." The ethics of the high idealism of agape love can never be surpassed. You can never love anybody enough, because love is the one thing you can never get enough of.

I could not make these remarks to anybody but you and have any notion in my mind that they would have the least chance of being fulfilled. However, I've known you long enough to say that if anyone in this world is able to fulfill these hard sayings of Jesus, it's you. And that's why I hope you stay in the Unification Church.

As Unificationism becomes a standard for the world, and I think it will, the lines of demarcation between Unificationists and non-Unificationists will become increasingly less visible, until you won't be able to tell the Moonies from the non-Moonies. Just wait!

Thank you very much. ♦



UTS: The class of 1985 with administration and faculty.

BUILDING A FOUNDATION FOR LOVE

by Mrs. Mal Sook Lee

from the Conference on Eve
April 13, 1985; Barrytown, New York

I JOINED THE UNIFICATION CHURCH ON JANUARY 10, 1955. I was then a student at Ewha University, a very fine women's university. Three months after I met the church, I decided to quit school.

The professors asked me how I could do such a thing, and gave me three more days to consider my decision. I fasted for the three days. I didn't know so much about fasting so I stayed in bed during the whole time. I prayed to God to teach me spiritually what my decision should be. For three days I thought I might die, but when I found I was still alive, I thought it was God's will.



Mrs. Mal Sook Lee

Dreams Reveal the Answers

On the last day of my fast I had a dream about the university. In the dream, a bull came out from behind my dormitory, crying in regret. I felt the bull represented my ancestors. The school was burning down, but a train was going through the fire to a small house, where some elder members of the church were gathered. I was on that train with about sixty other people.

After I finished fasting I felt I needed more time to think. I fasted again and had another dream. Two well-known men from the university were chasing me. I ran until I came to a river, and there was Jesus in white clothes, a staff in his hand and a lamb by his feet. There was a barbed wire fence in front of him and I couldn't jump over it. I asked Jesus if I could go under the fence, but he said I would have to climb the twelve wire levels in order to reach him. I thought the barbs would catch me, and I questioned in my mind why Jesus said I had to climb the fence. The men were nearly upon me, so I begged Jesus, but he said, "No, you can't go under." In my dismay I looked to the left and saw a big tire and hid myself inside it. The two men were not able to find me, and when they left, I asked Jesus again if I could go under the fence before they came back. Again he said, "No, you can't go that way." After that I finally realized that following Jesus was not easy, but I climbed the fence and got over. Jesus was watching me, and after I got over he gave me some rice and said, "Follow me."

My background was Buddhist, not Christian. The members of my family were all very faithful, and one of my grandmothers was particularly devout. Her spirit was very pure and she kept herself immaculately clean; she would change clothes several times a day, even after going to the bathroom. It wasn't easy for her when I joined this Christian group, but she prayed from mid-

night to 4 a.m. after I joined, and fasted three days each month.

When I had this dream about Jesus, I felt that I should follow him, even though I had such a solid Buddhist background. Not many have had such dreams of Jesus, even those with strong Christian faith. I think my ancestors helped me a lot. It wasn't easy to join, but after I joined I became quite stable.

Many students from Ewha University were interested in the Unification Church. The people who ran the school were afraid that it would

become a Unification Church school, so they decided to keep members out. Again I fasted three days. The professors asked me to choose between the Unification Church and the university. Even though I could get my diploma in only two months' time, I left school and dedicated myself to the Unification Church.

At the time I joined, many other women, including Dr. Young Oon Kim, joined from the university. However, many later left the church because they were of marrying age, and their parents were pushing them to get married. My mother also said she could introduce me to a good man, and asked me why I didn't leave the church to marry. I asked her to give me seven days to think, and I fasted the seven days. For three days I didn't eat or drink anything, but the last four days I drank water. Then I had another dream.

When I had this dream about Jesus, I felt that I should follow him, even though I had such a solid Buddhist background.

In the dream my grandmother came to me and said that the Unification Church was similar to Buddhism, and that I should stay absolutely. She testified to Father as a respected teacher; she also said that Satan represented evil, while Father represented goodness on earth. Goodness was now very small, but eventually all people would come to know True Father. She also told me that I was "the tenth generation."

Because of that clear dream, I could understand that the goal of the Unification Church was the same as that of Buddhism, even though the process was not the same. I felt I was somehow

different from other people, that I had a special mission in life, and I was determined to stay.

Even now I feel it is amazing that I decided to stay with True Parents. Maybe if I hadn't fasted, I wouldn't have been able to catch the signal from my ancestor. I realized then the importance of prayer. Later, when I was pioneering, I became tired and ill. I thought I needed to improve my health before I could continue with this work, so I thought about leaving my mission to get better. Then I had another dream of my grandmother, who appeared again and repeated what she had said before. So I stayed. Soon after, Father called me to a matching, and I was blessed in the 36 Couple Blessing.

On Child Education

When I first met my husband, he asked me if I ever thought very much about the next generation. He then told me a famous story about a Korean mother. For the sake of the children's education, she first lived near a marketplace and her boy became good at business. Later the family moved, but there was a cemetery nearby and her boy would play there, pretending to bury people. She didn't like that, so they finally moved near a school and it worked out very well: Her son decided he wanted to be a scholar.

Our children's education is very important; it begins in the womb. When you conceive a child and become pregnant, it is important to use this time to influence the child's future. Think of the image of the child you want when the baby is conceived.

During pregnancy the mother's thoughts and actions and those of her husband will greatly influence the baby. For example, if the parents sing holy songs and play music, the child can turn out

When you conceive a child and become pregnant, it is important to use this time to influence the child's future.

to be very talented musically—even if the parents do not have any real talent themselves. On the other hand, if the parents fight with each other and are always inconsistent, the child will be like that, too. Each couple must prepare to have special children who can help lead the world. You should have beautiful, smart children: This is the parents' responsibility. Also, Mother once advised us that it's better not to have too many children within a short space of time. It is better to wait three years between each child. Then each child will be of better quality.

Both parents must establish a good standard of faith for the children. If the parents can't relate well to each other, their children will also find it hard to relate to others, and will not be able to become leaders. Therefore it is very important for the parents to have a good relationship with each other. If you can overcome your differences and really unite, God will bless your descendants. If one parent has some shortcoming in character—say, the tendency to be narrow-minded—pray that the children won't inherit that.

Someday our children may have the opportunity to speak in front of many people, so if you read Father's words to them they will have a sense of how to express what they want to say. Take time to love, educate, and raise your children up.

For seven years I have been working at Jacob House—a child-

ren's center in upstate New York. From my experience, I feel that American mothers have the potential to produce truly historical children. In the Orient, the man goes to work while the wife cares for the children at home; she really invests her energy into them. However, many American wives are talented and capable and find good jobs, but they don't have much time left to love and educate their children. This is one reason why there are so many problems in America. Many American children vacillate greatly their emotions and moral perceptions, because they are content when their mothers are at home giving love to them but become very lonely when their mothers are at work. We should try to change this situation.

Father and Mother

In 1960 Father needed to find a bride. In the church there were many capable sisters, and when Father was about to choose, many of the sisters had dreams. Even old women got the inspiration from spirit world that they were to be Father's bride, and they prepared for that. One woman dreamed that her sister was to be the wife of the Messiah. In her dream she saw her sister in the wedding ceremony, but then she saw her sister's face become blotched, and she had to leave.

Most of the members didn't even know Mother then. Mother's mother, Grandmother Han, has very deep faith, and Mother's grandmother Cho-ssi, was also very faithful. Grandmother Cho-ssi had only one daughter—Grandmother Han, and Grandmother Han had only one daughter—Mother.

Grandmother Cho-ssi sewed a lot, and she eventually became quite rich. Her husband was gentle, clever, and well respected, but she was the more active of the two. She had two children, Grandmother Han and President Hong of Saeilo. She invested money for her son to study medicine and music. Grandmother Han didn't have an opportunity to study, but she learned how to sew well and keep house.

Thus Mother was the third generation of a very faithful line. Grandmother Han, and later Mother, belonged to a group that believed in the *Saejoonim* (the New Messiah), and they made indemnity conditions by sewing clothes for him. Several years before Mother was even born, Grandmother Han had a dream that she would have a special child. She and her husband prayed deeply from the time of Mother's conception through her birth. They expected a boy, but their newborn was a girl.

When Mother was young she attracted the attention of many pious people. When she was only six, Mrs. Ho Ho Bin, leader of the *Saejoonim* group, declared that Mother was very special. When Mother met Father for the first time, she was only thirteen. He asked her name and she replied, "Han Hak Ja ('Korean crane child')." Father said to himself, "Han Hak Ja is born to Korea."

For such a position, Mother needed a strong foundation of faith, and Grandmother Han had built one. She always prays until she gets the right answer. Because of her faith she could be mother to Mother. She is otherwise not a greatly talented woman; it was not her ability, but her faith which gave her this qualification.

On February 26, 1960, Father chose Mother to be his bride. Grandmother Han had had an inspiration about this, and Mother had, too. One time when Mother was young she was walking down the street and someone approached her and told her that when she was 18 she would get married to an older, but special person. When they married, Father was 41 and Mother was 18, by Korean reckoning. She didn't hesitate, because she was prepared. Father tested her, but she always answered him perfectly.



Father, Grandmother Han (Mother's mother), and Mother on True Parents' wedding anniversary in 1980.

Mother is quiet and a deep thinker. She is always ready to serve and sacrifice for God's will. Once I asked her about this and she said, "My mission is to sacrifice and serve for the sake of God's providence. If I can fulfill this, it is my pleasure."

Since True Parents have a special mission, Father explained, Mother had to have good children. They planned for each child sensitively and carefully. Grandmother Han always knew from spirit world when Mother was pregnant.

Lifestyle of the True Family

Father loves God the most and sacrifices himself for His will. Mother as his bride keeps the same standard in her heart. Mother always follows Father. She never complains of the burden of her historical role, nor of those of her children. Mother cares for thirteen children and leads the church now, but she never shows her struggle. We can see how great she is.

When Mother is big with child, she still takes responsibility; she organizes everything when they travel and cares for all the family's clothes. At home she checks all the children's rooms and gives them advice regarding the furniture for each room. She truly believes her children can have influence over the satanic world, so it is for the sake of the providence that she takes care of them in this way. When Father goes to True Parents' room at night Mother always talks with him and supports him even though she may be very tired. When most people are normally sleeping, True Parents are praying and thinking about us. This is why we can call them True Parents.

Each blessed child is elevated above the satanic world, but unless you are bound to True Parents in heart, your child will

have no connection to them. Even if you live in the same house as True Parents, if you don't pray for them and love them, you will have no connection to them. It is not a matter of physical closeness, but of heart. Think about your position of knowing True Parents—how wonderful it is. Have a grateful mind when you think of the providence. True Parents want the blessed children to inherit their faith, too. When you go to spirit world, knowledge and position do not count for much: only faith and heart.

Never be discouraged, but be patient until you can win the victory. Mother is this way.

In True Parent's family, every child attends Pledge on Sunday, even the babies. This is the True Family's tradition. Never think your child is too young to attend Pledge; if you do, you will lose the chance to teach them. Learn how to control your physical body, or your children won't be able to control theirs. Think about those who serve God. Monks and nuns spend all their lives controlling their bodies, but they can't have blessed children. We can have blessed children, but if we can't control ourselves, they will inherit our bad points. I try never to complain: I am ready to serve until I die. You should try to be that way, too.

When I look at Mother, I feel Father is so lucky to have such

No matter what your mission may be, you cannot overcome problems unless you pray.

a steadfast, uncomplaining woman for his wife. Whenever Mother is upset or tired or angry, you can hardly tell. She remains peaceful and quiet. It's better never to show an angry face to your children. When making a major decision, Mother always asks Father first.

Since May 17, 1984, some of the True Children, myself, and others have been participating in a 40-day prayer condition at the East Garden holy ground from midnight to 4 a.m. The holy ground is on a hill, and it is windy and cold; but even in rain several people pray each night. Hyo Jin Nim, Hyun Jin Nim, and Jin Whi Nim pray there. Hyo Jin Nim's prayer is very deep. He is now in charge of the education of the blessed children. If he sets a good standard for them, the American children can unite well with True Parents. Actually, ever since 1981, the True Children have been praying from 6:30 to 7 p.m. every night.

Mother's Example and Advice

Since Father went to Danbury, Mother has been educating members, especially the elder blessed couples. She has even given us guidance about good grooming. She says that it is important to take time to care for our appearance: we should be neat. Mother doesn't spend much money; she is a thrifty person. Father has taught her to save, and not to waste material things. So she shops at inexpensive stores and sales, and she takes good care of her clothes. In this way, she sets a good example for us.

Each day after Mother wakes up, she checks all the children to make sure they're up. Mother comes to breakfast at 7 a.m. every morning, always very neat and ready to start her day. After breakfast the leaders report to her and she gives them advice. Then she reports everything to Father.

Recently many Japanese leaders and their wives came to America and met with Mother. She spoke to the wives and

clearly told them that it was up to them whether their husbands would grow or struggle. The wife determines the future of the husband and children, she said. Every husband has good and bad points, but the wife should not accuse the bad ones. If she focuses on the good points, she can have a very good family. The quality of family life is very much determined by the woman, Mother said.

Never Be Discouraged

We have only one life: This is the only chance we will ever have to be in the Unification Church. Never be discouraged, but be patient until you can win the victory. Mother is this way. Have strong faith to win; you can do it. She especially tells this to blessed wives.

Jesus said we should love our enemies. Sometimes it is difficult to love even one person; but be patient and love more than you did before, and you will be able to overcome your difficulties and reach your goal.

No matter what your mission may be, you cannot overcome problems unless you pray. A smart, capable person sometimes thinks he doesn't need God because he can do much on his own. The person who is not so capable always needs God. If he or she reports to the central figure and depends on that vertical relationship and God, growth will come quickly. Father once told a story: "There are two people who are working hard. One thinks, 'I need to relax,' and lies down for three days. Then he thinks, 'Maybe I was wrong,' and goes back to work. The other one keeps working even though he doesn't feel so good inside, and relies on God to take care of him. God would choose the second one. So even if you don't feel inspired, pray to keep going."

We need to read the Principle and study Unification Thought. We also need to study Korean. By 1990, or even by 1988, we must know Korean, or we will not be able to inherit True Parents' way. It is up to you to make your determination.

It is always best to show a peaceful face. Keep bright and smiling, then God can bless you. "Someday" will come, and now is the time to prepare for the future.◆

(The above was taken from notes by Su Schroeder.)

"WHO CAN GRASP THIS HISTORICAL TIME?"

CONTINUED FROM PAGE 13

God, far away from Him.

Sometimes, Father said, God asks him: "Do you believe in yourself?" Father's answer is always: "Not one hundred percent." Then God usually says: "But I believe in you one hundred percent." In that way Father, as a human being, is not overly confident in himself, but rather trusts God completely. This means that he still needs God and that he is on God's side. Father concluded: "If you have that attitude, then you cannot complain, no matter how difficult a situation you may face. Just continue, because God will lead you." If God asks Father to do something he always follows obediently, and does

even more than he is asked. In fact Father carefully analyzes his motivation every time he asks Heavenly Father to help him. If he would ever misuse God, he said, he wouldn't be able to lift up his face in front of Him.

A Qualified Jail-system Director

During his lifetime Father has seen many jails from the inside, and knows all about them. He asked: Do you think that there will be jails in the Kingdom of Heaven? Yes, there will be; but they will be different from the jails we know now. Father feels that he would definitely be qualified to be a "jail-system director." Jail should be like a school where people can learn about their mistakes.

Father then intimated that it isn't so good for South Korea to open its doors to economic trade with North Korea. Father knows that the communists still want to invade or gain sovereignty over the South by some means. For this reason he needs to go to South Korea to protect it from a potential communist invasion. He asked who among us wanted to volunteer to go with him. A definite fringe benefit of staying in the homeland for a while, he said, would be to learn the Korean language and better understand Korean culture.

Father's conclusion was that by 1988, "We have to settle in Canaan, just like the Israelites. Until then we need day and night action."◆

NEWS FROM TODAY'S WORLD



Second International Security Council Conference May 21-25, Lotte Hotel, Seoul, Korea

by Susan Osmond

ONE HUNDRED FIFTY RETIRED GENERALS and military experts from 21 countries met in May in Seoul, Korea, for the Second International Security Council Conference. The ISC brings together military experts from all parts of the free world to discuss areas of strategic importance. Sponsored by CAUSA International, the conference had as its theme, "The Soviet Union and the Security of East Asia."

The meeting was most appropriate, since the Soviet Union has been conducting a massive military buildup in the Pacific for over 15 years. The Soviets have transformed what was once a small defensive coastal force into a vast navy with a decided emphasis on offense. With key military bases on the Sea of Okhotsk and the Sea of Japan, and now in Cam Ranh Bay in Vietnam, the Soviets are seeking to gain control of the sea

lanes, particularly those between Vladivostok and Da Nang. These developments have caused increasing alarm among Asian nations, because this growth in Soviet prowess has taken place while the United States Pacific Fleet has been allowed to languish. Also dangerous to the safety of the region is the growing opposition to President Ferdinand Marcos, which has put the future of Clark Air Base in the Philippines in jeopardy.

At the plenary session of the ISC conference, Dr. Bo Hi Pak, the president of CAUSA International, welcomed the participants with a special address. Conference co-chairmen Admiral George G. Kinnear II, USN (Ret), and General Osamu Namatame, JASDF (Ret), each gave a speech on the implications of the Soviet buildup in East Asia. Additional talks were given by General Saiyud Kerpah, RTA (Ret), and Major General John Cleland, USA (Ret), on the implica-

tions of the Soviet-Vietnamese alliance on the security of Southeast Asia.

In three working group sessions, papers were presented, followed by discussion. Afterwards, group rapporteurs summarized for all participants the insights and recommendations gleaned from their sessions.

U.S. Commitment Needed

Working group one, chaired by Rear Admiral James W. Nance, USN (Ret), discussed the Soviet grand strategy in Asia. Papers in the group strongly emphasized the tremendous Soviet military expansion in the Pacific. According to rapporteur Dr. Arnold Beichman, the group concluded that no combination of Asian countries can offset Soviet regional power without the direct military and economic aid of the United States. An important question is, therefore, how supportive the American public would be of an increased American presence in the Pacific. The group also highlighted South Korea and Japan as areas of concern, because the Soviets are currently demanding a military base in North Korea. As this would pose a direct military threat to South Korea, the United States must remain committed to that nation in the future.

The second working group, chaired by Ambassador William Kintner of the United States, discussed the Soviet strategic threat in Northeast Asia. Rapporteur Peter Samuel said the group discussed the Soviet use of military might, political struggle, propaganda, misinformation, and other manipulations of the free media to weaken open societies and bend them in a direction advantageous to the Soviet Union. The Soviets prefer to gain their political objectives without actual war with the major powers. However, they are not above making a dramatic show of military strength to intimidate the free world.

The group expressed concern that the Soviets may grow so frustrated with their inability to translate military advantage into political power that they may be tempted to "make some country an example" to show that their threats are

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not hollow rhetoric. Therefore, Samuel concluded, while political resistance to Soviet pressure is necessary, it is no substitute for adequate defense and military deterrence.

Soviet-Vietnamese Alliance

The third working group, chaired by General Saiyud Kerphal of Thailand, discussed the ramifications of the Soviet-Vietnamese alliance on the security of Southeast Asia and the Southwest Pacific basin. According to the chairman's report, "Because of the burden of military expenditures, the Vietnamese need Soviet economic assistance, which now involves \$4-\$6 million daily. That the Soviet Union is prepared to underwrite this kind of investment indicates the importance of the region in Moscow's global strategy." The group concluded that while each of the free nations in this region has its particular interests, the general threat, especially from the Soviet Union, should prompt cooperation among these countries. It was suggested that this should take the form of regular collective consultations, and possibly joint military exercises.

At the conclusion of the conference, a banquet was held at the Little Angels Performing Arts Center. The next day participants visited the DMZ, where they saw Panmunjom Truce Village and one of the infiltration tunnels built by the North Koreans. All were surprised at the very tense atmosphere at the border, where one million heavily armed troops are squared off only one hour's drive from the prospering capital city of Seoul. As a result of this visit, participants felt they understood the situation of Korea much better. One commented that indeed Korea is "the training field for learning about communism and its results."

The next day participants returned to their countries, after having gained more insight into the status of East Asia. Recommendations from this conference will be printed and distributed to agencies throughout the free world that influence the making of public policy. ♦

*(Based on material supplied
by Hyo Hyun Park.)*

CARP Rally in Berlin

June 17, 1985



PHOTOS: CARP-GERMANY

June 17, 1985. The final rally in the heart of Berlin attracted thousands of listeners.

by Claus Dubicz

THE MONTHS OF MAY AND JUNE THIS YEAR were very intense for German CARP.

On May 24, Faith Jones came to Berlin to conduct several special ceremonies under the spiritual guidance of Heung Jin Nim. Conditions were being laid for the eventual collapse of the Berlin Wall and for the liberation of humankind from the evils of communism.

June 17 is celebrated throughout West Germany as the "Day of German Unity." It commemorates the day in 1953 when the workers of East Berlin and East Germany raised their voices against an exaggerated increase of working hours. The uprising developed into a political protest against the communist regime and was brutally suppressed by the Soviets, who poured their tanks into East Germany. Dozens of people were killed. In the following years hundreds of thousands of people escaped to West Germany. After more than two million East Germans had escaped, the communists built the Wall

across Berlin and barbed-wire fences all along the border between East and West Germany.

Berlin at the Forefront

In remembrance of the uprising, on June 16 CARP held a seminar in the International Congress Center (Berlin's newest ultra-modern conference facility), with nearly 150 people in attendance. The theory of Marxism-Leninism was criticized and countered with the alternative of Godism. Dieter Schmidt, president of German CARP, stressed that Berliners have always been at the forefront of the confrontation between communism and the free world. Quoting Germany's first chancellor, Konrad Adenauer, he called for "spiritual victory over atheistic materialism."

The next day we demonstrated publicly. This time we met with none of the opposition we had often encountered in the past. At Checkpoint Charlie the dem-

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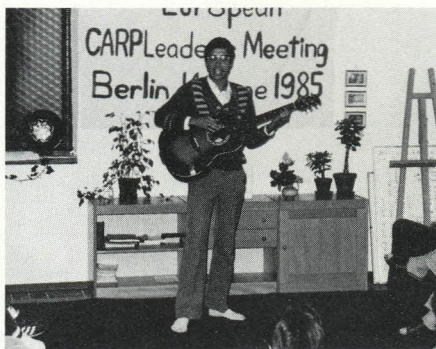
The Blue Tuna Band in the truck, the international choir in front. By using the two groups and the truck, CARP could hold demonstrations in four places on July 17.



June 17, 1985. CARP demonstrators singing "We Are the World" wave to people in East Berlin. To the right of center with glasses is Henrique de Araujo.



Demonstration on Bernauer Strasse commemorating the Day of German Unity.



Henrique de Araujo, the brother who was killed by a bomb in Frankfurt airport on June 19, 1985.



June 17, 1985. CARP demonstrators march through heavy rains down the historic Bernauer Strasse.

onstrators moved spontaneously towards the Wall, even treading on the territory of East Berlin, and shouted with the megaphone: "Gorbachev, schaff die Mauer ab!" (Pull down the wall!)

At Bernauer Strasse, a place where many were shot escaping over the wall and many made it to freedom, we marched through the rain. We remembered the workers of East Berlin, who 32 years ago expressed their protest in spite of heavy rain and the presence of Soviet tanks. From our podium, the representatives of 21 nations shouted in their native languages: "Brothers and sisters in the East, we will never forget you. We will fight for the reunification of Germany and a world of peace and freedom!"

Our Never-Ending Dream for Unity

At the final rally at the Kaiser Wilhelm Memorial Church in the heart of Berlin, the Blue Tuna Band and our speakers

attracted several thousand Berliners. We expressed our never-ending dream of a city without walls. A worker who took part in the uprising of 1953 gave a personal testimony about the injustices he suffered at that time. Our choir ended the rally by singing "We Are the World" and the German national anthem, expressing hope for "Unity, justice, and freedom for the German fatherland."

On June 18, World CARP Day was celebrated. Father initiated this day in 1984 together with the CARP presidents of Korea, Japan, and the United States. European CARP leaders renewed their determination to completely invest themselves in the work on the campuses, in order to bring the young people back to God. They pledged to be prepared even to give their lives for this cause.

Only one day later a tragic incident shocked the world: In a terrorist bombing at Frankfurt Airport 40 people were seriously injured, two children died, and the president of CARP in Portugal, Hen-

rique de Araujo, was killed. He had attended the Berlin rallies and was on his way back to Portugal. Like all of us, he had renewed his pledge to be prepared to give his life for God and humankind.

Many newspapers reported the story. The largest German daily newspaper, *Bild*, printed a front-page picture of Mr. Araujo and a long story about his activities in Berlin, his family, and his commitment to CARP. Mr. Araujo leaves behind his wife Lidia, and his children Miguel (3 years) and Lia (1½ years).

Heung Jin Nim explained through Faith Jones that Satan was very angry before the rally took place and that, without the conditions laid beforehand, "an even bigger disaster could have happened at the time of the rally." He asked us to offer Mr. Araujo's life "for the future of Germany, CARP, and CAUSA," and he explained that "this brother can help Portugal in the fight against communism in the future."♦

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Meeting with Pope Shenoda III of the Coptic Christian Church



Pope Shenoda III of the Coptic Church with Maureen Gottesman and Dr. Nabil Khalil.

by Maureen Gottesman

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border.

It will be a sign and a witness to the Lord of hosts in the land of Egypt: when they cry to the Lord because of oppressors He will send them a savior, and He will defend them and deliver them."

Is 19:19-20

COPTIC CHRISTIANS REPRESENT approximately 20 percent of the population of Egypt (12 million members). There are also Coptic communities in many countries throughout the Middle East, particularly in Sudan and Ethiopia. In addition, there are 27 Coptic churches in the United States and 32 churches in

Canada that serve over 150,000 Coptic Christians in North America.

On June 22, 1985, my husband Walter Gottesman, regional leader of the North Africa region, Dr. Nabil Khalil (a Unificationist of Coptic origin), and I had an hour-long private meeting with Pope Shenoda III, the revered leader of the Coptic Christian Church worldwide. The meeting took place in Pope Shenoda's office at the Abbysia Cathedral in Cairo, Egypt.

During the meeting we presented Pope Shenoda with a booklet about the Assembly of World Religions, the proceedings of the 1981 God Conference, a Youth Seminar on World Religions brochure, and a copy of a *New York City Tribune* article written by Walter Gottesman about the apparitions of Mary, the

mother of Jesus, seen at a Coptic Church in Cairo in 1967. Pope Shenoda expressed great interest and admiration for the Unification movement and all its ecumenical activities. He said that he would like to send a Coptic representative or delegation to the Assembly of World Religions in November 1985.

During the same meeting, Pope Shenoda accorded a rare interview about the history of the Coptic Church, his experience during his 40 months of imprisonment, and his efforts to foster Moslem-Christian dialogue. (The resulting article is to be published in the *New York City Tribune* in the future.)

Pope Shenoda is a dynamic, highly educated, and spiritually inspired man, prepared by God to work toward religious unity during the time True Parents are on earth. He was the first Coptic pope in 15 centuries to meet with the pope of the Roman Catholic Church. Through Pope Shenoda's efforts, the Coptic Church became one of the original members of the World Council of Churches and is also a member of the Canadian Council of Churches. He is in communication with many Christian churches, including the Kimbanguist Church in Zaire. He has met with key Moslem religious leaders and some Moslem heads of state, including Libya's president, Muammar el Qaddafi, in efforts to foster Moslem-Christian dialogue.

The Coptic Church traces its origins to Saint Mark the Apostle, the first Christian missionary to Egypt. The monastic movement was founded in the third century A.D. in Egypt by Saint Anthony, a Coptic Christian, and then spread throughout the Christian world. At the time of the Arabic conquest in the seventh century there were over 70,000 monks living in the monasteries in the Egyptian desert. The Coptic Church has survived numerous waves of persecution throughout its history—during the period of the Roman Empire, during the Islamic conquest, under the Ottoman Empire, and even in modern times.

In 1967, at a time when President Gamal Abdel Nasser had planned a large-scale persecution of Christians to divert the people's attention away from the fail-

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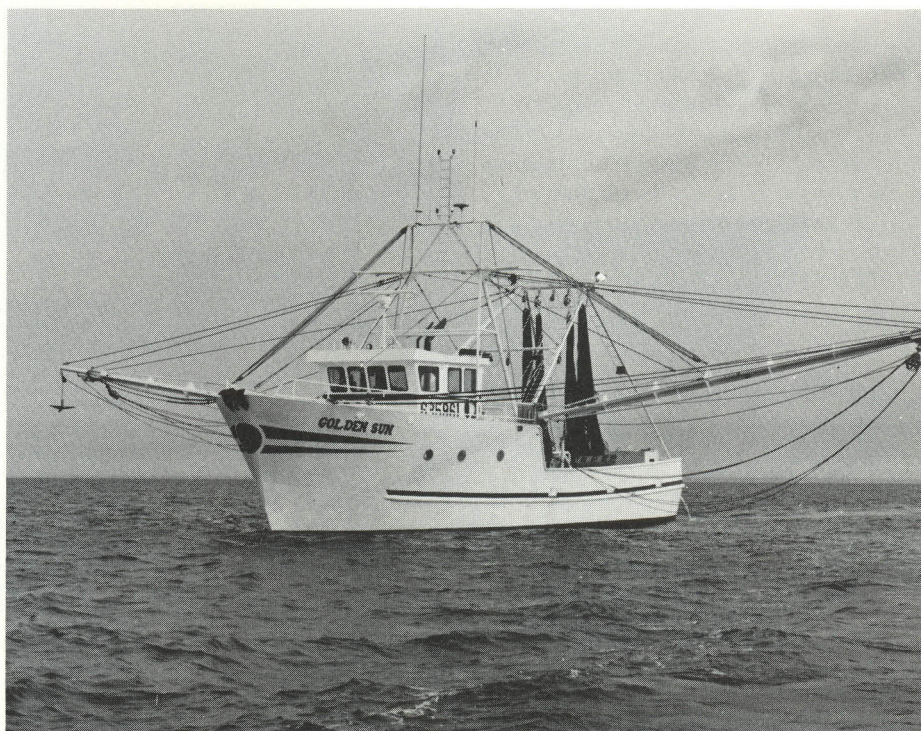
ing economic and social policies of his socialist regime, Mary, the mother of Jesus, appeared to hundreds of Christians and Moslems alike over a period of several months at a small Coptic Church in Cairo. Numerous miracles were recorded. Many people were healed spiritually and physically, and President Nasser was forced to cancel his plans.

Pope Shenoda III himself was imprisoned shortly before President Sadat's assassination in October 1981, on nebulous charges of encouraging too much Coptic consciousness, and remained under house arrest in Wadi Natrun Monastery for 40 months. He was freed early this year by President Hosni Mubarak, but is still unable to travel abroad.

During our meeting he said that a person of faith can be imprisoned physically but never spiritually, and that during his own imprisonment he always maintained hope and a sense of humor. He said, with a twinkle in his eye, that Heavenly Father had given him a sort of "sabbatical" during which time he could meditate and pray more deeply and write a number of books that he had been wanting to write for a long time. He said he felt that people of God should witness to their faith and not worry about the consequences; that when one door closes, Heavenly Father always has other doors to open.

He cited the example of Saint Basil, a Coptic monk who was persecuted, imprisoned, and exiled, who asked his captors, "Are you going to send me to a country or place where there is no God? With faith in God there is no such thing as exile!" Pope Shenoda could certainly understand True Father's unjust imprisonment, and also how God could use True Father's offering to help bring Christians together for the cause of religious freedom.

In April True Father told us that we could expect miracles within the next few months. We had wanted to meet Pope Shenoda for a long time but were unable to because of his imprisonment. We feel that being able to meet with him at this time was one of the "miracles" True Father told us to expect, opening the door to communication with millions of Coptic Christians worldwide. ♦



MASTER MARINE

The Launching of Master Marine's 275th Vessel: the "Golden Sun"

by Lindy Denham

"The Pilgrims who came to America were pioneering people, otherwise they would not have crossed the Atlantic Ocean, especially during the stormy months. They realized that an uncertain destiny lay ahead of them, and that few people had ever safely arrived in the New World, but they started anyway. They overcame by their faith and hope in God. Now in the twentieth century we are still forging ahead, like a boat in rough ocean. The future economy of the world will depend upon the vast resources of the sea. The future will belong to the person who with faith in God pays more attention to the oceans of the world."

Rev. Sun Myung Moon

THE HEART AND VISION BEHIND THESE words inspired the creation of Master Marine, Inc., a ship-building company in Bayou La Batre, Alabama, on January 31, 1978.* This year, on May 18, Master Marine marked the gala launching of its 275th ship, the *Golden Sun*. The *Golden Sun* introduces an entirely new design to Master Marine's long line of traditional fishing vessels. Unlike most other boats of a similar size, the pilot house is raised above the main deck, which not only affords the pilot greater visibility, but provides a much larger working deck area. This also allows more room below for living quarters, and a larger fish capacity.

*Master Marine, Inc. is incorporated separately from the church and is a taxpaying business entity.

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Mr. Martin Porter speaks at the christening of Master Marine's 275th vessel.

ity. The 77-foot steel multi-purpose fishing vessel is constructed to American Bureau of Shipping standards, and affords greater stability and maneuverability than similar ships due to its modular design and computerized hull. It can adapt itself to any type of fishery, climate, or ocean conditions in the United States or the world.

The *Golden Sun* slipped into the waters of the bayou with a brass band rendition of "Anchors Aweigh," a refreshing splash of champagne, and the cheers of nearly 500 guests who attended the ceremony.

Mr. Martin Porter, president of Master Marine, Inc., expressed the spirit of the occasion in his speech:

Built into this vessel, the *Golden Sun*, is a part of each one of us...from our skilled craftsmen to the engineers, office staff, and those suppliers of the marine industry involved in its outfitting. Master Marine couldn't stand without every other related part in the industry, which is what makes this community continue to survive and grow even through difficult times.

Dignitaries who joined in the celebration included Congressman H.L. "Sonny"

Calahan, who sent his congratulations for our success now and in the future. Alabama Senator Bill Menton applauded the work and commitment of Master Marine for supporting and stimulating the shipbuilding industry. The mayor of Bayou

La Batre, Mr. M.G. Temme, awarded Master Marine a certificate of excellence for its outstanding progress and its contribution in providing employment for so many people in the community.

Following the launching, everyone was welcome to board the docked vessel and inspect the new design. The brass band played Dixieland music while a delicious barbecue was served under multi-colored tents set up on the shipyard.

Embarking on its maiden voyage, the *Golden Sun* joins Master Marine's fleet of commercial shrimp trawlers working in the Gulf Coast.

Just before the ceremony, Mr. Porter spoke to church members and talked about the *Golden Sun* as our "resurrection boat." He said it was "an offering for the resurrection of our Father and his work throughout the world."

The gala affair was broadcast the following evening on the local Channel 10 news. The newscaster hailed the launching as not only an inspiring event in itself but as a much-needed boost for the entire fishing industry. Appropriately, he entitled that portion of his newscast "New Hope." ♦



The newly-christened "Golden Sun" plunges into the waters off Bayou La Batre, Alabama.

PHOTOS: MASTER MARINE

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ACUMI: Advisory Council to the Unification Movement International

by Thomas Walsh

MANY OF THE PROJECTS WHICH FATHER has founded, such as the International Cultural Foundation (ICF) and the International Religious Foundation (IRF), involve the active participation of scholars to help organize conferences, carry out research, and create publications. While scholars have been very supportive of the work of our movement, there has been no specific organization or channel for academics to take a more active role in contributing to such work. For this very reason Father, in April of this year, initiated the development of ACUMI, the Advisory Council to the Unification Movement International.

With the formation of ACUMI, a way has been provided for organizing the academic friends of the Unification movement in order that they may assist in the realization of the goals of the various organizations within our movement. Father has tremendous respect for scholars, whom he sees as having the potential to make a significant impact on the future of the human community. Of course Father believes firmly that through these organizations that he has founded, a God-centered world of human fulfillment, universal well-being, and fellow-feeling will be achieved.

Drawing on Academic Expertise

Along with the zeal, youth, and commitment of Unification members, not to mention the financial resources they make available, our activities definitely call for the active and concerned participation of the academic community. By drawing on the expertise and wisdom of scholars, each of our activities can have a more effective impact on society. This is one of the most important reasons for ACUMI's formation.



July 6-7 ACUMI in San Francisco.



June 22-23 ACUMI in Atlanta.



June 29-30 ACUMI in Chicago.

There is also a need to create an academic resource center for the myriad projects of the Unification movement, such as the minority alliances, the academic conferences, the social action and relief work, the newly initiated *You and I* magazine, campus activities, and ministerial outreach. The ACUMI professors will serve as a resource center in general, offering practical assistance where needed.

While the ACUMI community of professors is pluralistic, ecumenical, and

interdisciplinary, and welcomes diversity of opinion, open dialogue, and constructive criticism, participation in ACUMI requires a respect for and a certain commitment to the ideals of Unificationism: 1) the building of a God-centered world; 2) the transcending of racial, religious, ethnic, and national barriers; 3) the effort to provide a framework of values in the fields of education, business, science and technology, politics, and the family; and 4) a commitment to freedom of expression—particularly religious freedom and resistance to totalitarianism.

Regional Meetings Held

Thus far five ACUMI meetings have taken place; all of them have been fruitful. An initial meeting of the ACUMI National Board was held in New York, April 19-20. The members of the National Board are those professors most closely connected with Father and his ideals. Following this initial founding meeting, four regional meetings were held: in New York (June 15-16), Atlanta (June 22-23), Chicago (June 29-30), and San Francisco (July 6-7). These meetings, each of which attracted the participation of about forty scholars (coming on very short notice), focused on reports from church and department leaders, followed by discussion. Reports were given by representatives of CARP, IRFF, ICUSA, the *You and I* magazine*, ICF, and IRF. Regional church leaders also reported on their work with ministers. At each meeting Rev. Chung Hwan Kwak shared with the professors about Father's situation and standard of daily life.

ACUMI is to be established by region, state, and municipality. The next step of the ACUMI organization will involve regional meetings that will focus on social action, campus activities, and academic conferences pertinent to local or regional situations. In the near future ACUMI will be organized internationally. The establishment of ACUMI represents a very promising first step toward the systematic involvement of the academic community in the diverse activities of our movement. ♦

* Soon to be published.

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Update: The International Chinese Association



Participants meet over a conference book table.



Professor Hui Fan Leung, formerly of the People's Republic of China, delivers the keynote speech at the Chicago seminar.



Dr. Ang and guests discuss CAUSA material over lunch



Acting president of the International Chinese Association Dr. Edwin Ang (third from left, front row), and the staff of the Chicago seminar.

by Chris Ching

The International Chinese Association (ICA) was inspired by Father in a meeting with some of the Chinese members in America at East Garden on July 1, 1984. Its purpose is to bring a God-centered unity among Chinese people both in America and abroad through the study and application of Unification principles. Dr. Edwin Ang, vice president of the Unification Theological Seminary, is the acting president of ICA.

EXCEPT FOR GOD, NO ONE SEEMS TO BE AS omnipresent as the Chinese. I don't refer so much to the massiveness of the crowded humanity across the Pacific as I do to their pervasiveness in the world: They are everywhere, from Alaska to Mozambique to Zambia, not to mention in *Zhong-guo* (the Chinese name for China, meaning "central nation"). Not that other races or peoples have not gone as far. But the Chinese have a reputation for remaining unabsorbed by the cultures into which they are immersed. You would think that the Chinese people must truly be united. But one of the greatest problems faced by the Chinese is lack of unity, not only on the individual level,

but on the family, national and world-wide levels.

There exists in America an incredible potpourri of people with Chinese ancestors, whose one common language is English. . . barely: You have Vietnamese Chinese, Laotian Chinese, Cambodian Chinese, American Chinese, Taiwanese Chinese, Hong Kong Chinese, Singapore Chinese, Indonesian Chinese, and even a few of the "real McCoy" (not that any of the the others would think that they were otherwise). This is one of the most interesting—and challenging—aspects of holding a seminar for Chinese people on the CAUSA worldview. The one-day CAUSA seminar that took place at the McCormick Center Hotel in Chicago on July 20, on the anniversary of Father's incarceration in Danbury, was just such a potpourri. Imagine a group of people who claim the same great ancestry and cultural heritage, but are unable to fully understand one another amongst the diversity of dialects and languages. Compound that with their innumerable different interests and the immensity of the generation gap. Thus you can understand the difficulties we experienced in conducting this seminar for 73 members of the

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Chinese community ranging in age from 20 to 70. It was truly an act of God that brought us all together.

Even more amazingly, the response was warm, even enthusiastic. The Vietnamese of Chinese descent were especially moved, their first-hand experience with communism enabling them to understand the real depth and significance of the CAUSA worldview. In addition, we were grateful to have Professor Hui Fan Leung of the People's Republic of China (PRC), who recently was granted political asylum by the U.S. government, speak about the problems of communism in the PRC. Participants were encouraged to ask questions and offer their own testimonies.

Although we have yet to bring the success enjoyed by CAUSA International and CAUSA USA, with their thousands of participants and supporters, we have made the first step in that direction. Seminars have been conducted in New Jersey, New York City, San Francisco, Washington DC, and Chicago, primarily on the CAUSA worldview, which appeals to the anti-communist sentiment of many Chinese. Future seminars on Unification Thought for Chinese scholars and introductory Principle seminars are being planned. As the Chinese proverb sagely states: "A long journey begins with a single step."◆

If you have a friend or associate you would like to introduce to the International Chinese Association, please contact the nearest representative:

Chris Ching
ICA
G.P.O. Box 2057
New York, NY 10116
212/714-9401

Esther Chen
ICA
2700 Allison St., Apt. 4
Mt. Ranier, MD 20712
301/927-8680

John Kung
ICA
7450 N. Sheridan Rd.
Chicago, IL 60626
312/274-3448

Chen Lawrence Fong
ICA
2717 Hearst St.
Berkeley, CA 94709
415/540-9440

Lova Eng Wilson
ICA
411 S. Gramercy Pl.
Los Angeles, CA 90020
213/480-8075

Fong Eng
ICA
14352 Roslyn Pl. North
Seattle, WA 98133
206/367-1707

Rev. Joshua Liu
ICA
37 Duren Ave.
Woburn, MA 01801
617/935-5456

The New York City Symphony

by David Eaton

*"Some day the New York City
Symphony should be the greatest
orchestra in the world."*

—Father

IN A RECENT MEETING AT DANBURY between Father and the world-renown violinist Aaron Rosand, Father told Mr. Rosand that after ideology, culture is the next most important aspect of life. Indeed, throughout history, artists, composers, writers, and performers have been representatives of the society or culture in which they lived, and have influenced the world around them.

J.S. Bach, for example, was a man of deep religious conviction, and he wrote in my opinion the world's greatest religious music. Beethoven was a child of the French Revolution and his music, filled with passion and turbulence, reflected the conflict and struggle of his time.

The Revival of an Institution

So as we embark on the road toward a new society and culture, the arts (and artists) will play an ever-increasing role in helping shape the hearts and minds of men. To that end, Father has recently encouraged the revival of the New York City Symphony with the hope of its becoming a major, world-class ensemble. With the help and guidance of Rev. C. H. Kwak, the orchestra made its reappearance in New York City this past June in concerts at two of New York's most prestigious concert halls, Alice Tully Hall at Lincoln Center and the Merkin Concert Hall at the Abraham Goodman house.

The three concerts, which were very well attended, ushered in a new era for one of New York's oldest musical institutions.

Established in 1926 by a municipal judge, the Honorable Leopold Prince, the orchestra began as an amateur group



comprised of neighbors and friends of Judge Prince. In 1956 the orchestra was incorporated as a professional ensemble. It became known as a training ground for many of the talented young instrumentalists who migrate to New York from all over the world, seeking an opportunity to be part of the most culturally active city in the world.

In 1974, after the orchestra had struggled with a decade of financial problems, the City Symphony, Inc. was purchased and became a project of the International Cultural Foundation. Since that time, the orchestra has performed at the Yankee Stadium rally, at ICUS V in Washington DC, at numerous church holidays, and in several public concerts. Past music directors have been Thomas Ludwig, Brian Saunders, and Francesco Santelli.

Setting the Proper Spiritual Standards

Father's vision for the New York City Symphony has been to develop it into "...the greatest orchestra in the world." Needless to say, for such a vision to become reality requires careful nurturance

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FOOD DISTRIBUTION IN FLORIDA

by John Inomaki

IN JANUARY 1985, FLORIDA CHURCH members traveled to Atlanta, Georgia, to pick up four new trucks to help in food distribution in four major cities of Florida: Tampa, Tallahassee, Jacksonville, and Orlando. In Miami, where I work, we had already begun food collection and distribution using one Chevy truck since September 1984. Having learned from these experiences in Miami, four of our brothers took the trucks out to pioneer the other cities of Florida.

The Miami area is a rich truck farming center, and during the winter months it provides the Eastern seaboard with agricultural products. During the winter we received abundant donations from the fruit and vegetable packing houses and the local food bank in Miami, so we were able to share with the other four cities as they were getting their programs started. As spring arrived the harvesting began in more northern areas of Florida, so each city could share with the others in turn. Each program developed its own specialty. All together we collected and shared muffins, tomatoes, green beans, green peppers, yellow squash, watermelons, potatoes, and other vegetables. Most of the distribution was done through churches, through NCCSA chapters, or through other charitable organizations. One key to our success has been the sharing and open cooperation between all the members working throughout the state.

Heavenly Father Guides Us to the Right People

In Miami we operate as Shared Action, Inc. As in the other four cities in Florida, we deliver food to local churches each week. Unification Church members contact ministers and introduce the food program to them. The membership of our organization has been growing at a fast clip, so it is very important for us to diversify and find more and more food

sources. Sometimes at the beginning of the week we don't know what we can give, but somehow each week Heavenly Father guides us to good-hearted people who provide the necessary food donations.

In Jacksonville, one brother did food collection work alone for the first six months. With a letter of explanation written by his city leader, he would go out with the truck to possible food donors, present the letter, and occasionally receive a few boxes of this and that. Then one day we were all surprised when he returned with a 40,000-pound donation of potatoes, which we shared among the five cities. That was just the beginning. Once the packing houses got to know him, he became "Mr. Potato" for all our distribution programs in Florida.

At the beginning of the summer, all the members working with Shared Action from the five cities in Florida met together for our first quarterly meeting. We wrote a manual explaining our activities and created a communications system designed to help each other obtain, share, and distribute food. More importantly, we discussed our vision, the purpose of our work, and our united determination to serve other Christian churches.

Keeping Our Faith to the Last Moment

The following morning all five trucks set out to collect food from the Orlando area packing houses, which were at their peak harvest time. Three trucks picked up donations of sweet corn, carrots, and celery, while my truck and another went north looking for watermelon. Usually this type of donation is not difficult to receive, but neither the brother who came with me nor I could get a donation for our truck. Two, and then three hours went by, rejection piling upon rejection, and then the sun began to set.



We couldn't go back empty-handed after we had traveled so far. I kept trying to convince myself that God must have prepared something for us. Neither of us were tired, and we determined to go on to the next place, when suddenly along the way we were shown a sign, literally. In front of a countryside church was a sign that read, "God Bless John." Since my name is John, seeing that sign energized me and gave me confidence. Sure enough, at the next packing house, we received a 1,000-watermelon donation. I realized once again that God will help us if we keep our faith until the last moment.

We find that through our weekly food distribution we are building heartistic and trusting relationships with many ministers. In Miami there is a Hispanic church whose membership had dwindled to 17, due to a split in the congregation. At our last Shared Action meeting, the pastor of that church, Rev. Martinez, was very happy to share his testimony that, since he began distributing food and reaching out to his people, his congregation has increased from 17 to 52 members. He was very grateful to be a part of our program.

Reaching out to Many Congregations

The members in Miami are trying other ways to reach our ministers and their congregations. We are all learning Wanhwa-do. One church lets us use one of its rooms for training, and some of the congregants also participate in the classes.



We hope to reach the younger generation through martial arts.

The president of Shared Action, Inc. in Miami is Rev. Don Olson, a Lutheran pastor. He was one of the ministers who greeted Father on the morning of his release from Danbury prison. His sincerity, open-mindedness, and experience have given us the support and guidance we need to build a strong organization. In the future we plan to expand our work in two ways. First, we have found a gold mine of goodwill in the ministers and young people from the more wealthy churches, who have expressed the desire

to participate in our programs to help congregations in need. We want to integrate these helpful people into our work as soon as possible. Secondly, we see many possibilities of receiving grants from individuals and foundations which will enable us to establish a warehouse, cold storage facilities, and salaried staff.

We feel deeply grateful to Rev. Olson, our state leader Mr. Yasutake, and all the city leaders in Florida for their support and guidance. We all have the determination to establish an internal and external foundation that can fulfill God's desire and realize Father's dream. ♦





"YOU WILL NOT DIE"

Personal Testimony by U. Singh

I WAS BORN IN INDIA INTO A HIGH-CASTE Hindu family. We have an unfortunate system, and I was in the so-called elite or privileged group. I got my B.A and M.A. in history and English at Punjab University, and I started teaching at Haryana College in Punjab. Then in 1964 the government of Ethiopia selected a team of about twenty lecturers to be employed by the Ministry of Education there to teach various subjects like science, math, and history. I was selected to lecture in history. They provided the airfare to Ethiopia, and I got my passport ready.

I was just 20 years old then. Going to a foreign land was exciting, especially Ethiopia. I had read much about Ethiopia and I liked it. At that time the country was ruled by Emperor Haile Selassie. They were fond of saying that it was the land of milk and honey. About half the population is Orthodox Christian. It is like a Christian island in a Muslim sea. The people there were very friendly, hospitable, and God-fearing. The emperor too was, to my mind, a very good person, bringing about a great deal of progress in his country.

I married in 1972. Every two or three years I went back to India, because the government would give us passage back and forth, and I married there. My wife came back with me to live in Ethiopia.

I Protest Against Communist Bloodshed

The communists took over Ethiopia in 1974 and they caused a lot of bloodshed. They started killing those of the upper classes. In Addis Ababa I was teaching at a teacher's education college. Communist government officials would come into the school during classes and take certain students who they knew opposed their regime. Then they would line them up in the street and shoot them. I saw this with my own eyes. The communists wanted the people to see what happens to opponents of the government. They didn't

want to keep it secret. I deplored this bloodshed, and I stated my views to the students in my classes. I said, "I believe in God and therefore I don't like bloodshed of any kind. People should be good, gentle, and God-fearing." I openly said that this killing was wrong.

Anyone who was not a citizen of Ethiopia had to sign a contract that they wouldn't interfere at all with the religious or political affairs of the country. Originally, I had no intention of interfering, but I liked the Ethiopian people and Ethiopia, and when I saw students being killed I couldn't help voicing my protest. If some of the military or police officers came into one of my classes to drag a student away I would tell them directly, "No! This is not fair." I felt it was my duty to protect my students. The communists threatened that if I continued to speak out like this, I would be put in prison and there would be dire consequences. So it appears I earned some powerful enemies without realizing it.

Communist militants were going house-to-house, and one day they came to my home. In my sitting room they saw a photograph of me with the emperor. I knew the emperor personally because I had been a private tutor to one of his relatives. They just saw it and tore it up. They said he was our oppressor and they didn't want to see his face. I said, "It is my memento." But they just destroyed it.

I Am Saved from Death

Then in 1977 I had a terrible car accident, a head-on collision. I was driving in my car when a Land Rover came directly at me. I honked my horn but the car kept coming. Then it crashed into me. Some people feel that it was an engineered affair, that somebody was trying to kill me. Who could have been behind it? The communists. I suspect only them—I had no other enemies. I thought I was doing God's will but some people had become very angry with me, and that's why I feel the accident was definitely arranged,

though there is no conclusive proof of that.

The doctors did not expect me to survive. Most of the bones in my body were broken. Even now I have metal plates and rods holding my body together. I survived only with the help of God.

When I was in the hospital a miracle happened. The miracle was that even though the doctors and my family thought I was unconscious, I clearly remember seeing an Oriental man pulling me out of death, out of a deep, dark pit, saying, "You will not die." The next morning I regained consciousness and I started asking people, "Who was the gentleman with the Oriental face who saved me last night from death?" No one knew anything about it. At that time I had heard nothing about Father Moon or the Unification Church. I asked, "Is there any medical person here—a doctor or a nurse—with an Oriental face?" And they said, "No. Some are European, some Indian, some Africans, but there is nobody with an Oriental face here." They thought I had just had a hallucination. But I went on believing.

After I recuperated from the accident I was not allowed to leave the country because I was still under government contract. I knew there were some groups inside the country that did not like to be opposed, and that they might still try to kill me. I was afraid. After that I never went out in the evening—never. I would stay at home. A few of my good friends realized that some fanatics had tried to kill me, so they protected me after that. I worked for the OAU [Organization of African Unity] as a freelance journalist, and they had a high opinion of me. So some of these friends protected me. They were very kind.

I Meet My Spiritual Parents

In July 1979 my contract ran out. Since I had many friends in the field of journalism I could have gone almost anywhere in Africa. But the Ministry of Education

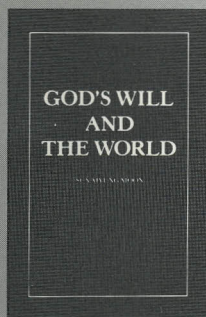
in Zambia contacted me and offered me another educational contract. So I went to work for the Zambian government.

In 1983 I met Robert and Heidrun Williamson, the missionaries in Zambia, through a mutual Ethiopian friend. When Heidrun showed me the photograph of Rev. Moon I immediately told my wife that this was the man who had saved me at the time of the accident, when nobody had believed me. Since then even my wife has started believing. She is from a good upper-caste Hindu family. I thought she would be too orthodox in her religion, but now she feels that if I could not forget something for so many years, then truly Father Moon with his spiritual powers must have saved me.

I joined the church as an associate member in 1983, and now my wife is also a member and my children, ages 12 and 10, are deeply interested in the church. My wife runs a secondary school that our church started in Lusaka. In addition to my government job of teaching history at various schools and colleges, I edit PWPA books and pamphlets—operating in an honorary editorial capacity. The regional director recently asked me to help organize an agricultural and technical college proposed by the church in Zambia. I am to play an active role in establishing and running it.

When I was born in a small village in India, the local astrologer predicted that I was to accomplish great things in life. I feel that prophecy can come true now, because from death the spiritual hands of Father Moon saved me; he rescued me for some higher purpose. I am fully convinced of that. ♦

Mr. U. Singh is an associate member who joined in Zambia and recently visited New York.



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THE NEW YORK CITY SYMPHONY CONTINUED FROM PAGE 43

and proper spiritual guidance. To cultivate an atmosphere conducive to growth is our supreme challenge. It is both our great blessing and our responsibility to set the correct moral and ethical posture in our lives so that true culture and true art can flourish. Like Bach and Beethoven, our art will be an extension of our personalities. Unlike those great men of music, we have True Parents and the Principle; therefore we have the opportunity to receive the highest spiritual energy which can help us attain Father's vision.

As we look to the autumn of 1985 and more concerts, we are continually grateful for Father's support and guidance. The musical community in New York is abuzz with anticipation since we took the cultural scene by surprise this summer, and a day doesn't go by now without some important person in the music world calling us to find out what's going on. My answer to those inquiries is: "We're working to eventually become the greatest orchestra in the world." ♦

David Eaton became the new music director in January 1985.

MATURING THROUGH PERSECUTION CONTINUED FROM PAGE 22

My wife, Jae Soon, came to Argentina after our Blessing in Madison Square Garden. We now have two children. Jae Soon's mother also lives with us. East, West, North, South; Korean, English, Spanish; grandparents, husband and wife, and children—all come together in our family. It is not easy to break down the many barriers between all of these. Jae Soon and I have learned to be patient with each other, though, and we can feel that the Kingdom is close.

God's presence in Argentina is very clear to me. Not through extraordinary miracles, but through the small miracles that take place every day—the last-minute solution to a problem; victory in the

middle of difficulties; the miracle of never having money but always somehow being able to pay the rent. Often we struggled without success to accomplish something, only to discover later that not accomplishing it was actually for the best. How hard God must work to divert our way when He has a better plan!

The key is to give a hundred percent effort to everything we do. When some plan or idea does not work out we try something else. When one path is blocked we have to look for a different one. It's important to "catch the moment" and take advantage of each situation. And when we make mistakes, we try to learn from them. ♦

**“YOU ARE GOING
TO BE WORKING NOW
NOT AS CITIZENS OF
YOUR OWN COUNTRY,
BUT AS CITIZENS
OF HEAVEN,
CITIZENS OF THE
KINGDOM OF GOD.”**

**Rev. Sun Myung Moon
July 20, 1985**