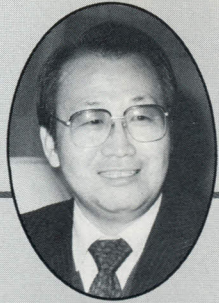


WORLD

August 1985



GOD AND FREEDOM CONFERENCE AND RALLY (p.26)
FATHER'S RELEASE FROM DANBURY (p.22)



Letter from the Publisher

by Rev. Chung Hwan Kwak

THIS SUMMER PRESENTS AN IMPORTANT opportunity for us to liberate our hearts, bringing ministers together to welcome Father in Washington DC, on August 20. Father is aware that many leaders and members have been ashamed before him since he entered Danbury prison. While it is important to find the best methods of organization to make the August 20 banquet a success, our attitude will be the deciding factor. We, as members of the Unification Church, should use this event to liberate our own spirits and hearts. This means that throughout the summer we should each maintain a heartistic link to Father.

Why did Father have to go to Danbury? It is mainly because the Unification movement lacked a substantial foundation in America, and because the people in the leadership positions of society failed to comprehend Father's value. However, through his jail sentence Father has taken the providence to the next stage of development. He entered jail in the position of a sacrifice; therefore, when he comes out there must be some foundation established to receive him. The ones for whom the sacrifice was offered must unite with the sacrifice; otherwise progress cannot take place.

Ordinary people think that Father committed a crime, and that he has served a just prison sentence. They cannot see any providential meaning in Father's 13 months in prison. If this perception were to be allowed to stand unopposed, it would be a great tragedy for history. Father's Danbury experience is deeply linked to the ability of Christianity to fulfill its mission. The ministers who are to gather at the August 20 banquet represent all of Christianity in the United States. Christianity in the United States is a microcosm representative of the worldwide foundation of Christianity.

Our motivation in organizing the banquet is therefore twofold. On one level, we should generate the desire within our hearts to comfort Father. Throughout the summer we should invest all of our effort as a minimum condition of fulfilling our

responsibility and establishing a foundation of repentance and change within our movement. As Unification Church members, therefore, our first motivation in preparing the banquet is to comfort God's heart.

The second goal concerns the future of the world. Father is anxious that all of Christianity, including our church, fulfills its providential responsibility of ushering in the Kingdom of God. He sees the Unification movement as being in a position similar to Jacob's when he was returning from his sojourn in Haran: We have to serve Esau unconditionally. We have already sent videotapes of Principle and copies of *God's Warning to the World* to ministers throughout the country. Recently Father authorized the publication of another book of his speeches—the thirty-eight which he chose as most encapsulating his message—to be made available on August 20. This book, *God's Will and the World*, will come out in time for copies to be given to ministers who attend the banquet. While Father has been in prison our movement has made significant contributions in the field of social action, helping to enhance the Christian ministry throughout the United States.

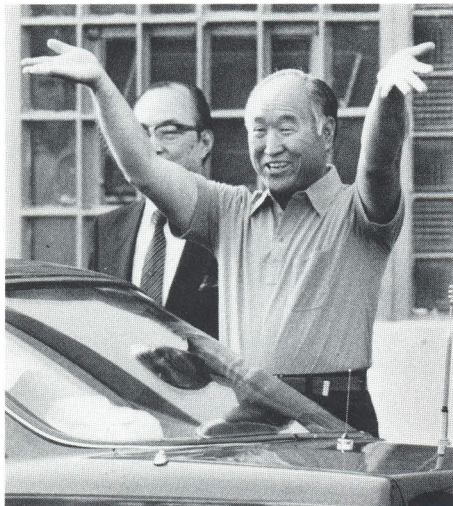
As a result of our unity with Christian ministers Father hopes to see the establishment of a truly interracial, interdenominational patriotic movement, which Father calls the "three loves" movement. The internal objectives of this movement should center upon the restoration of the three Blessings:

- 1) This new movement should educate people about the value of creation, and set a tradition of loving and serving the environment.
- 2) It should seek to educate people about the true, original value of each human being as the child of God, and the morality that stems from that value, and should set a pattern of love and service to individuals who are needy, disabled, or suffer from an abuse of human rights.
- 3) It should seek to preserve the sanc-

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FRONT COVER : June 25, 1985. Over one thousand ministers and students from around the country demonstrated on behalf of "God and Freedom" in front of the White House in Washington DC. The demonstrators, some of whom were Unificationists, were protesting government intrusion into religious affairs. Photo: William York/World University Times.

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*Perfection cannot be realized
without restoration through indemnity,
which is accomplished through unity.*

TOTAL INDEMNITY

REVEREND SUN MYUNG MOON
APRIL 3, 1983
SEOUL, KOREA
EXCERPTS FROM FATHER'S SPEECH

The speech below was recommended by Father to be read by all brothers and sisters during this year. Because of its length Today's World has excerpted only parts from the second half.

The first half of the speech explained the need for self-denial in the course of restoration. Because of the fall, humanity has come to have two subjects: God and Satan. The only way for humankind to return completely to God—and the only way for God alone to be subject—is to totally deny anything that has been under Satan's influence, from the individual to the worldwide level. Mere affirmation of God's goodness is not enough; man must separate irrevocably from Satan.

One important aspect of self-denial is obedience to God and His word, which must be maintained from the individual to the worldwide level. Another necessary element of self-denial is facing persecution. One cannot completely deny oneself and the fallen world merely by going to a mountaintop and meditating. One can overcome his or her fallen nature and reach perfection only in the midst of society, by prevailing over all forms of opposition with love. This is the surest way to pay indemnity and to make a condition for evil forces to surrender.

The Messiah is the first person whose love has the same starting point and direction as God's love; thus he is in the position of first son to God. The Messiah lives a life of total indemnity. Jesus did this; Father likewise embodies this tradition. In order to reach heaven, each person has to follow this tradition. "Total perfection cannot be achieved without total indemnity." (See article, "Tang Gam: the Real Meaning of 'Indemnity,'" in Today's World, June 1984.)

In the first half, Father also discussed the role of the four major providential nations which were formerly enemies: Korea, Japan, America, and Germany. These nations stand symbolically in the position of members of Adam's family: Adam, Eve, Abel, and Cain respectively. As a result of the fall, Adam's family became divided, and this legacy of division has been passed on to the entire human race. If the people of these four nations can forgive each other and unite, they will form a foundation for the Kingdom of Heaven on earth to be established, and the salvation of the world can take place.

Translator, Dr. Tadaaki Shimmyo

THE UNIFICATION CHURCH HAS BECOME MORE AND MORE needed. Perfection cannot be realized without restoration through indemnity, which is accomplished through unity. The perfection of the whole comes from the indemnity of the whole. Therefore, we can conclude that indemnity means unity among enemies.

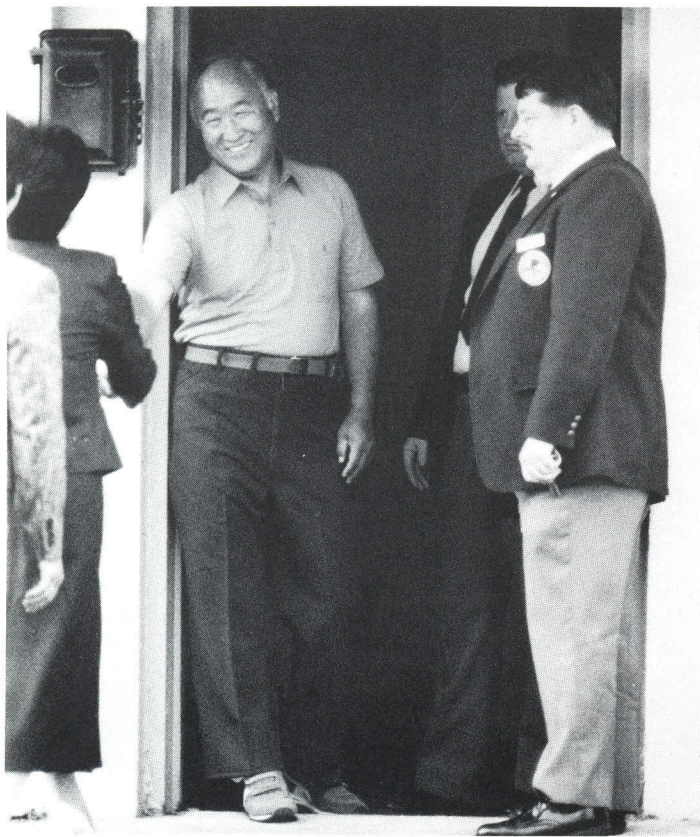
If enemies unite with each other and offer themselves to God as sacrifices, and God accepts them, the purpose of religion will be fulfilled. Until now, only those who have been most loved by God have been offered on the altar; but today, even those who are loved by Satan are offered on the altar. If they are accepted by God, then the role of religion will be complete. No religion will be necessary after that; humankind can simply live with God, as was originally intended. Religion exists only because of the need for separation from Satan. When offerings anywhere are made to God, He will accept them. We have to make offerings on the worldwide level. Therefore, what Rev. Moon of the Unification Church must do first is to love his enemies: that is the Principle.

The foundation for the heavenly kingdom should start in a place dominated by Satan. For that purpose, you must be in the position to be persecuted by those Satan loves most, and you must love them so that they can surrender to you naturally. If they hit you when you are right, they must compensate for it. That is the rule of the universe. Through compensation you can restore. But if you hit back in the same way that Satan hits you, then you cannot restore anything. When you are hit, be hit completely. That way you can restore the most. This way you can reap what you sow.

It is the mission of the Messiah to separate evil from good, and to put what's evil into a warehouse of evil and what's good into a warehouse of goodness. On this earth, two seeds were planted, a bad one and a good one. The good seed will go to the heavenly warehouse, but the bad seed will be burned by fire. Now is the time of the harvest.

◁ July 4, 1985. Father at the leaders conference at East Garden. (Photo: Ken Owens/N.F.P.)

*Unless you establish a foundation on successively higher levels
victoriously by paying indemnity,
you can never live comfortably as an individual.
That is an iron rule.*



PHOTOS: HANS JORDAN

July 4, 1985. At 8 a.m. the Danbury prison doors opened and Father appeared. Here he is greeting Mother before giving her a hug. Two prison officials look on from right.

UNITY ON ALL LEVELS

The fallen world is in chaos; therefore, we must bring forth unity. We must unite all races. Individualism has become the norm in this world. There is no real unity in the family between parents, between children, between the generations; nor is there unity on the tribal or the national level. But the Unification Church is one on the worldwide level, on the national level, on the tribal level, and on the family level. Our church is doing something opposite to what the rest of the world is doing.

In the past, people of the same nation and race usually married each other, but in the Unification Church, the marriages go beyond nationality. Normally, a Japanese person would never even dream of marrying a Korean, or a black person, but we are doing that without hesitation. Because of whom? Because of God. Why? To become one. Why is unity necessary? To bring to God the satanic world of disunity, which would otherwise be destroyed. In this process who will pay indemnity? It is the Unification Church and those people who are in its mainstream. Rev. Moon, who is the head of that mainstream, is walking the path of indemnity, representing the world. When he pays indemnity, it may appear to be on the individual level, but in fact he is representing all humanity.

Unless you pay indemnity in the midst of fallen society you can never establish the ideal of perfection as an individual. One man must come to unify three different loves: mother's love, wife's love, and sister's love: all of these were lost through the fall of Adam. Therefore, they have had to be sanctified. Centering upon Adam, these loves should be restored from the individual level to the worldwide level; otherwise, the world cannot separate from Satan. This man has to guide all women correctly. He should even teach the true path to prostitutes so that they are convinced. He must be welcomed as a true man. To restore these loves, he has to be tempted by seduction, but he must not give in to the trap. He should instead rise above it and become victorious. The same is true for you men. No matter how beautiful a woman you may see, and no matter how she may try to seduce you, don't fall prey to your individual desire. Strive to walk a righteous path, and get a solid education in goodness. This way, even if you are in a place where there are complicated man-woman relationships, you will never fall. You have to establish that kind of tradition. Otherwise you can never establish the perfect ideal of a man as an individual.

After Adam's individual perfection is realized, Eve should be restored. Eve was created after the model of Adam. What this means is that true Adam must recreate true Eve according to the principle of recreation. Because Adam was not able to fulfill his responsibility when Eve was faltering, Satan took her away. True Adam must claim her back.

A LIFE OF INDEMNITY

God has prepared a foundation for this recreation to take place. True Mother, for example, was less than 20 years of age when she was married, and knew nothing about man-woman relationships. The first seven years of the marriage were for her a period of absolute obedience. She had to obey her husband in every way. Mother's obedience was an important condition allowing for the establishment of Parents' Day, Day of All Things, and God's Day. Until God's Day was founded, the True Parents had to go through all kinds of internal suffering and pay indemnity to overcome Satan's accusation for the sake of victory. God's Day means the start of a perfect Adam and Eve.

From the year 1968 on, based on the foundation of God's Day, the Unification Church sent all blessed couples up to the 120 Couples to the front line in every corner of South Korea, basically to be persecuted for three years. It was a life of indemnity. Family indemnity was paid on the national level. Many problems occurred—some of the blessed children were placed under foster care, or sent to members' parents. During this period a foundation had to be made for the resolution of all problems that had occurred in families of the past. Because of this I was persecuted, even by Unificationists and their families.

However, according to the Principle, unless you pay indemnity on the tribal level, you can never establish a secure foundation for the family. Likewise, you have to invest yourself on the family level in order to establish your foundation as an individual, and so forth. Unless you establish a foundation on successively higher

*Within these three years
we have to overcome all opposition,
and we have to offer everything to God and to the world.*

levels victoriously by paying indemnity, you can never live comfortably as an individual. That is an iron rule.

After the three-year period was over, I blessed 777 couples in order to connect that foundation to the entire world. Centering on this three-year period of indemnity and on the perfection of the family foundation on the national level in Korea, I was able to come to America, which is the foremost nation of the world. I departed from Korea, going first to Japan and Canada. Three nations were involved to make the four position foundation, together with the United States.

I arrived in America on December 18, 1971. The Little Angels were playing at Carnegie Hall that day. At that time, no one knew me. No one except myself and God knew that I would go to America. If you read my sermons given around that time, you might discern it. I had to restore the suffering path of Jesus. For three-and-a-half years in America, I conducted a speaking tour reaching out to Christianity. In 1974, I was warmly welcomed. I received as many as 1,200 awards, and I received keys to many cities, and many citations. Christianity in Korea had rebelled against me, but Christianity in the United States welcomed me initially, thus paying indemnity for the failure of Christianity in Korea. Upon the foundation of this welcome, on April 1, 1975, I sent the first International One World Crusade teams (IOWCs) to Korea from the Western sphere of civilization. These IOWCs started their activities in Pusan.

Two thousand years ago, officials of Rome, Israel, and Judaism united to destroy Jesus. This was the reverse. America and Korea got together to unite with the Unification Church. For the Yoido Rally, 1.2 million people came. On this foundation, we had the Yankee Stadium and Washington Monument rallies in 1976 in America. At those two rallies my main message was for America. America is like a house on fire. She needs a fire fighter; someone outside of America must save her. That person is Rev. Moon. When you get sick, you need a physician. Only the Unification Church and Rev. Moon can really cure the diseases of America. Because I said it directly, Americans didn't like it; they even got angry. Hence there followed the period in which I and the Unification Church were publicly attacked. During this time the Fraser Committee investigations took place.

However, also during this time many intellectuals and college professors came to support me. Even during the court case, the media, economists, and lawyers came to my aid.

You throw a net to cover thousands of fish and you let the rope go, and when the proper time comes you pull them all in with one great tug. The rope which you pull is nothing but the philosophy of the Unification movement; all the fish are pulled in by the rope of Unification Thought. Then all the fish will be led into the bosom of God. For this great harvest to take place, a final command for mobilization had to be given.

THE THREE-YEAR TRAINING PERIOD

On March 1, 1983 the call came upon America for total mobilization. It will be a three-year period of training before entering the land of Canaan. It is equivalent to the three-day period in



Father embraces Hyo Jin Nim at the doorway of Danbury prison.

Egypt in which the Jewish people were allowed by Pharaoh to go and worship their own God. During this time you should work in a crazy way. Just as the Jewish people sought to give their complete loyalty to their own God for three days, so you must conduct yourself in this three-year period.

In the wilderness, 600,000 thousand people of the first generation died, becoming the prey of Satan, but later the second generation entered Canaan. Today in America and Japan, the older generation has opposed the Unification Church, but the second generation may not oppose us. We will educate the second generation.

Without the kind of training they received in the wilderness, the Jewish people would not have been able to liberate the seven tribes of Canaan. In the same way, unless we are trained, we will not be able to liberate people from the yoke of communism. We Unification Church members who are in the wilderness have to make a firm determination centering upon God's heart. We are to wear the helmet of heavenly heart. We must become heavenly soldiers who can go to the battlefield and be victorious. Therefore, wherever you go, always put up the flag of victory 24 hours a day—in every town, city, and province, in every village and every house. You must fulfill your mission in accordance with the will of God.

Korea has spirit; she has the treasury of thought.

Japan has beauty.

The United States has power.

Germany has intellect and technique.

Within this period you must come to understand that the Unification Church is a group which goes the path of the wilderness to the land of Canaan, and that Rev. Moon, who is leading the Unification Church, is the Moses of the modern day. Within these three years we have to overcome all opposition, and we have to offer everything to God and to the world. We have no nation yet; we have no family of our own yet. Therefore we must entrust everything to the will of God and we have to listen to Him. We are called to offer everything for the sake of God and His ideal, and for the love of all humanity. Through absolute obedience to the Principle and the will of God, we are to become one, transcending nations and marching forward to Jericho.

Even though our environment is such that we may have to die, we have to love our nation and our fatherland. We have to be ready even to give our lives with God's love. We must overcome all difficult circumstances, and still have that passion and conviction. Never allow yourself to hesitate. Invest everything. If you have any energy, exert it all. Empty yourself, so that you may become convinced that a loving heart is eternal. With that conviction march forward. Each of us must know that we are standing near the final destination of restorational history. Never become losers; this would be tragic. Unification Church members of East and West must be kindled together in love. Heartistic explosion on the worldwide level will bring forth resurrection. Even God will be resurrected. A sphere wherein God is liberated will come into being. We are soldiers who are marching forward, aiming at the great foundation of restoration through indemnity. We must clearly know that. This is our purpose, our value, and our destiny during the three-year period.

SHOWING ULTIMATE LOVE TO THE ENEMY

It's important to love your enemy. Why did God make effort to teach us that loving the enemy is important? It is natural to hate our enemies. Why has God taught us that we must love our enemies? Theologians and philosophers have asked this question repeatedly, but no one has really understood the answer. You must understand it clearly.

Throughout history, Satan has said to God, "In order for you to be God, you must always maintain the standard of the eternal ideal. When you made me the archangel, did you do so just in order to love me temporarily, or to love me forever?" God has had to reply, "Forever." If God were to love only temporarily, then He would be like Satan. If you have no standard of loving forever, you cannot show God's dignity to Satan. In order for God to be God, he must love Satan no matter how much Satan is opposing Him. Satan has said to God, "I fell and became evil. But you who are good can never change and you can never do the things that I do. I like to fight but you must not like to fight. You must be silent even if you are beaten."

Hence, God must not resist. It is the same for God's representatives. No matter how much suffering you may have to experience, you have to love the archangel until the ideal of heaven is completely established in this world. Because all the world is

connected to Satan, God can't simply cut off from Satan. He must always love Satan so that the fallen archangel will finally say, "God is indeed God. I surrender to you." God is bound with that problem. Because you are trying to go to the heavenly kingdom to live with God, as you were originally intended to do, Satan is testing you. As God's child you should walk the same path of unconditional love and righteousness, inheriting from your Parent. You have to be able to say to Satan, "Don't you agree that I am a child of God?" And Satan has to say, "Yes. It's true."

Therefore, if you want to go to the heavenly kingdom, you have to take the same position as God and ultimately love Satan. Even though you are persecuted by this world, which is the realm of the enemy, you must love. You have to fulfill that condition. It might look simple, but this is the boundary line between God and Satan. God must not regard His enemy as an enemy and He cannot take revenge. In giving His son to be crucified God showed ultimate love for His enemy.

What God's son did in this circumstance was also of crucial importance. If Jesus had hated his enemies when he was about to die, the providence of God could not have been realized. Instead, Jesus prayed for his enemies, thus overcoming the tragic situation through love. As a result, Satan began to surrender. Because of this Jesus was able to gain the absolute qualification to be God's true child. Satan had to give his signature.

During this three-year emergency time period, the mandate to "love your enemy" in the Bible is to be accomplished. Ordinary Christians have believed that those words of Jesus refer to the enemy as an individual, but that is not all. Your enemy could be a nation or even the world. Countries that have been enemies become the starting point of our heavenly kingdom. There is no ideology which is greater than one founded upon the maxim, "Love your enemies." Once this tradition of love is established, no other ideology will be necessary.

FOUR MAJOR PROVIDENTIAL NATIONS

From the Korean point of view, Japanese people are the enemy. If I were to look at things only as a Korean, I would think of the Japanese people as my enemies. They killed Koreans and did many evil things to them. Nevertheless, I loved the Japanese people. When the Japanese surrendered in World War II, I loved the defeated enemies. Do you understand the reason why Japanese young people are now following Rev. Moon at the risk of their lives? Acting in accordance with God's heart, which surpasses nationalism, I loved the enemy nation of Japan. I established that foundation of heart. The policemen who persecuted me would have been executed by shooting if I had pointed them out at the conclusion of the war. But I forgave them, and today Japanese are coming to join me, even without knowing my background.

God might have chosen some nation other than Japan, such as England, which is a Christian nation, to be in the Eve position; but the Unification Church, founded in Korea, started instead to work in the nation that had been Korea's worst enemy. Actually,

*Jesus prayed for his enemies,
thus overcoming this tragic situation through love.
As a result, Satan began to surrender.*



Thirteen ministers and prominent laymen came to embrace Father on July 4.

it is noble that Japanese members are now shedding tears, sweat, and blood to save the United States, once an enemy country. This is how Satan will give way on the worldwide level. There has never been such an event in history. They are not doing this for America alone; they are doing it for the world. America does not exist for itself; it represents the free world, and it is the channel through which God can reclaim the entire world.

Therefore, all the members worldwide are being mobilized to help America, in order to make it the center of the new global culture and the center of the Unification movement in the future. Even if Japan becomes a desert, the Japanese people can survive if America survives. Then, after teaching the Cain and Abel nations of America and Germany the traditions of heaven, the Eve nation of Japan should come back to the Adam nation of Korea. This is in accordance with the Principle. If this fails, we

cannot come back to heaven.

We have now entered a very important period. In these three years total indemnity must be offered. Unless this is accomplished within three years, however, another three years will be necessary. We should not delay. These four great enemy nations must begin to establish the worldwide (four-position) foundation for the heavenly kingdom, by following the tradition of heaven victoriously. If we begin the heavenly tradition among four such enemy nations, the Kingdom of Heaven on earth will be realized in principle. Accordingly, the Kingdom of Heaven on earth is not far away; it is near. When unity among these nations is realized, the Kingdom of Heaven will begin.

I am gathering and uniting these major providential nations, and offering them to God as the indemnity condition in order to restore the entire world. Thus, what I am now doing is the final

*You entered the Unification Church
based upon the thousands of generations
of your ancestors' sacrifice and service to God,
and upon their accumulated goodness.*

work. We are at the terminal point of history. This is the beginning, and at the same time, the end. Having started by paying indemnity on the individual, family, tribal, societal, and national levels, we have now come to the point of paying indemnity on the worldwide level.

These four major providential nations all have good things, and when we restore them, we can offer them to God. Korea has spirit; she has the treasury of thought. Japan has beauty. The United States has power. Germany has intellect and technique. These nations have the essential resources which can unite the world.

If we continue a movement of unity among these nations for a few years, no one will oppose us. I have already started a movement for international unity in America, among minorities there. South Americans, Africans, and Asians in the United States are now welcoming me. If such minorities are completely united, the "majority" will become the minority.

RESTORING CANAAN THROUGH HOME CHURCH WORK

After Father pays total indemnity to restore victory from Satan, then you, together with all humanity, must also establish victory in a smaller way. That is accomplished through home church activity.

Through home church activity, you will inherit property after the land of Canaan is restored. Where is today's Canaan? It is the entire earth. We are already accomplishing the conditions for victory, and the expansion of home church activity is transcending nationalities and ideologies. We are even working in communist countries. We will eventually expand to the point where we can establish the heavenly kingdom.

We are restoring Canaan through home church work. If the fall of man had not taken place, you would have had the right to own the universe. Your home church area will become a conditional object whereby you regain the right to possess the cosmos: all things, all people, True Parents, and God. Therefore, without home church you cannot establish the standard to become one with the True Parents and God. You cannot go to the heavenly kingdom without having a foundation in home church. That is the principle. No one can object to that.

In 1976, Rev. Moon established a victorious foundation of worldwide indemnity. On this basis he announced the beginning of home church activities. This is the best of all good news for humankind. From this the heavenly kingdom on earth, the liberation of God, the ideal nation, all ideals will be substantialized. Inherit this as your daily life. Nothing is better news than this.

You have been given such a precious gift from God, but you are reluctant to go to your home church area. You should visit your home church area every day. The fact is, however, that many of you have not visited your home church area at all. There are even people who have no home church areas. Unless you have your own home church area, unless you have your own Cain-type tribe, you can never restore your Abel-type tribe. Before you restore your Abel-type family, you have to restore Cain. This is the most difficult task in religion. No one has ever

understood it so far. Father came to this world to teach it. No one knew this secret up until now.

NOT YOUR OWN MERIT

You should work with an all-out effort at the risk of your lives, and with gratitude. If you do, you can mobilize your ancestors for 70 or even 120 generations back. You can liberate them. Spirit world is willing to help those on earth. If you mobilize your ancestors, you can gain 70 or even 120 disciples centering on your own clan.

You did not join the Unification Church because you had good faith. You entered the Unification Church because of the thousands of generations of your ancestors' sacrifice and service to God, and their accumulated goodness. If you accomplish your mission and then go to spirit world, you will be welcomed and you will be served by your ancestors. But what will become of you if you are failing students? Your ancestors will be angry with you. They will blame you, and you will have no place to go in the spirit world.

You came here not because of your own merit, but because you were directed here by spirit world. I was born in order to accomplish the historical task of complete restoration, and God prepared the environment for me. Accordingly, spirit world mobilized you when I came. You gathered here for the purpose of complete restoration.

The resentment of many years should be used not for revenge, but for the salvation of the enemy. That kind of thought is based on God's love. Now is the moment that we must decide in our minds to work according to this thought. If you do, you can pay all the indemnity necessary for total restoration. When total indemnity is paid, complete restoration is the result, which leads to complete perfection.

The title of my speech today is "Total Indemnity". What does total indemnity aim for? It aims for total restoration and ultimately, perfection. This is in accordance with the Principle. Adam's individual perfection is the basis of the perfection of the family, tribe, nation, and world.

You should not work from now on in the way you used to. Your whole family should be involved in working hard for the nation and the world. If you surpass the national level, then everything will be finished. The day will come when the heavenly constitution can be given. I have already asked a famous scholar of the United States Constitution to make a draft of the heavenly constitution.

We are on the very threshold of such a day. When you look at all this you should realize that your position is important and precious, and you should seize this moment to correct your way of life. From now on we should not repeat the faults of history, but should march on in accordance with God's will to fulfill His providence. That is my hope. Let us pray, raising our hands to heaven. Let us pray. ♦

On Church Life

PURIFICATION

by Rev. Won Pil Kim

Belvedere, June 9, 1985

THERE ARE THREE WAYS FOR US TO UNDERSTAND WHO Father is. One way is through truth; the second is through Father's daily life, through his character; and the third is through the spirit world—through spiritual phenomena. Of these three ways of coming to know Father, I give special weight to the second: knowing Father's character or personality through his daily life. Let me explain why.

No matter how much truth you hear, if the person who is teaching you does not become the embodiment of the truth, it is very hard for you to follow him. And no matter how strong a directive you may receive from spirit world that someone is the Messiah, if that someone's life is quite different from the spiritual vision, you will find it very hard to obey the spiritual guidance.

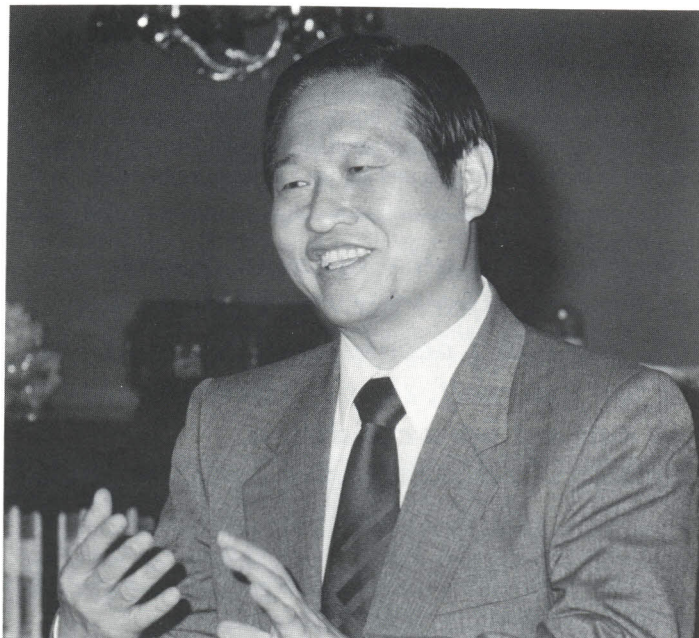
Suppose you hear someone giving a talk, and what you hear is enlightened truth. But then, suppose the life that person leads is very different. You start to wonder about him; you cannot take his words seriously. Or suppose you receive a vision that you should follow a certain person; you decide to obey the spiritual directive, and you follow him. But then you find the one you are following is not doing anything worthwhile. No matter how powerful that vision was, you will not be able to keep following it. Thus, although we may be directed to follow someone, either because of truth we've learned, or because of spiritual guidance we've received, our final decision as to whether to follow will be made on the basis of that person's character and daily lifestyle.

When I look at Father I can see very clearly both the embodiment of truth and the fulfillment of a spiritual vision. But if someone is following Father only because of spiritual guidance or a vision, and then receives some other spiritual message, that person may go off in another direction. Even when I was very young spiritually, I saw many excellent people come into the church who subsequently had difficulty following Father. I came to feel that the best and fastest way was to see Father directly. I realized that I could both learn the truth and also receive spiritual guidance through Father's daily life. Let me illustrate.

The Origin of Holy Salt

In our daily life we try to separate ourselves and the things we possess from the influence of Satan. For example, we use holy salt to purify things. There are many kinds of purification—purification of old things, purification of people, purification of the heart. I am going to speak specifically about purification of things of the creation, but everything follows the same pattern.

In our daily life we use holy salt often, but how many of you have wondered how holy salt came about? In the early days when I was in Pusan with Father, I began to notice that whe-



Rev. Won Pil Kim

Whether a person belongs to God or Satan will be determined by how much that person loves God.

never Father was presented with food or some other gift he would always breathe on it. In jail it's very difficult to see whether someone is breathing in or breathing out, but when we were in jail together I could definitely see Father breathing out onto the food. At the time I wondered why Father did it, but I didn't think very deeply about it. It was a few years later that the first holy salt was made.

As we all know, we are living in a fallen world. In this fallen world, everything has become tainted; all human beings and all things under human influence have become so sullied that God cannot receive anything directly. Even our hearts are dirty. Satan dominates everything and everyone. Do you think Father can offer these defiled goods to God directly? Please put yourself in Father's position, and think about it.

Suppose I want to offer to God some food that I have prepared. How should I purify the offering? It was prepared by the hands of a fallen human being, namely, by my own hands. No matter how hard I try, it is very difficult to purify it; from the beginning it was handled by fallen beings. Externally I can be pure, thoroughly clean in everything. But the very soil the food came from is dominated by Satan; how can I purify the soil itself?

In this sense, it doesn't matter how much we wash away all the dust and dirt, and it doesn't matter how hard we pray: truly, we cannot totally purify our offering.

What I am getting at is that Father has been doing it for us. Father has tried to clean up everything and offer it to God. But Father realized that for all his sincere prayer and diligent efforts at external purity, still everything came from Satan's dominion. What is the best way, Father wondered, of offering all things to God in purity? So Father asked God if, whenever he breathed out onto something, it might purify it. It is out of such a heart and sincere concern on Father's part that the condition of holy salt has come about. It is very important for us to remember this.

When you put all your soul, heart, spirit, and effort into an endeavor, but still you can't accomplish the goal you set for yourself, that is the moment you can set up a condition. It will be as if

When you put all your soul, heart, spirit, and effort into an endeavor, but still you can't accomplish the goal you set for yourself, that is the moment you can set up a condition.

you had set up that condition before you began, and all your work will be recognized in front of God and Satan. In view of all your effort, your total investment, even Satan has to recognize the value of the condition.

Since the fall, men and women have been in a midway position between two masters—God and Satan. Whether a person belongs to God or Satan will be determined by how much that person loves God. Therefore, in our daily life we should be careful not to misuse conditions or treat them lightly. Of course, by establishing a certain condition for purification, we can accomplish something; but we should be mindful of how Father, at the time of first setting up that kind of condition, put all his heart and soul into it. Without considering the origin of the purifying power of holy salt, for example, we might glibly go on using holy salt for one year or even ten years. But all that activity will be just so much meaningless ritual unless we are mindful of the history behind it.

In the years before God's Day was established, after each new year's ceremony Father used to give money to each member. One time, as he gave me money, Father asked me to give it to the first needy person I met after I went out from the church. Naturally, I did what Father asked. It was an expression of Father's sincere desire to help the suffering people of the world. Father cannot extend aid directly to each and every person who is in misery. He therefore established a condition to help all of them, by having one person represent all miserable and poor people. That is to say, when Father asked me to give money to the first humble and miserable person I met, he was putting all his heart into helping that one person who represented all the

humble and miserable people of the world. We should never underestimate Father's intention and heart behind such actions.

Father's Heart toward Christianity

What does it mean to say that Father is the center of the universe? It means that Father, in relating to any one person, treats that person as representative of the universe. This is Father's intention whenever he deals with anyone. At present, Father is still in Danbury. While there, he has been earnestly trying to embrace established Christianity, which has largely opposed him. It is out of his sincere desire to help all Christians, to take care of Christianity itself, that Father is asking all of us to reach out to the very Christians who are persecuting and accusing him.

Father asks much of us; he asks us to live lives of great sacrifice. But this is because he can see that the Unification Church is standing in Abel's position before established Christianity, which is standing in Cain's position, and Father knows clearly that Abel can never go back to God without Cain. According to that principle, Father has strongly urged us to meet with ministers, and that is what we have been doing.

Let me make it clear: Abel, in the position of younger brother, can never go on his own through the indirect dominion of God to reach the direct dominion. This period of the indirect dominion was to be the time when God's first son and first daughter would pass through and reach the direct dominion. Originally Adam and Eve were the first son and daughter of God. They fell, though, down to the position of the second son and second daughter, unable to receive the inheritance from God. Only the first son and daughter can pass through the indirect dominion of God; Adam and Eve, as second son and daughter, cannot possibly go the course through the indirect dominion by themselves.

Who became the first son and first daughter? Actually the archangel took the position of first son and daughter. Substantially, it was Cain who took up that position. Hence, Abel's mission is to restore the birthright.

What does it mean to talk about a first son? Without a second son we cannot refer to a first son. Abel, in restoring the birthright,

Father, in relating to any one person, treats that person as representative of the universe.

has to deal with Cain. To learn how Abel can come to deserve the birthright, we have to understand why the first son and daughter lost their position. Whereas we should all love everything centered on God, the first son and daughter treated everything from their own viewpoint, with selfish love. In order to regain the birthright, we have to set up a condition by taking a different attitude: we have to love centered on God instead of ourselves.

In reaching out to Christianity, trying to restore Christian ministers to the best relationship with God, what we are doing serves to restore our own birthright—on the national level and also on the worldwide level. In this work, this outreach, there is the position of Abel and the position of Cain. If we understand this, what we are doing through ministerial activities is nothing less than restoring the national and world-level birthright.

However, we have to restore the individual birthright at the same time. Let's say you really dedicate yourself for the sake of the nation, and the people of the nation respect you for it, but you have no time to take care of your own family. When you come back to the members of your family, you will find they don't respect you because you didn't take care of them. That kind of thing does happen. A person wins an entire nation, but is a loser in the home. What God wishes for each one of you is that you become a winner on the national level and also a winner on the family level. For if you are a loser on the family level, no matter how hard you work for the nation you will be dragged back by your family; you will not ultimately remain a national-level winner. What this means in practice is that you cannot say, "Okay, I dedicate myself totally to my mission; I don't have to worry about my family." You shouldn't think that way. As we work for the nation and the world, we should work to restore the individual and the family as well.

It is important to gain not just national or worldwide victory but also individual and family-level victory simultaneously. Of course, we should serve our nation and our world, but with the same energy and sincerity we should serve our families too. We could also put it the other way: as we serve our own bodies and love our own families, with the same sincerity we should serve our nation and the world.

In reality, since we cannot take care of all the Christian ministers in this country, Father asks us at least to take care of 120 ministers. But our intensity in serving 120 ministers should be that of serving all the ministers in the entire country. If we can't serve 120 ministers, or 100 ministers, but only 20 ministers, still we should serve them with the kind of intensity that would reach the ministers of the whole nation. It sets up a condition. If we do

What God wishes for each one of you is that you become a winner on the national level and also a winner on the family level.

serve ministers and churches with that kind of fervor, even Satan will acknowledge the condition that we have established.

Let me give you one final example of what I mean by Satan's acknowledging a condition. When the True Parents are in the room with us, Satan cannot enter, but as soon as True Parents leave, Satan is free to come into the room. It is because Satan does not acknowledge our value. But our True Parents' sincere desire is that Satan acknowledge the value of all of us.

Even though Father is in prison, he still loves Cain—that is, established Christianity. If we understand this heart of Father, and visit the ministers and other leaders of the Christian community, not only will our fellow Christians eventually follow our tradition, but once they realize the value of Father and his teachings, they will be the ones on the front line.

Cain cannot go through the period of indirect dominion alone; nor can Abel. The two need each other. Only by working in cooperation with each other can they restore what was lost in the fall. If we truly fulfill our role as Abel, and sacrifice everything to help Cain in the course of restoration, Satan will recognize the condition we have established, and will acknowledge our eternal value.◆

IMAGES OF HEAVEN

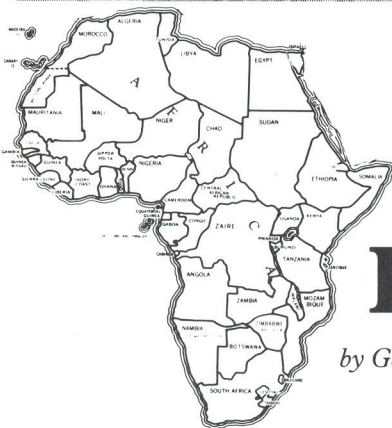
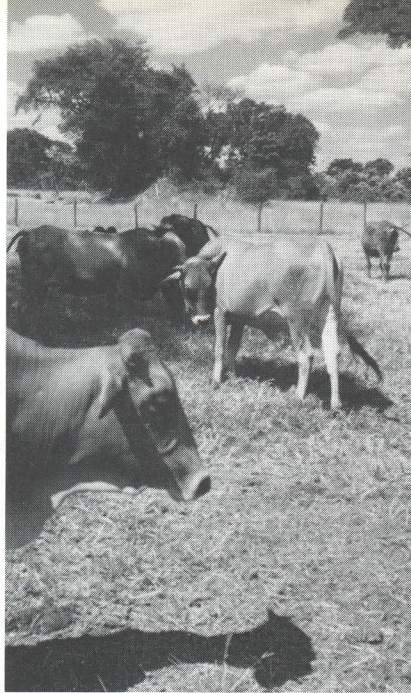
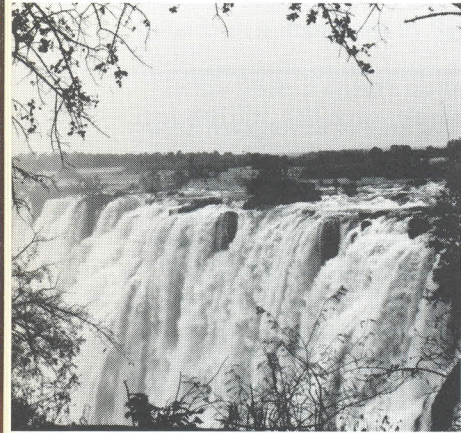


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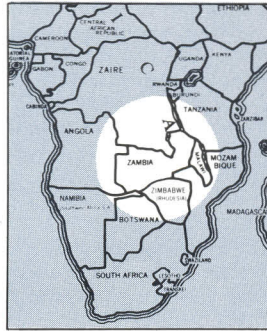
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AFRICA

Photo Essay

by George Glass



Zambia



IN MAY AND JUNE 1985 I VISITED AFRICA for the second time, the first having been in September 1984, when I taught the 40-day training in Nigeria. This time I spent six weeks traveling through Zambia, Kenya, Uganda, Zaire, and the Ivory Coast, visiting missionaries and members on behalf of Rev. Chung Hwan Kwak.

In spite of all the films, documentaries, photos, and articles we in the rest of the world have seen and read concerning Africa, I wonder if we can truly grasp the

immensity, natural beauty, and potential wealth of this continent—to say nothing of the industriousness of the African peoples.

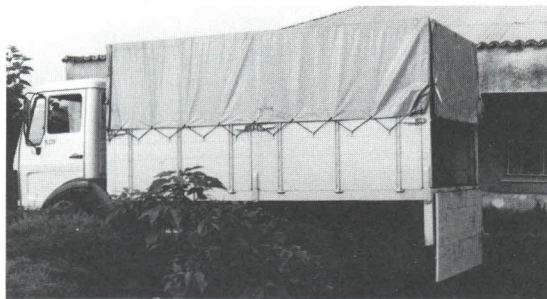
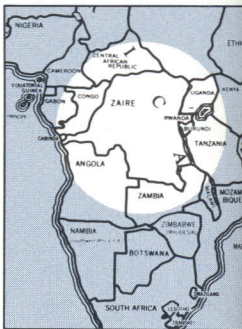
The image so often presented to us of Africa is that of a continent covered with either dense tropical rain forest, or arid Saharan or Sahelian desert, or endless plains—all, of course, teeming with countless bizarre insects and ferocious animals.

Interestingly for me, the lands to which I traveled this time reminded me of

Clockwise beginning from top left: Musi-o-tunya, "The Smoke That Thunders," popularly known in the Western world as Victoria Falls, "discovered" by explorer David Livingstone. It is located on the border of Zambia and Zimbabwe. / Cattle graze on the 7,000-acre farm. / Tashiaki Sasada outside a home he and members are building on a 50-acre farm in N'dola, Zambia. / A sister tends the vegetable garden on the farm. / Dr. Colette Takigawa explains to Rudolf Faerber and others what each of the buildings at Twikitane Clinic will be used for when it is completed. / George Glass addresses members attending a 21-day training in Luanshya, Zambia. / Some of the vegetables growing on the farm. / A sister and four brothers with one of the Brahma bulls on the farm.



Clockwise beginning from top left: Remy Blanchard and brother Alfredo, farm manager at Kibutu Farm I. / Some of the maize, beans, and soybeans nearly ready for harvest at Kibutu Farm I in Rutshuru, Zaire, near Goma. / ECO-PROF farm project members wave hello to all brothers and sisters around the world. / Kibutu Farm I staff members. / The staff of Kibutu Farm II poses with Abdel Mesbah and project manager Remy Blanchard. / Mr. and Mrs. Makoto Maeda with Remy Blanchard and center members in Goma, Zaire. / Papa Kayembe (second from right, back row), George Glass, and staff members at farm project near Kin-kole, Zaire. / A brother at the ECOPROF Farm project at Mandeka casts his net over the waters of a pisciculture pond. He will bring up talapia for the members' dinner. / Rich volcanic soil from the farm at Kibutu. / The Maeda's daughter spends her day as do the majority of other babies born in Africa—firmly snuggled on to the back of mother, or in this case, a helpful sister. / Benz 1313 truck donated by the church for the Goma farm project. / Mewha Novalis (center) and classmates at 'Ecole des Papillons' (Butterfly School) in the class for three-year olds. Mewha is fluent in Lingala, French, and English.



various parts of America: Zambia of Northern California, Kenya and Eastern Zaire of Colorado, and the Ivory Coast of the Louisiana coast. In its natural beauty, however, Uganda stands alone, sitting as it does squarely on the equator 1500 meters and more above sea level, and bounded by Lake Victoria to the south, and Mt. Ruwenzori and its chain some 4,000 meters and more in height to the west—all of which combine to make a most unique weather system and setting.

To be sure, there is a wild side to each

of these places. But the visitor finds that much has already been tamed, and that there are numerous ongoing development projects throughout each nation.

Our missionaries have been working diligently for more than ten years in Africa. The Principle has been taught all this time in each of the nations I visited. As a result, these countries now have numerous members, some living in centers and others in home church areas—all of whom are engaged in a variety of projects in addition to their

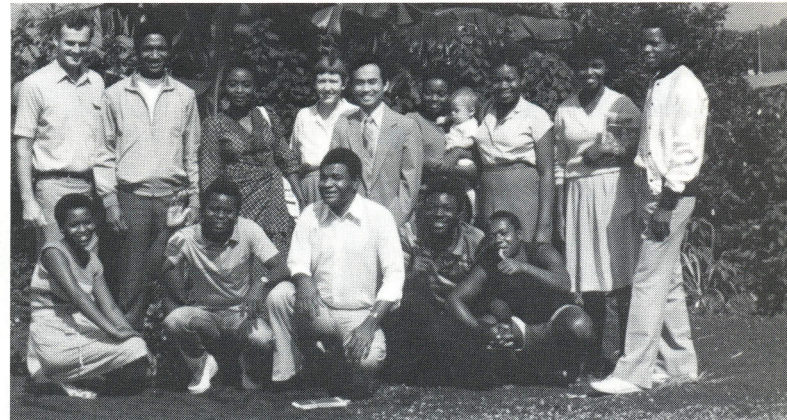
witnessing and teaching activities.

Among the most prominent of the programs being conducted in African nations by Unificationists are farm projects. These were formed in response to the encouragement of our True Parents and Rev. Kwak, who have stressed that until Africa can feed itself, greater development cannot really take place.

Another image of Africa prevalent today is that poverty and starvation are widespread because the land is unable to support the population. When one visits



Zaire



and sees for oneself the richness of the land and the potential for development, one is shocked that there could be starvation anywhere in Africa. In each of the countries I visited I saw that each family routinely has its own small land area on which it grows its own food. Garden plots can be found here and there throughout the bush, each one with its own carefully tilled and successfully planted crops. Generally these plots are farmed by women who do this task in addition to bearing and rearing children

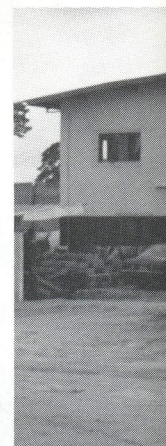
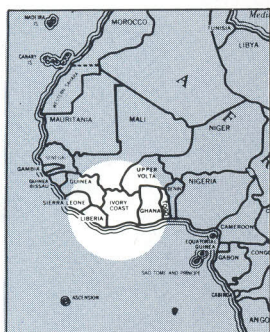
and attending to household chores. There is evidence that enough arable land exists in certain areas of Africa to support not only the people of those regions, but the entire continent. Father encouraged the founding of farm projects there so that through practical experience our members could investigate and develop ways for Africa to become self-sufficient in the production of food.

Another common image of Africa is that its people are generally helpless and incapable. I found that, on the contrary,

Africans are not only industrious but quite skillful in making use of whatever materials are at hand in order to accomplish any particular task. Our farm projects are a good example of this skill and industry.

In Zambia, for example, there are farms of 6, 15, 50, and 7,000 acres. The six-acre farm is used for the rearing and breeding of pigs. Currently the farm has nearly 40 sows. The members there grow much of their own feedstock as well.

A six-month training program has been



Ivory Coast



developed on the 15-acre farm to teach students various techniques of organic farming. It is hoped that this farm can become a government-recognized agricultural school in the future.

The 50-acre farm is used to grow a wide variety of crops, while the 7,000-acre farm is currently being developed for extensive cattle raising.

In Uganda, 80 acres of land in a very fertile area near the city of Jinja have been donated to the use of our church there; the land is to serve as a model farm

for the education of local people. Our members are currently building a school on a portion of the land so that villagers and farmers from the area can receive basic education from our brothers and sisters.

In Zaire there are several agricultural projects. In the Kinshasa area, on the western side of Zaire, there are three farms. One is being developed specifically for the raising of chickens, pigs, and fish. Another is for the growing of maize. The third farm is a special project of graduates

of the ECOPROF program sponsored by the International Relief Friendship Foundation (IRFF). Brothers and sisters there are working and living with people in a medium-size village near Kinshasa. They are utilizing techniques learned at ECOPROF to dam and structure a small stream into about a hundred fish ponds for the cultivation of fish. The fish provides protein needed in the local diet. The members have also established a school in the village for the training of village children.



Clockwise beginning from top left: Some of the many acres of maize and rice growing abundantly in fields cleared and planted by brothers and sisters in the Ivory Coast. / Werner Elias (left) in the photographic studio he established in the Ivory Coast. / Automotive repair facility built and staffed by some of the members in the Ivory Coast. / A car undergoes repairs. / Mermoz, his trusty machete, and the rice he and other brothers planted in Sanepa, Ivory Coast. / Blessed members in the Ivory Coast gather for an evening of fellowship with George Glass. / Sanepa village children with George Glass. / Kathy Harting Rigney and Mermoz's daughters in the Ivory Coast. / Missionaries Lionel Ader and Teruo Aritani, IRFF nurse Arlette Beatty, and George Glass join farm manager Mermoz and staff members at Sanepa Farm in the Ivory Coast.



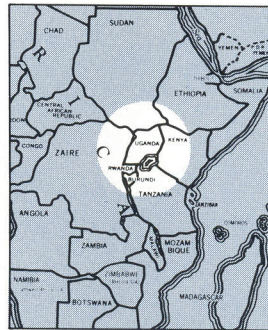
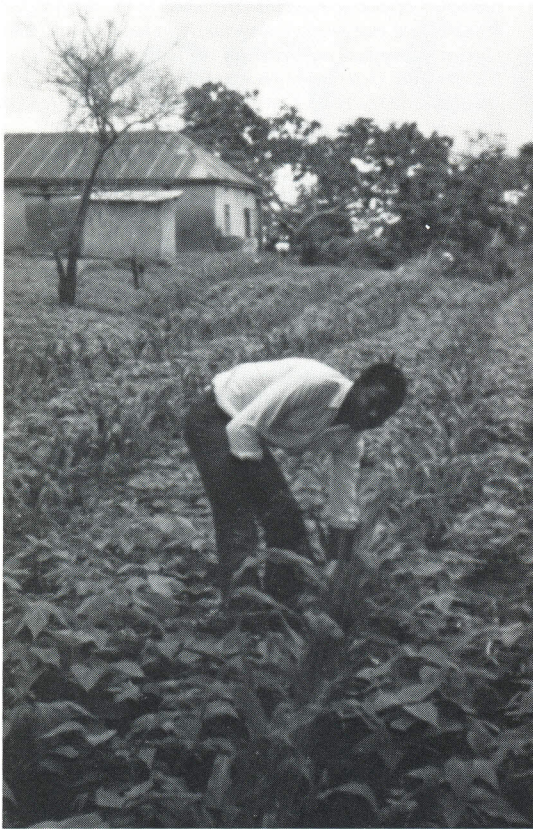
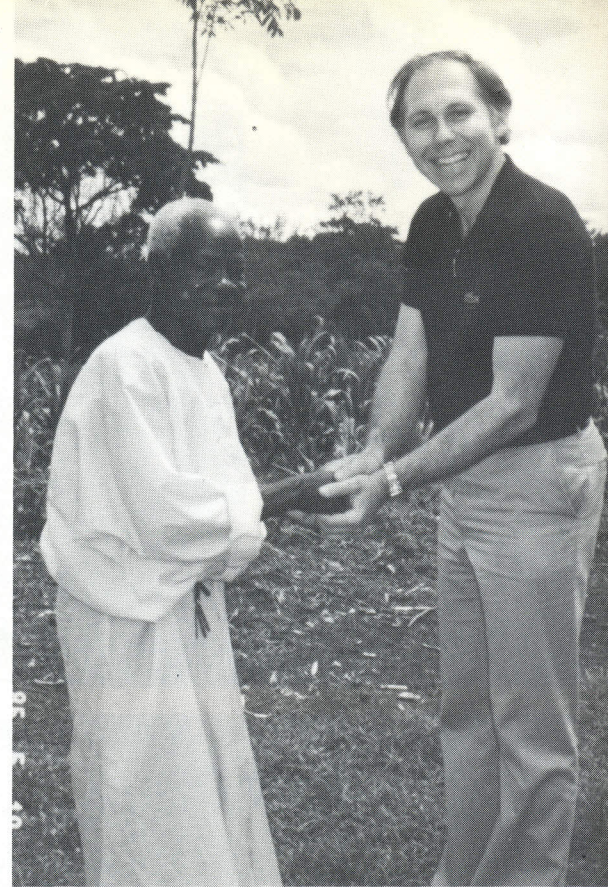
In eastern Zaire three farms have been established in the mountainous region just north of Goma. This area is some 4,000 meters high and is extremely rich in volcanic soil. Our farms there have just begun producing their first crops.

In the Ivory Coast members are developing farm projects at several sites throughout the country. In Sanepa, for example, members are also working and living with villagers on land donated by the local chief. They farm maize and rice especially for that village.

From my observation, it appeared that there is ample arable land in the countries I visited. And people—especially our brothers and sisters—work very hard and very diligently on their land to produce what they need. The problem of starvation in Africa is due more to a lack of processing and storage facilities and inadequate distribution.

To be sure, the countries of Africa have all achieved their independence just within the last 25 to 30 years. In many cases roads, means of transportation and

communication, governmental organizations, and trading links were almost non-existent when the countries gained their independence. In all cases a colonial system was inherited which had promoted the development of cash crops that may have been useful for the imperial “mother countries,” but did little for the indigenous peoples once they were independent. (The “mother countries” often designated entire nations to harvest one crop, each nation being appointed a different crop. The harvests were traded



Uganda



with the mother country alone.)

Intra-African trade must still be developed as a result. Roads are being built to promote this, but many more are needed. Communication systems must be improved. Electricity still has not reached a great many areas, although the harnessing of many powerful African rivers has made electrical power quite inexpensive. Most importantly, cold storage and processing techniques need to become widespread. All these things are happening everywhere I visited—to a

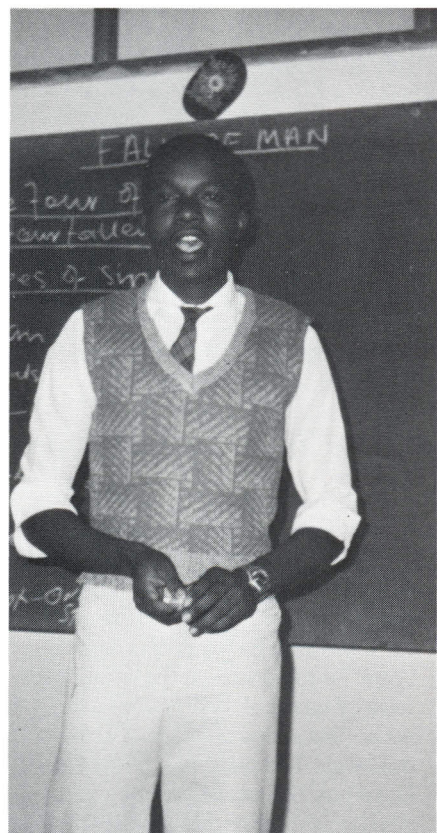
degree. Much more will be done as time passes. The fact that our brothers and sisters have initiated these agricultural programs based on True Parents' inspiration has enabled them to actually see for themselves how Africa's great potential can be developed by Africans themselves. Farming is just the beginning of the cycle.

In the area of food processing, the sausage business started by members in Zambia to support the mission there continues to expand. Currently more than

30 cows and 100 pigs are being used each week, and, in spite of the fact that members work day and night shifts every day, the factory is still unable to keep up with the demand for its products. The sausage factory in Zambia is also serving as the training site for brothers from other nations of Africa. These brothers are completing their training one by one and returning to their own nations to establish similar enterprises. Members have already begun producing sausage in their factory in the Kinshasa region of Zaire. More



Clockwise beginning from top left: Missionaries and some of the pioneer members with George Glass in Kampala, Uganda. / M'ze Obadiah, owner of the 80 acres near Jinja, Uganda, greets George Glass. M'ze is donating the land to our church. / Ulf Ingwersen and brothers on an outing at Lake Victoria. / Headquarters of the Unification Church of Uganda, in Kampala. / A brother lectures in Kampala. / Tomoko Otika, blessed to Ugandan brother Raymond Otika, does some calculations on her abacus. / Grinding peanuts into a sauce for dinner. / Brothers building a school for the villagers on our farm in Uganda. This project is sponsored by IRFF. / A brother shows maize growing on the 80-acre farm in Uganda. The brothers first cleared the land, then planted their crops, all by hand.



factories will be created in the near future in other countries.

In Zambia and the Ivory Coast, members have already opened small stores in downtown areas to sell their sausage and produce.

Although we have focused largely on farming in this article, it is important to note that members are also diligently engaged in our normal witnessing and teaching programs. Additionally, many social service programs have been founded to assist local people.

In nearly every country there are trained medical personnel available through IRFF. One team has just returned to Zambia from several weeks of volunteer work among the refugees in the Sudan. Dr. Yasufumi Takigawa led this team.

In Zambia, final construction work is being completed on a beautiful clinic built by our church members on church land with church funds. This facility will be donated to the Zambian government.

Two European nurses are working in

the Ivory Coast representing IRFF. They work in conjunction with a nationwide program there, assisting women who are either pregnant or have recently given birth.

Many of our farm projects throughout Africa also have small first aid facilities for local villagers.

In addition to medical work, schools offering primary and secondary education are being initiated and staffed. A good example of this is the Chilenje School in Lusaka, Zambia. ♦

FATHER'S RELEASE FROM DANBURY

by Carol Bechtel

ON THE NIGHT OF JULY 20, 1984, at 11:00 p.m., Father entered the Federal Correctional Institution in Danbury, Connecticut. The scene could have been compared to a black and white movie: tall lights on the prison grounds glaring and harsh, grey gravel, black sky. Faces were colorless and hard. Only faint outlines of the landscape were visible. The air was chilly, and a media helicopter hovered overhead like a preying metallic insect in the dark. The cigarette-smoking, beer-drinking, foul-mouthed reporters made vindictive remarks, rejoicing to see Father go in.

Father's car drove around a curved driveway and stopped at one end of the main building. Everyone got out, a prison door suddenly opened, and it seemed like there wasn't even time to say goodbye as first Father and then Mr. Kamiyama were ushered in. The door closed quickly, and with finality.

Like a Technicolor Movie

But the morning of July 4, 1985, was like a technicolor movie. It seemed that everything was green, and this time the only glaring light was from the morning sun. When the *New York City Tribune* car I was riding in went through the "gate" of the prison, there wasn't even a security guard. A bed of very red geraniums added a splash of color in the driveway. The place looked well-kept, like a golf course, and the sky was absolutely clear and blue. There was a water tower, the cream-colored main building, and to the left, the path that Father often walked, winding gently up a hill to the minimum security building.

While waiting behind the designated media area where we parked, I couldn't help overhearing the chit-chat of the reporters. They sounded the same as one year ago. Some were taping a preface to the news story they would add later. One man was talking into a mike and camera, sarcastically calling the audience's attention to the fact that Father had served only 11 months of an 18-month

sentence. It was easy to see why Father and our church have been misunderstood, for it is impossible for the public to receive truth when the "transmitters" so unabashedly bias their reports.

Suddenly, the car with Mother came, followed by a few other vehicles with Unification Church leaders and ministers of various denominations. They went around the same curved driveway, and Mother's car drove up to that same door Father entered one year ago. I could see Mother getting out, along with Hyo Jin Nim, Rev. Kwak, Dr. Pak, Hyo Yol Kim, and some East Garden security brothers—all in a cluster—and then the door opened.

It was slightly dim in the entryway. Because the press was back about 200 feet, only the cameramen with telephoto lenses could see inside clearly. One after another I could hear them saying, "There he is!" "I got him!"

The figure of a man in a royal blue shirt stood inside for a moment. Then, smiling, Father emerged—tanned and healthy-looking. He gently embraced Mother and hugged Dr. Pak and Rev. Kwak. He never stopped smiling. I could hear shutter after shutter clicking.

Ministers Show Their Respect

Then, in a respectfully timed and orderly manner, the thirteen ministers who had come to show support for Father began walking in a line from the main entrance to that side door located also in the front of the building. It was a deeply moving moment. The two doors were not close to each other, for the building is long, so their walk took on an added feeling of seriousness and showed their commitment. When they neared Father, they circled around him, widening the cluster. Father embraced each one. They stood together for a few minutes and then all heads bowed as Father offered a short prayer in front of the prison.

Then, just before Father stepped into the car, he raised his arms to the press in

victory. That picture was seen on all the TV stations and printed in many newspapers. The shutters kept clicking incessantly. That will be an image history will remember.

Finally, Father's car and the two others from East Garden drove away from that door forever, past the bright bed of geraniums and out to the road leading home.

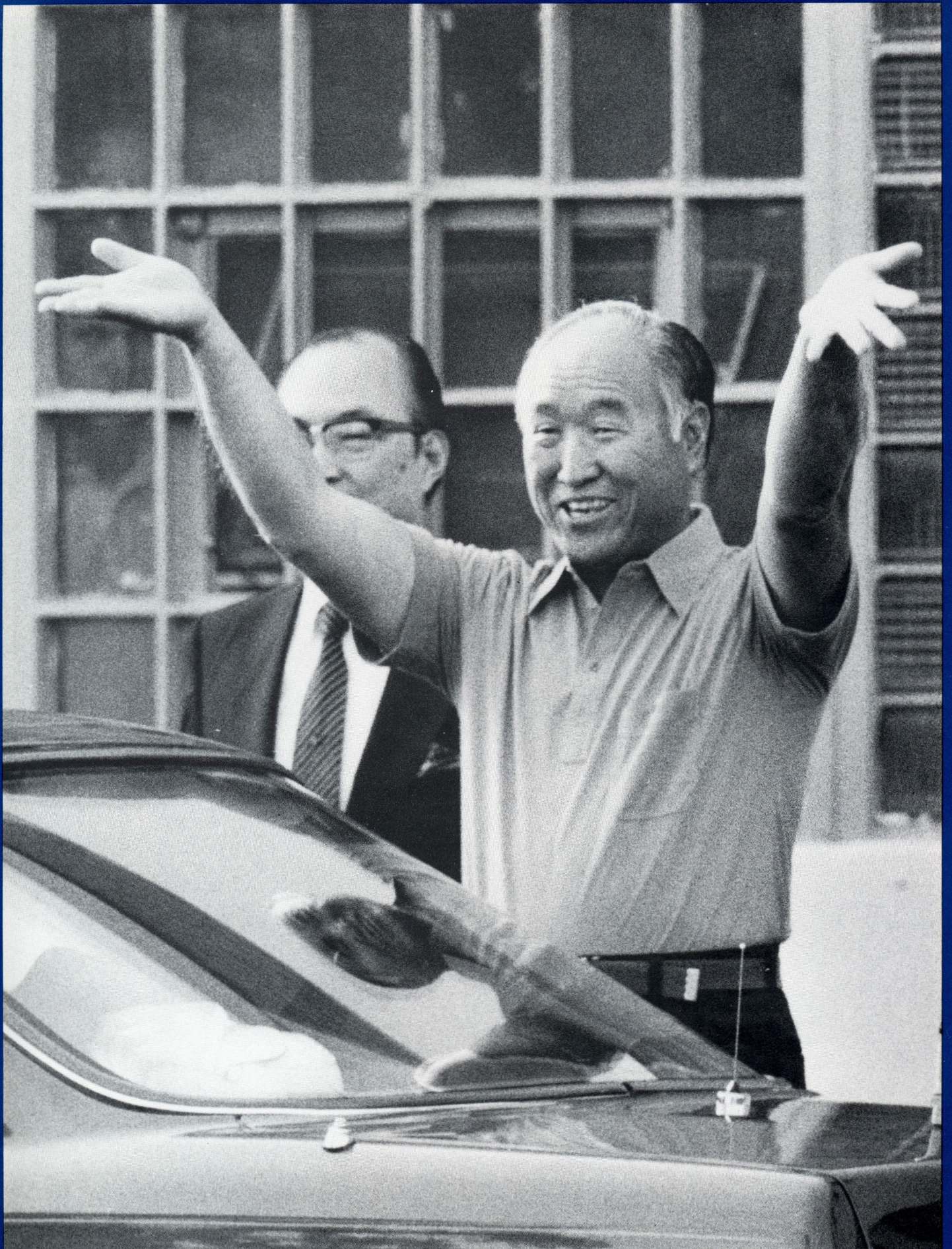
I thought of different things: how Bill and Larry must have cried at Father's going, how the other prisoners may feel an emptiness and come to understand the meaning of the word "Father," how nobody will ever keep cell A-7 as clean as Father did, how Mother will never have to drive here again and leave Father behind at the end of the day.

Father's official prison term is not yet over. He is only a little more physically free for these final weeks than he was before. Until August 20, he will be spending his nights at Phoenix House, a halfway house in Brooklyn, New York. During the day Father will be free to attend to church affairs. He will be able to leave the house as early as 7:00 a.m. each morning, but will have to return no later than 10:00 p.m. on the evenings he is required to be there. It is possible he will be given permission to stay home on weekends.

Father's Hands

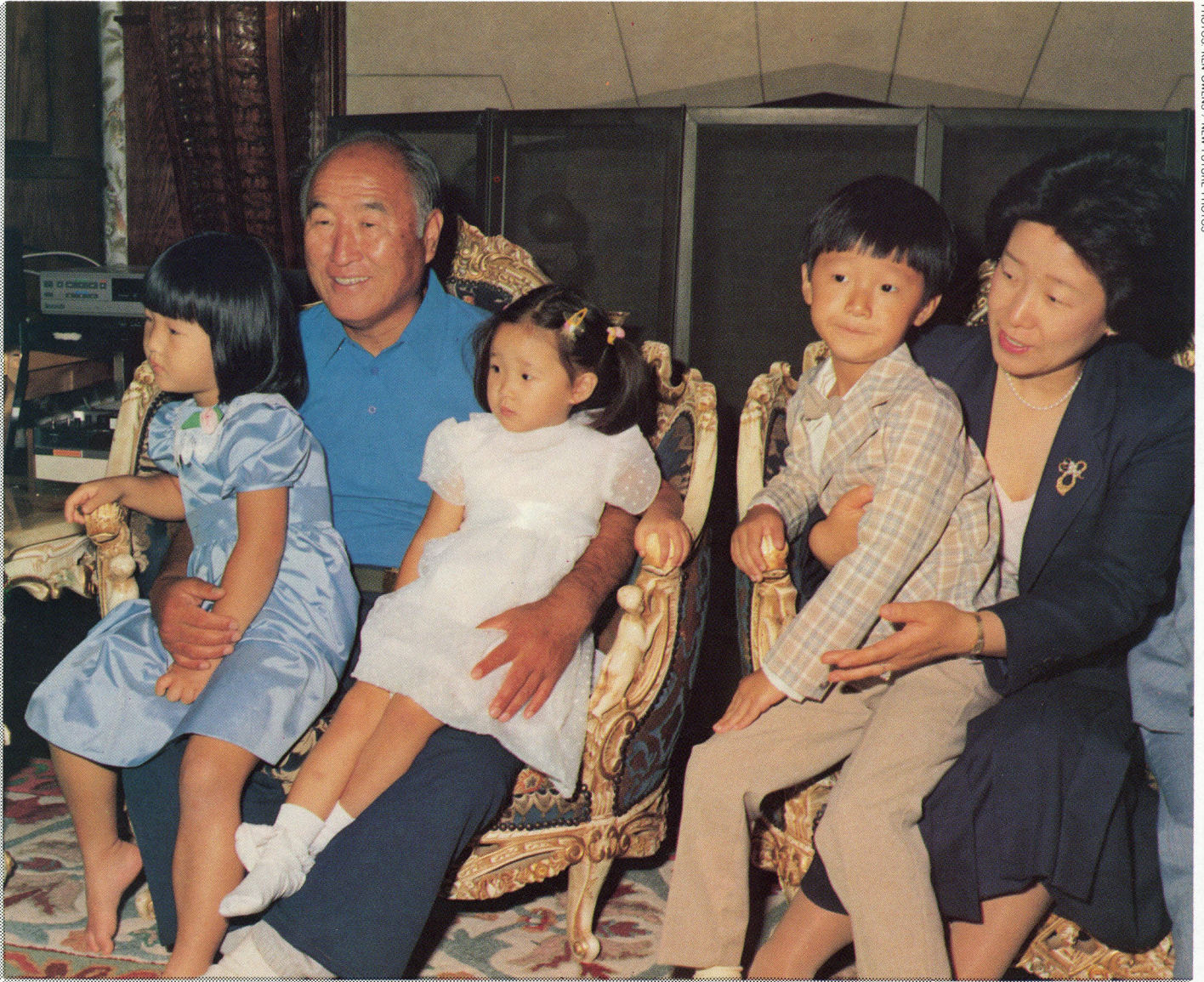
I look forward to the day when Father doesn't have to do menial work anymore. I think of Father's hands. We have seen them taking Mother's hand, holding the True Children, sliding into his pockets slowly, or effortlessly holding a piece of chalk while he speaks.

Those are like the hands of God. These "God's hands" washed toilets in a prison for one year. Finally I can begin to comprehend the greatness of God and His love—that He would come even to the latrines of hell, and wash them, in order to save us. ♦



HANS JORDAN

Before entering the car, Father turns around to the press, raising his arms in victory.



Father and Mother pose for a picture with some of the True Children just after Father's return to East Garden at 9 a.m. on July 4. On Father's lap (left to right): Yeon Jin Nim and Jeung Jin Nim; on Mother's lap: Hyung Jin Nim.



Father prays deeply over breakfast at home in East Garden.

Father's "Independence Day" July 4, 1985



The True Family and church leaders join Father in the traditional opening prayer for the birthday celebration. True Family members behind True Parents, left to right: Shin Jeung Nim (Hyo Jin Nim's and Nan Sook Nim's daughter), Kook Jin Nim, Jin Whi Nim, Kwon Jin Nim, Nan Sook Nim, and Jeung Jin Nim.

At the leaders conference which followed Young Jin Nim's birthday celebration on July 4, Father poured out his heart for nearly five hours, speaking in English.

Father guides Young Jin Nim's hand in cutting the birthday cake. Left to right: Hyo Jin Nim, Father, Young Jin Nim, Hyung Jin Nim, and Mother.





CONFERENCE AND RALLY

GOD AND FREEDOM

Washington DC—June 24-26, 1985

by Laura Reinig

SINCE I HAD NEVER BEEN TO A ministers' conference before, I was hardly prepared for the tremendous surge of unity and spirit that overwhelmed all the proceedings of the God and Freedom Conference I attended in Washington. Over eleven hundred ministers from a broad range of denominations had gathered from around the country to "affirm the sacred and inherent right of each individual to worship God according to one's own conscience...which no temporal authority may ever infringe upon" (from the words of the Proclamation of the Rally for God and Freedom) and to hold a demonstration in front of the White House to protest government infringement on religious liberty in America.

The conference became an opportunity for the participants to recognize the deep need for repentance and reflection and the fostering of unity, brotherhood, and love among all the diverse religious traditions in this country.

But the gathering turned out to be much more than just a public outcry against the government. The conference became an opportunity for the participants to recognize the deep need for repentance and reflection and the fostering of unity, brotherhood, and love among all the diverse religious traditions in this country. And to me, the most memorable parts of the three-day event were things that were not even written into the agenda.

An Affirmation of Freedom

On Monday evening the ministers got charged up for the Tuesday rally in a rousing inspirational meeting at Howard University's Blackburn Hall, led by the fiery executive director of the Coalition

for Religious Freedom, Dr. Donald Sills. He plunged right away into expressing his indignation at the alarming rise of government infringement on religious practices, exemplified by such outrages as a bill currently before the Texas House of Representatives requiring a medical license for ministers to practice the laying on of hands.

Several of the ministers who were to speak at the rally on the following day gave moving testimonies of their personal struggles for religious freedom. An "Affirmation of Freedom" was signed by the participants, to be presented to President Reagan. It declared the ministers' "determination to resist with all vigor the growing anti-religious trend in America...to insist on our Constitutional and God-given right to fully work out our religious commitment in every arena of life...to actively support, through word and deed, any minister...threatened by abuse by government agencies." The evening was graced by a short speech from Dr. Bo Hi Pak, who solemnly exhorted all religious people to awaken to the need for unity. That night the ministers got merely a taste of the spirit that would accompany them through the next two days.

Here people who probably would never have united before came together to fight for a cause higher than anything which could be expressed on a placard.

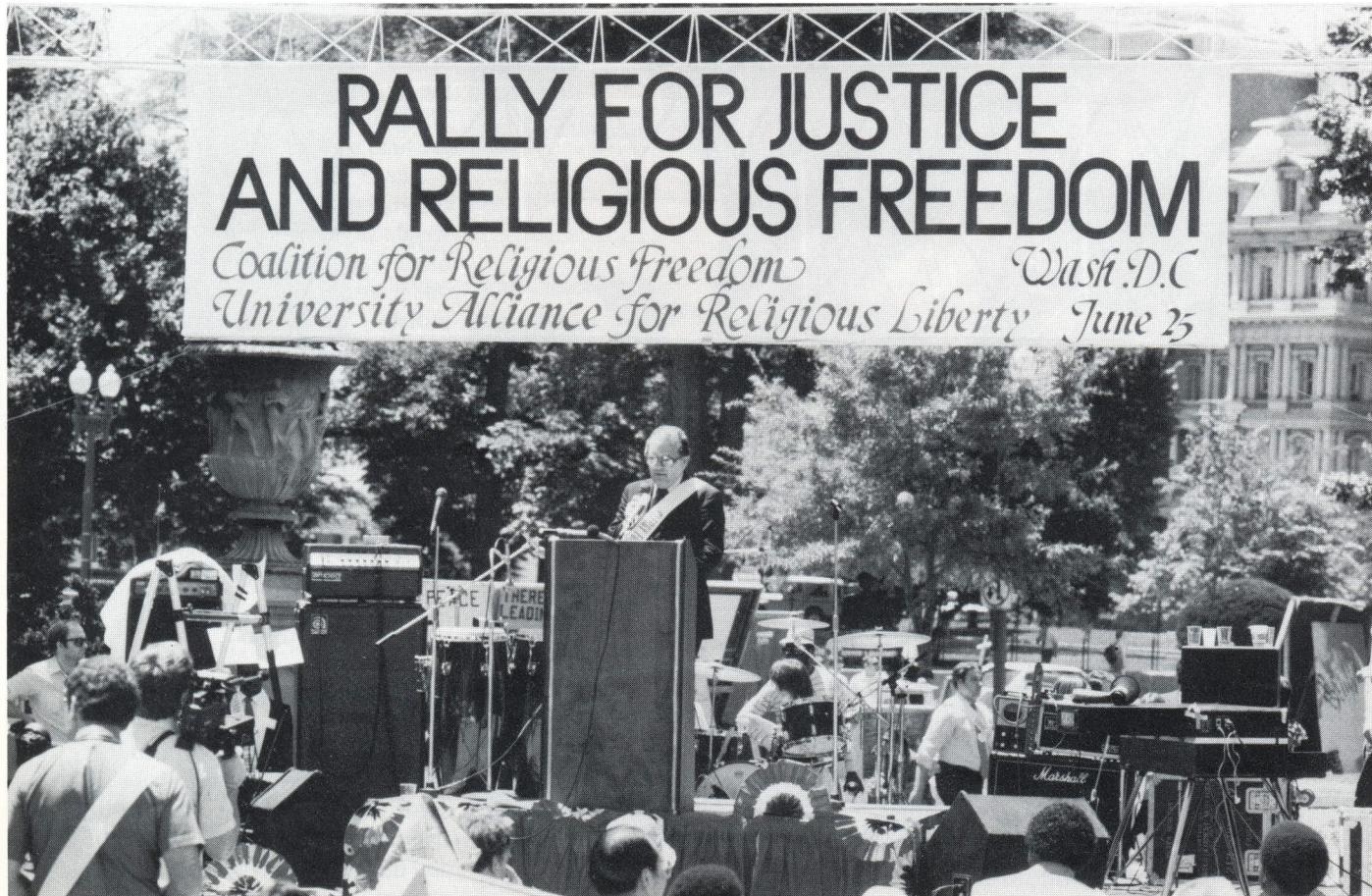
Rally for a Higher Cause

The day of the rally proved to be very hot and dazzlingly bright, which seemed to symbolize the intensity of God's love and truth concentrated around the bandstand in Lafayette Park. A high-powered rock-and-gospel band from the Church of Scientology in Portland, Oregon, brought a strong patriotic spirit to the day with their renditions of "America the Beautiful" and "God Bless America." On the podium stood an incredible mix of young and old, black

and white, from every possible religious and social background, singing and moving together. And when had I ever seen young people of such diverse origins waving the American flag with such obvious pride?

The rally itself was sponsored by the Coalition for Religious Freedom and the University Alliance for God and Freedom. Dr. Sills, the master of ceremonies, brought many powerful speakers up to the podium, who aroused the assembly of ministers and laypeople into a determination to take a public stand for the cause of religious freedom. One speaker was Rev. Robert Grant, chairman of Christian Voice, who proclaimed, "Two years ago, it was the issue of the padlocking of a church in Nebraska. A year ago it was the case of Rev. Moon, who got railroaded by the IRS. Who will be next?" Many people waved brightly painted signs that read, "Get Government off Religion's Back," "More Prayer, Less Prejudice" and other slogans.

We lined up four abreast and began to move solemnly across the street to the White House, singing that old civil rights' song of the 1960s, "We Shall Not Be Moved," and chanting "Liberty and





PHOTOS W. YORK / W.U.T.

Partial freedom is no freedom: with one hand fettered, a minister holds the empty half in wait.

One man said that he was surprised to find himself in deep, genuine, tearful prayer as he knelt in front of the White House, since he had thought it was only meant to be symbolic.

justice for all, America heed God's call!" In a dramatic moment, we knelt down on the sidewalk to pray, and some of the ministers held handcuffed arms high in the air. A mock jail cell held a gagged woman dressed in white. The inscription read "Lady Justice Imprisoned by Blind Government Officials."

I was touched to see so many clergymen who had traveled so far—some quite old, some walking with canes, and even one blind woman with a seeing-eye dog—to be a part of this march. I'll never forget the huge man who walked beside me in the procession, untiring, holding a newspaper over his head to shield out the almost unbearable heat, holding his other handcuffed arm high in the air, singing a deep, resonant "Hallelujah!" over and over again during the final song.

I have been to religious liberty rallies before, but I profoundly felt the historic weight of this gathering. It was much more than just another protest march by one interest group. Here people who probably would never have united on anything before came together to fight for a cause higher than anything which could be expressed on a placard.

The rally was both intense and exhausting. Afterwards, the ministers slowly gathered back at Blackburn Hall for what was billed as a plenary session. I thought they would be too tired for any more rousing speeches, but I was wrong; actually the excitement of the day had not yet reached its peak.

A Spirit of Repentance

Rev. Michael Beard moderated the session and several ministers got up to speak. They told of their new realizations that these indeed must be the Last Days, and that gatherings like this are absolutely necessary to wake up America. Dr.



Pastor Robert McCurry



Dr. Donald Sills



Rev. Robert Grant

Donald Sturgeon, director of the California branch of the Coalition for Religious Freedom, took the podium and declared that the day of our deliverance truly is at hand, but that God is first clearly calling for the repentance of His own people. God is not asking the child abusers or the pornographers to humble themselves and pray, he said, but God's own people. "You may ask, 'Are you saying there is sin in the church?' Each of you knows as clearly as I know that there is sin in the church."

At these words, the crowd of ministers began to stir, visibly and audibly. Some cried, "Yes, Lord." Others stood up, raising their arms, speaking aloud, this realization really striking home. Dr. Sturgeon went on: "Today we see the will of Christ totally violated by the church that calls his name." He said it was a terrible sin that there were so many divisions even within denominations. He spoke of the devastating problems facing humanity, observing that even though we acknowledge these problems, we decide we need more comfortable pews or a bigger organ for the sanctuary. "We have permitted ourselves to become self-centered spoiled brats." "God wants a few dedicated people of America to say: *I'm sorry*," he urged. "We must find every concerned person to come and pray with us here. To do less is to let the world go on as it is. Somebody has to represent this nation before God, and He is expecting the clergy to do this."

The ministers told of their new realizations that these indeed must be the Last Days, and that gatherings like this are absolutely necessary to wake up America.

God Shows His Presence

I felt that Dr. Sturgeon had actually opened a pathway for a deep spirit of repentance to come into the gathering. When Rev. Beard again took the podium a minister stood up and started speaking in tongues. Another man stood up and exclaimed that he felt the power of God present within him, then another. People started to stand and pray out loud; they began to shout out to their God in heaven to receive their hearts. I thought: This is just like Pentecost and the descent of the Holy Spirit! A woman behind me started swaying and praying as if she were in both agony and ecstasy. It almost looked as if the scheduled agenda could not proceed, because the ministers were crying out for forgiveness in the embrace of God's love. Then Rev. Beard called for prayer, and he offered a very strong

prayer of gratitude that Heavenly Father was definitely showing Himself to be present in our midst and guiding us in this holy venture.

Then he introduced Dr. O. St. Clair Franklin, convener of the Common Suffering Fellowship in Washington. Dr. Franklin's speech served to raise the atmosphere to an even more fevered pitch. Everyone was standing now, shouting, praying. Someone started playing the organ, and one minister took the microphone and began singing in a rousing gospel rhythm. The trumpet and saxophone were brought out. No one could stop the flow of God's love that had overtaken the assembly. I felt the spirit of Heung Jin Nim and Jesus smiling from the balcony upon all their children who were awakening into life. "Hallelujah! Thank you, Jesus!"

Our "Imperative Prerogative"

Finally things began to settle down. That is, the people sat down to listen to the next speakers. But the spirit had irrevocably risen to a higher plane. People definitely knew now why they were meeting and they knew Who was really guiding this conference. The last speaker was Dr. Billy Johnson, an inspired preacher from the International Interdenominational Ministerial Alliance, who took the crowd to the pinnacle again. In a loud and strident voice, he retold the parable of the sick man who was desperate to be healed by Jesus: the man's friends couldn't get him to Jesus



PHOTOS BY YORK / W.U.T.

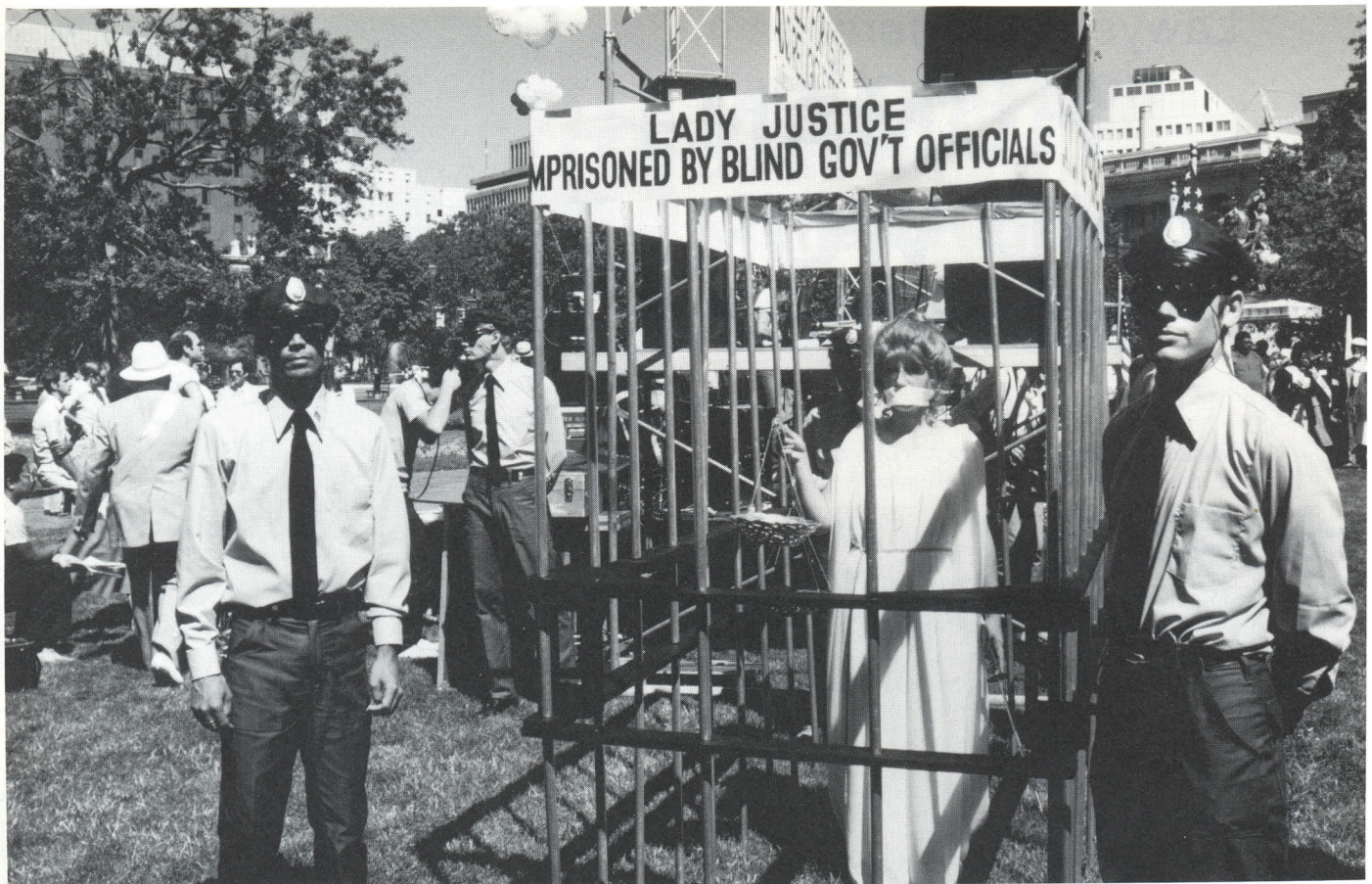
Lined up four abreast, demonstrators march before the White House.

through the front door, so they just hacked a hole in the roof of a house that didn't belong to them and lowered him down. They had to get the man to Jesus! I never heard that parable explained in such a frenzied paroxysm of determination. Dr. Johnson veritably shrieked that we're in the same desperate situation today. We have the same "imperative prerogative" to go to the absolute extremes to get what we want done, to get close to God, so God can "get us pregnant" and fill us with life! We must do everything possible to bring our fellow clergy to this great cause. The crowd went wild with applause.

The afternoon session was over, but there was still more to come. The ministers were divided into their geographic regions to have dinner and plan ways to spread this excitement and hope to other ministers. I attended the Washington DC region dinner meeting, chaired by Rev. Tom McDevitt. The atmosphere was one of hope. During dinner I looked around and saw a bright, expectant glow on all the faces. Testimonies about the experiences of the day came pouring out. In some of the ministers' sharings I could sense tears very close to the surface. One man said that he



Ministers raise handcuffed hands before the media, symbolizing injustice done to religious leaders in America.



Justice caged: the gagged Lady Justice awaits her release at the culmination of the rally.

was surprised to find himself in deep, genuine, tearful prayer as he knelt in front of the White House, since he had thought it was only meant to be symbolic. Many ministers expressed that they had actually felt the Holy Spirit come into their hearts that afternoon. There was a unifying spirit in that room that had the unmistakable stamp of Father's influence.

One Common Cause

Rev. McDevitt described the meaning of the new God and Freedom committee that had sponsored this event. It is not being run by any one denomination, he emphasized, but by all of us, together, working for the one common cause of unity and liberty. "Nobody is going to convert anybody here. I don't want to see any Methodists becoming Baptist," he joked. He said he felt the ministers gathered there were in the position of leaders, and he exhorted them to go and bring their fellow ministers into this cause. To me, it was as if Rev. McDevitt were in the position of Paul, encouraging disciples to go out and proclaim the message to all, and giving them courage to face the difficulties involved. In another way, the meeting seemed to

The day of our deliverance truly is at hand, but God is first clearly calling for the repentance of His own people.

parallel the time when the founding fathers were gathering to conceive a God-centered constitution that could guide this country by righteous principles.

Rev. McDevitt gave the floor to Dr. Joseph Paige, executive vice president of Shaw University, which had bestowed upon Father an honorary doctorate in May. Dr. Paige inspired everyone with his warm, engaging presentation of ideas on how to bring other clergy. Rev. McDevitt called Dr. Paige a truly honorable and heroic man to have risked his reputation to encourage a religious institution to recognize such a

controversial figure as Rev. Moon. In fact, his brave act in doing so exemplified the spirit of the whole conference. Here were religious men and women ardently dedicated to their own beliefs in God. And yet they were seeing that God was bigger than they had ever realized. They were beginning to gather the courage to defend just as passionately other people's rights to their beliefs, because they knew that God Himself must be defended.

The next morning the ministers all gathered together again for final testimonies and recharging before returning to tell those back home what they had seen and heard. I'm sure most of the clergy and lay people present had never been in such a diverse group before where there was such a palpable spirit of love and acceptance. That spirit, which could have only come at this time because of Father's sacrifice, was binding them together as never before. And they are the ones who I know will be the moving force to bring the thousands of ministers to the banquet in Washington DC on August 20. Upon Father's release, the clergy will be bringing an offering—an offering that will prove to be of a larger dimension than they had ever thought possible.◆

Lawyers Conference in Fredericksburg, Virginia

HUMAN RIGHTS AND WORLD PEACE UNIFICATION PERSPECTIVES

June 28-30, 1985

by Nicolas Nitsch



THE MAIN QUESTION PRESENTED AT the first ICF-sponsored lawyers' conference, the International Conference on Human Rights and World Peace, was: What is the ideal system of law and how can it be promoted? A lawyer's task has traditionally been to apply existing laws to individual cases. But through three days of stimulating lectures and discussions, the participants, 86 lawyers and jurists from around the United States and also from abroad, were challenged to ponder universal principles and perspectives of law and to try to formulate a synthesis of the ideas presented.

The topic of the conference was, "Human Rights and World Peace: Unification Perspectives." It is Father's hope that through a series of such

conferences and the formation of an international association of lawyers, law professors, judges, and jurists, the true meaning of the words "human rights" and "peace" can be restored, both in theory and in practice.

Lawyers and guest speakers gave presentations on such topics as Marxist ideology and human rights, the foundation for human rights in the U.S. Constitution, and religious freedom as the cornerstone of human rights.

In his keynote address (see page 33), Rev. C.H. Kwak stressed the need for protecting two kinds of rights which are deeply interconnected: spiritual rights such as freedom of religion and freedom of intellectual expression, and physical rights such as economic opportunity and material sufficiency. In both cases, the

theological basis for human rights is to be found in our relationship with God, he said.

In the latter part of the conference, participants split into small discussion groups to explore ways in which the legal profession can help advance the cause of world peace and human rights. This allowed for a rich exchange of ideas. Afterwards the chairman of the groups presented reports on the discussions, including proposals for future work. It is hoped that these recommendations will form a fruitful foundation for the next conference of this kind.

In the spiritual battle of the Last Days we need to shape the legal weapons that will liberate humankind. This conference was a first step toward the conception of a genuine God-centered system of law. ♦



The Unification Basis for Human Rights and World Peace

by Rev. Chung Hwan Kwak

This is the speech Rev. Kwak gave at the International Conference on Human Rights and World Peace. It is a condensation of a paper that was distributed to all participants.

LADIES AND GENTLEMEN: I AM DEEPLY HONORED TO ADD MY welcome to you, not only on behalf of the International Cultural Foundation, but also on behalf of the Reverend Sun Myung Moon, who conceived the idea of the International Conference on Human Rights and World Peace.

This evening I would like to present a brief overview of the Unification perspective on human rights and world peace, including the relationship between the two and our responsibility for their realization.

Our Human Rights Come from God

Many human rights have been postulated—both spiritual rights and material rights. On the personal side, all human rights are essentially questions of *dignity* and *self-fulfillment*. On the social side, the prerequisites for human rights—for human dignity and fulfillment—are *freedom* and *opportunity*.

Spiritual rights include freedom of religion and belief, freedom of artistic and intellectual expression, and freedom to participate in social policy. Among the most obvious physical rights are economic opportunity and material sufficiency. People should be free to practice their faith and conduct their private lives while living comfortably in peace with their neighbors and the larger society.

The Unification worldview, centering on faith in an unconditionally loving parental God, offers a theological basis for the dignity and rights of all individuals wherever they may be, and affords insights into what is involved in dignity and fulfillment. First, a theological basis for human dignity and rights is found in the idea of *our individual value to God*, our heavenly Parent. To speak of God as our heavenly Parent is to affirm that each of us is one of God's children, uniquely manifesting God's nature, and irreplaceably valuable to God. In addition to being *uniquely* valuable to God, we say that every human being is created by God with *cosmic* value. Unlike animals, each human has the potential to comprehend and embrace the whole creation, and humans are the only creatures who live in both the spiritual and material dimensions of the cosmos, mediating and harmonizing both. Each human being has immeasurable value to God, value beyond that of the entire cosmos.

The Unification worldview teaches that every human being, in addition to having unique and cosmic value, is created to attain *divine value*. God gives all-transcending love to each and every entity in the creation, loving and serving both people of goodness

and people filled with evil. God's love, given in every moment, aims beyond the moment, toward the fulfillment of every being. Human beings have the potential to attain unconditional, all-transcending, universal love; to love as God loves. This is the teaching of Jesus in Matthew 5:44-48. We must never tolerate oppression of any person, hindering their growth in love, or their contribution of love.

The conclusion drawn from regarding each individual as valuable to God is that we are to love each person with God's heart, understanding him or her to be God's son or daughter, the substantial image of the incorporeal God. The dignity and rights of all people, from infancy through old age, should be absolutely guaranteed so that they may pursue their full value through fulfillment of their responsibility to God.

Inherent Equality of Men and Women

The Unification worldview also asserts a theological basis for *equal* dignity and full *opportunity*. It insists, almost as its first assertion, that men and women are equally the image of God, that in God we find the virtual source of all masculinity and the virtual source of all femininity as well. The Unification worldview also points out that God is the creator of both spiritual reality and material reality. Each reflects an aspect of God's nature. God is the source and promoter of both spiritual value and physical value, and seeks *abundant* life for all humans, both spiritually and physically.

From this perspective, let us further consider spiritual and material rights. Spiritual rights must never be limited to internal freedom but must include external opportunity—the opportunity of *expression* and *practice*. This accords with our understanding that God not only feels, thinks, envisions, and wills, but also acts, creates, and gives. There must be full freedom to *practice* religion in community, full political freedom to form political associations, and full freedom of artistic expression. Curtailment of political freedom usually impinges upon religious and creative freedom. No one can guarantee an audience for the preacher, the politician, or the poet, but we can guarantee their access to potential audiences, as well as the freedom and opportunity to create and proclaim.

I will now refer to a very special feature of human life and a crucial human right. Most people seek a continuing and rewarding *family life*, free from interference. In the Unification view, personal fulfillment ultimately involves the deepest



Lawyers engage in informal discussion during a meal.

intimacy of family life and the opportunity to give eternal, transcendent love through family relationships. The opportunity to form and maintain rewarding family relationships should definitely be assured. Of course, there are those who either are not ready to form families or choose to sacrifice family life for other values. Their right to so live, as long as they wish, must also be protected.

The right to a home forms *a link between spiritual rights and material rights*. Family life includes both the spiritual life of love, of truth, of beauty and goodness, and the life of the physical body. Unification theology teaches that God created the earth, even the whole cosmos, to be a common home for all people. Family life flourishes naturally in a home, which is a framework for intimacy and cooperation, for mutual responsibility and shared creative activity.

Our Cocreatorship Guarantees Material Rights

The Unification worldview teaches that God has given humans cocreatorship, in order that we may be God's partners as God's agents. God has implanted in us the character to have a loving dominion toward all things of nature, as well as the talent for participating in their arrangement for the greatest benefit of all. From this we can understand that *material rights* are more than the rights of economic opportunity and sufficiency. They include the right to pursue creative activity according to one's talents and desire, and the right to live in a wholesome and beautiful environment, the opportunity to experience the countless delights afforded by nature. Clearly, intergovernmental cooperation is needed to facilitate these rights, on the foundation of a higher value standard among the citizenry.

Certain ideologies assert that material rights, notably economic sufficiency, are the basis for spiritual rights. They note the importance of leisure time for spiritual practice. However, deeper reflection reveals that material rights themselves can result only from the spiritual decisions of human beings. Economic *development*, for instance, depends not only on creativity, but on decisions concerning cooperation. These decisions in turn require mutual trust and faith—a faith which is best derived from faith in the Creator. Economic *distribution* is, in turn, determined by ethical decisions.

The great advances in human culture arise not from material change but from spiritual insight and practice. To attain all rights,

and to develop a culture of rights and peace, spiritual freedom is the most essential.

Then what is the state of human rights today, and what are the prospects for human rights?

The prospects are, I believe, excellent. I firmly believe that God has intervened decisively in history and is establishing His heavenly kingdom on earth, which is essentially the free and full exchange of true love throughout the world. The social environment for this kingdom must be one of true cooperation in full freedom. Everyone will want to participate in the universal society of love, offering his or her unique contribution, not out of duty but from love. All social relationships will be as loving as family relationships naturally are. People will also appreciate and care for nature. In such a society people realize God's three blessings to human beings—the blessing of completed personhood, the blessing of loving relationships, and the blessing of loving dominion toward the creation.

God's preparations for the heavenly kingdom have been accelerated in modern times. Throughout the world the increase in spiritual sensitivity, calls for mutual respect and love and for the equality of people, and movements for freedom and liberation reveal God's providence for the recovery of original love and freedom so that people may realize their original value and attain completed personhood. Socially we find new intercultural exchanges and sensitivity, new generosity of nations toward other nations, and the formation of numerous international institutions. These reveal God's social preparation for the world of universally loving relationships. Further, the expansion and spreading of people's love and gratitude toward the things of nature is evident in a new ecological consciousness buttressed with scientific advances. Owing to spiritual development and scientific technology, humanity now has the capacity to develop a high standard of living, showing God's preparation for the time when we will live in loving dominion toward all things. There lacks only the will and understanding for peaceful cooperation among peoples.

These signs affirming hope notwithstanding, we all know that many people and nations are not yet committed to full respect for all human rights. This is true despite the existence of noble-sounding constitutions throughout the world. The Soviet constitution, for instance, claims to protect the right to practice any religion. But we know that in reality there is severe curtailment of religious expression, and that economic sanctions are routinely used against churchgoers. In America, where



A question-and-answer session follows a lecture.

commitment to religious freedom appears strong, we are challenged as to whether there is full and non-discriminatory economic opportunity and material sufficiency.

I would now like to consider the *causes* of the limitation of rights in the context of the relationship between human rights and peace.

How our Rights Became Violated

The internal causes of the continuing weakness in guaranteeing human rights are narrowness of love and inadequate value standards. But there are also external pressures against human rights, especially intergroup and international conflicts. Wars, international rivalry and hostility, and abnormal fear of war are often advanced as the rationale for much disregard or violation of personal rights. To promote world peace is also to work for human rights.

The reverse relationship between human rights and peace also holds: people who truly respect individual rights would never initiate military aggression. Even in the case of a possible "just war," deprivation of life *per se* is a violation of human rights. Therefore, to promote the development of love and higher value standards which increase commitment to personal rights is also to work for peace.

Even as the possibilities for world harmony and love exist, world conflict has risen to a terrible, seemingly apocalyptic level. International conflict has been escalating relentlessly throughout this century. Faced with the dual prospects of the end of war or the end of hope, we must urgently seek new strategies for peaceful relationships among nations and groups of nations.

Populaces often succumb to narrow passions, and governments may place material values above spiritual values or act or respond out of great fear. But it is the original nature of religions to be transcendent of nationalism. If the great religious leaders are true to the purpose of religion, and act in harmony, they will work individually and corporately to discover the heart of God and the spiritual laws of forgiveness, reconciliation, and harmony. Together they should convey these to all people, and in this way play a new and crucial role in the solution of conflict and the building of peace.

People are individually beset by conflicts within themselves, and it is these conflicts which have been manifested in society, forming the whole history of struggle. True and lasting world peace will come only when we find the individual of perfect

inner peace and true love and the family that exemplifies genuine, world-embracing peace and love. It is in the family that relationships of peace or hostility, and values of breadth or narrowness first are learned and developed. The child who becomes alienated from his parents becomes the citizen who cannot promote national trust and unity. The child who hates or fears his brother becomes the citizen ready to war against other peoples. We look to the time when all social relations will be cooperative family-like relations, when the whole world is a harmonious family of nations and all people will be as one peaceful family.

Since the cause of individual inner conflict lies in estrangement from God and in spiritual ignorance, it is through religion that God will bring about the individual of peace, the family of peace, the society of peace, the nation of peace, and the world of peace.

The Way to Peace

Peace never comes through violence. That is a simple and absolute law. Peace results only from sincere interactions of giving and receiving undertaken for mutual benefit. The ultimate social peace we all seek will be realized only when every individual is deeply satisfied. The peace builder therefore needs to go forth in the spirit of sacrifice and with the heart of love and service. A people deeply committed to universal peace and justice will have spiritual power to win any rival over and will never need to resort to violence. Only spiritual power suffices to *wage peace*. The biblical story of how Jacob reconciled with his brother Esau illustrates the point. History shows that when people are spiritually weak, they will use defensive violence to protect human rights. Yet sooner or later a price must be paid, in the process of reconciliation with a bitterly defeated enemy, as well as in purifying one's own character from having used violence.

Peace, then, comes through unconditional love and giving. This is the way of God and the way of Christ: loving and serving to build harmony and to overcome resentment. The nations to whom God has already granted great abundance should set the standard for the greatest sharing with others, for the sake of God, the sake of love, and the sake of peace.

In conclusion, I firmly believe that God, the source of unconditional love, is the source of human dignity and peace. God intended us to live in peace and love. I firmly believe that if you respect all individuals and serve them, you will be united with them and you will truly meet God. ♦

Letter from the Publisher

CONTINUED FROM PAGE 2

tity of the family, and establish a tradition of the family serving the ever-higher levels of society, nation, and world.

Satan is now focusing his attack on America along two lines of strategy: materialism and secular humanism, which both stem from self-centeredness. God is therefore urging the establishment of an interdenominational movement that is based not only on Godism, which is essentially theory, but also upon the true realization of the sharing of love, which is action.

Father conceives of this movement as being established through the leaders of Christian churches but involving members of their congregations as well. Our local centers are to provide an inspiring example of the true spirit of Christianity. To help foster this we should maintain our early morning prayer services, which give us the opportunity to renew our determination daily, and we should encourage each other to find ever more effective ways to fulfill the three providential objectives of loving and serving the environment, people, and the world.

Pressing world problems—epitomized by the terrible famine in Africa and the alarming rise of terrorist activity—cry out for solution. But “solutions” that are based only upon economic, political, or military perspectives provide no real hope for anyone. They simply do not reach to the root of the problem. Substantial hope can come, however, from the implementation of this “three loves” movement.

Father’s desire is that the August banquet will have three main effects. First, Father intends to share with the ministers the need to truly recognize God’s ownership of this nation. So far, God had been unable to exert His power fully in this nation so central to His providence. Father hopes that the banquet will form the turning point in the establishment of God’s sovereignty in America. Secondly, Father wants the banquet to help generate the renewal of all Christianity. Thirdly, he

wants the banquet to provide impetus for the realization of a new movement based upon love and action.

We will experience many challenges this summer. But we should not be intimidated by strong winds. If you are afraid to face mighty gales, you can’t grow to be a tall tree, but will instead remain a small bush. Heavenly Father expects True Parents to confront all difficulties with fortitude, and True Parents extend this expectation to us. Without a serious and even miserable battle, no heroes can come forth.

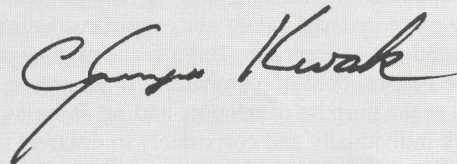
Reflect on your own experiences after meeting the Unification Church. Probably at that time you felt a great surge of inner power. But that power did not have its source in you; it came from beyond yourself. Through a deep and constant prayer life and a daily life of sacrifice and service, you can continue to feel this special power. Father carries the original source of the power of the cosmos within him every day. He therefore expects us not to think and act in accordance with “ordinary” frames of reference, but to relate our daily lives and mission work to the ultimate source of the power of the cosmos.

True creativity can never arise out of mundane action. It can only come about when action is related to the element of true love.

Be certain that your relationship with God is pure. Focus only upon developing a relationship of true love between yourself and God. Cultivate the ability to

permeate all your thinking and action with true love. It is important, now that we are all moving into positions where we can engender the renewal of Christianity, to remember that people will only respect and follow advice wholeheartedly if they have received true love.

Go beyond a “common-sense” frame of reference. During the era of Moses, God required a forty-day condition of spying in the land of Canaan. The ten leaders who returned with discouraging reports were not bad people. They were famous leaders among the Israelites who, according to their habitually pragmatic perspectives, thought the penetration of Canaan impossible. Father expects our attitude to instead be that of Joshua and Caleb. Before you judge a situation by your intellect, follow the judgment of *shimjung* (original heart and mind). Make this a habit. Usually our thinking and analysis is guided entirely by common sense. But Father always focuses first on *shimjung*. This means he purely relates to God’s heart in every circumstance. God and True Parents overflow with the power of true love. It is only because of our impure foundation that true love fails to reach people. Who can restore or recreate the universe? Only Heavenly Father and True Parents have the power to do this. Through *shimjung* we can directly contact True Parents and Heavenly Father and receive their guidance and power for our daily lives and missions.





THE EAST/WEST ENCOUNTER CHRISTIANITY IN THE NEW PACIFIC ERA

JUNE 5-13, 1985

by Angelika Selle

ON JUNE 7, 1985, CLERGY AND LAITY from Japan and the United States met together at the South Gate Tower Hotel in New York for a meeting of the East/West Christian Council. Twenty-six ministers and lay people from Japan and 22 ministers from America's East Coast attended the one-day conference, which was the highlight of a nine-day East/West Seminar that toured major cities of the Northeast. According to one of the main speakers at the conference, Rev. Hajime Sakurai of the Minami-Aoyama Church (United Church of Christ), seventy American ministers and laymen had come to Japan in April

“We cannot hope to bring about the miracle of East-West unity by our own power alone; rather we must look to the Spirit of God to help unite us.”

1984 to participate in the first East/West Seminar there. This was the reciprocation; the second half, as it were, of the seminar.

Many of the questions raised throughout the seminar concerned the difference between Eastern and Western Christianity: Do American and Japanese Christians have the same understanding of God? To what degree does the cultural background of each nation influence this perception? Realizing that Christianity has such a small following in Japan (only one percent of the population is Christian), and in spite of the fact that it has been there for a long time, is



One of the discussion groups meets to share ideas.

Christianity the right religion for Japan? How can Christianity and Japan be brought together?

The June 7 one-day conference was sponsored and co-chaired by Dr. Herbert Richardson, professor of religious studies at the University of Toronto and publisher of the Edwin Mellen Press, and by Dr. Frank Flinn, senior consultant of the Sun Myung Moon Institute and general editor of a new series of books entitled "Studies in the Pacific Era."

Dr. Richardson said in his opening address that "we cannot hope to bring about the miracle of East-West unity by our own power alone; rather we must look to the Spirit of God to help unite us." Throughout the ages, said Dr. Richardson, God has called upon his people to leave their homes and go to new lands, to discover that God is still God there and that the people there are also His children.

Dr. Richardson spoke of Paul Tillich, with whom he studied, and who, at the age of fifty, emigrated from Germany to the United States and then had to learn to lecture in English. Tillich once commented, "You know, until I had to speak English I never really was clear about what I thought." Until you see things outside of your own native language and culture, said Dr. Richardson, you don't really perceive them clearly. For example, when someone comes from Japan to America, he not only learns something new about America, but he learns something new about Japan.

Karl Barth, another famous German theologian, once advised the young Richardson, "You should try with all your heart and soul and strength and mind to find what in American religion is most important for the whole world." Dr.

Richardson took the famous theologian's advice and became a renowned scholar of American religions. The excerpts from his speech on page 39 outline the points in American Christianity he has found to be the most basic and the most important for the world.

Areas of Philosophical Differences

The second main speaker of the morning, Rev. Hajime Sakurai, reminded the audience of the seminar's purpose, "to deepen the mutual understanding of American and Japanese Christians." In his historical overview Rev. Sakurai discussed the contrast between Eastern and Western religions, Japan's encounter with Christianity, and the meeting of Eastern and Western Christianity in the new Pacific Age. Rev. Sakurai named three areas in which "deep philosophical differences separate Asian and American religion: First, the technical and economic community; second, the philosophical and conceptual community; and third, the religious and liturgical community." He felt that the third area especially offers a field in which Americans and Asians can learn from each other. "The problems of life after death, of the relationship between the individual and the family—and the extent to which the introduction of Christianity will change them or give rise to new problems—on these topics there is a common logical foundation for discussion," he commented.

Three discussion groups held in the afternoon offered the participants the opportunity to get to know each other personally and to share questions, opinions, and common concerns about such things as the threat of communism "here" as well as "there" and the

influence of materialistic thinking. One group concluded that, in the words of a spokesman, "that which we as Eastern and Western representatives of Christianity hold in common is the love ethic of Jesus. This is the distinctive fact found throughout Christianity. The commitment to love our enemies, to love all humanity—this distinguishes Christian social action work from that of other groups, particularly the communists, and leads to a wholly different paradise than that promised by Marxism."

Even though many questions had to remain unanswered and probably unexpressed, as one discussion leader put it: "...If we succeeded in generating new questions, or old questions put in a new form, I would consider the purpose of our gathering to have been fulfilled."

The final speaker at the conference was Dr. Frank Flinn, whose personal and professional ambition has been to investigate Eastern and Western Christianity in the new Pacific era. He had previously spent many months of study in Japan, and presented an enlightened reflection on the topic, "Pearl Harbor and Hiroshima: Two Days of Infamy and the Day of Hope." (See excerpt on page 40.)

Worshipping with Western Counterparts

During the remaining six days, the Japanese participants visited numerous sites of historical interest in New York City and Washington DC. Most of all they enjoyed meeting with ministers of their own denominations on Sunday morning. Rev. Yasuhiro Matsudaira of the Greek Orthodox Church in Tokyo, for example, was deeply moved when he could worship together with his Western counterparts in a Greek Orthodox Church in New York City.

The nine-day seminar was a small but fruitful expansion of East/West dialogue. Friendships were solidified (mostly with the help of translators), photos were taken, impressions collected, and probably more questions were accumulated in the ministers' minds than before their encounter with the American culture and their fellow ministers. Yet the more questions are asked, the deeper the understanding will become, and perhaps through this process, deeper love for the "other" culture can develop. The next chance the ministers will have to meet each other will be in September 1986. ♦

Five Characteristics of American Christianity

*Excerpt from a Speech by Dr. Herbert Richardson
East/West Conference, June 7, 1985*

IN MY STUDY OF AMERICAN RELIGION I have found five things to be most important. One is that religious unity is a central problem. If you look on American money you will see a motto in Latin which says *E pluribus unum*, which means, "many become one." That is the American ideal; in fact, however, Americans find it easier to "be many" than to "become one."

A second characteristic of American Christianity is that Americans tend to relate to Jesus more as a friend than as a suffering Savior. You might say he is more like a friendly ancestor. Many American Christians talk to Jesus as if he were a constant companion—they talk to him while they are washing the dishes, or going to work; anytime. American Christianity is not very dogmatic or doctrinal. You could even say it's not very much concerned with the head or the book, but rather with the heart of direct experience.

The third characteristic of American Christianity is that faith basically means reconciliation—making friends with your enemy. Faith, in American Christianity, is not so much directed towards the other world or towards doctrine as it is towards dealing with people fairly and with love. It's very practical and deals with ordinary things. Therefore faith for Americans also means good harmony in the social group. Let me emphasize that these characteristics of American Christianity are very different from what you'll find in Europe. When Karl Barth told me to go back to study Christianity in America rather than in Europe, he was saying that I'd find something different here.

The fourth characteristic of American Christianity is the use of science and modern management methods to improve the standard of living and make life better for the common person. American Christians have always seen science as something that God has given us to bring about the Kingdom of God. For example, when the smallpox vaccine was invented and people were afraid to get the inoculations, it was the ministers who were the first to promulgate the vaccine and convince the people that this was God's way of improving the human



Dr. Herbert Richardson speaks at the one-day conference.

condition. American Christian businessmen are especially interested in developing modern methods of management based upon Christian values. The Bible from my hotel room was put there by Christian businessmen. It's also interesting to note that the oldest life insurance company in America is called the Presbyterian Ministers' Life Insurance Company. So Christianity in America has not been separated from business and politics and science, but has played a very important role in the development of these areas. The major idea in American Christianity is the social gospel-type concept of building the actual Kingdom of God on earth.

The fifth characteristic of American Christianity is the proliferation of new religions. Many people have tried to find God's way, and this has led to the creation of many new, experimenting religions. In American religious history there have been a great many inspired prophets and leaders. Some of these inspired leaders have been well received by traditional groups. Others have unusual ideas, or have put old ideas in a new way, and the people have cried out, "No! No!" Nevertheless, even the ones who have been rejected often gain

acceptance and respect in time.

Let me tell you one of the most amusing stories from America's religious history. You probably know that more Americans die of heart attacks than do Japanese. It has been commonly thought that this is because Americans eat more beef than the Japanese do. Now we all know that God desires life for His children, not death. If you were an American Christian leader and you knew that God wanted His children to enjoy a long, healthy life, you would find a way to keep Americans from eating too much beef. Not only beef, but pork, eggs, and cheese. In the nineteenth century there was, in fact, a group of American ministers who realized that part of their Christian responsibility was to change American eating habits. One minister thought it would be good to begin with breakfast, because for breakfast the average American eats three pieces of bacon and two eggs. He thought he had to change that, find something else. Do you know the name of that minister? His name was Kellogg. Kellogg created a new kind of breakfast so people wouldn't feel they had to eat so much meat and eggs. Now just think a minute: How many lives

CONTINUED ON PAGE 47

Pearl Harbor and Hiroshima: Two Days of Infamy and the Day of Hope

*Excerpt from Speech by Dr. Frank Flinn
East/West Conference, June 7, 1985*

A NUMBER OF YEARS AGO WHEN I was living in Santa Fe, New Mexico, I studied the Tewa Indian language from a learned woman there. On one occasion when I was with my teacher, a group of Japanese businessmen visited her and the place where the Pueblo Indians live. I was struck by the kinship between the Japanese and the Indians. They have many things in common—rites of purification, mountain dwellings of the gods, an appreciation of the shimmering sacredness of nature in mountains, trees, and flowers; even their languages are similar. Of course, this is no accident. Archeological evidence confirms that both the Japanese and the American Indians have their origins in Upper Mongolia. The most striking similarity between them, however, is that neither of these peoples have what can be called creation stories. Rather, both have what are properly titled “emergence myths.”

Creation Story and Emergence Myth

What is the difference between a creation story and an emergence myth? The Biblical account of the creation is a typical creation story. Here, God creates all things, and is distinct from all He has made: in the words of Karl Barth, God is “wholly other.” Stories about the primal emergence are fundamentally different. Here, deities are considered to be the ancestors of the human race, or of a portion of it. The incarnation of God, as it were, happens with the creation and is not a subsequent event in history, as it is in Christianity. Thus, in Japan the sun goddess has traditionally been considered the ancestress of the Imperial household itself.

The differing ramifications of the emergence myths and the creation stories manifest themselves in important ways in the cultures that espouse them. In the cultures based upon emergence stories, there is a continuity between the divine and the human. The kingdom of nature is not something to be mastered or dominated. Nature, culture, religion, and the political order are intimately related.

On the other hand, cultures centering upon religions that have creation stories, when they become secularized, tend to develop a radical distinction between the sacred and the profane, worship and work (what I call the “Sunday to God, the week to the Devil” phenomenon), and between church and state.

The Two Ethics

The ethic that develops out of the theology of creation stories is what I call an ethic of honesty. As Martin Luther says, “Let God be God so that man can be man.” So long as “creation” cultures remain God-centered, the ethic of honesty remains a very powerful and creative force within the society. The way Americans are honest is illustrated in the way we walk up and shake somebody’s hand and say, “Hi! My name is Frank. What’s yours?” It’s a kind of openness, forthrightness, and informality.

As one reviews the successive stages of secularization that Western society has passed through, one is awed by the ethic of honesty which has led to the self-critique of Western institutions by Western thinkers themselves. So long as Western Christian culture maintains God-centeredness, the ethic of honesty works to our advantage. But in fact, especially since the time of Machiavelli and Bacon and so on, Western society has become less and less God-centered and more and more human-centered. Honesty has turned into skepticism, and skepticism into cynicism.

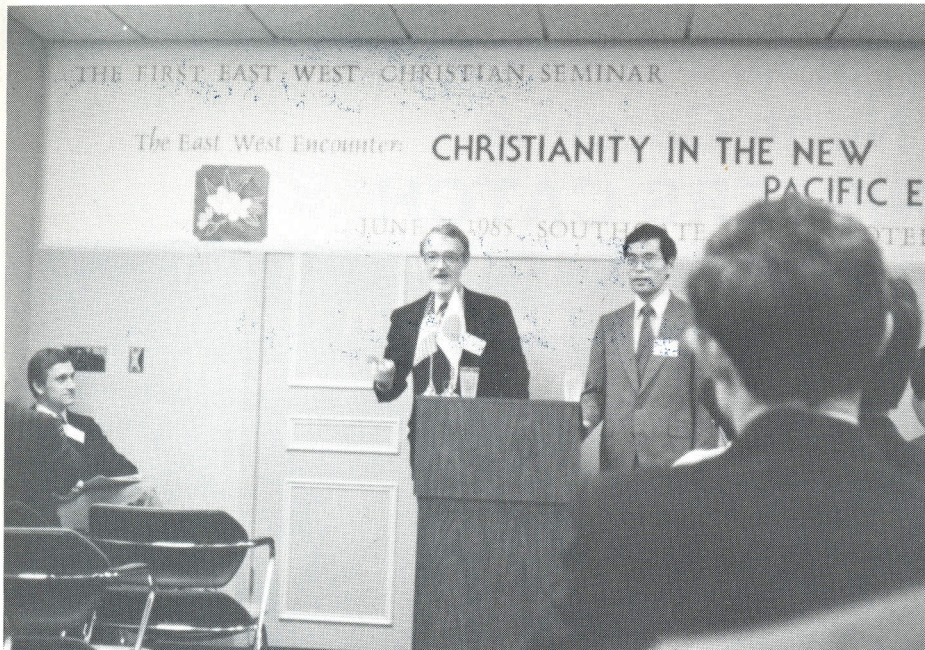
In contrast, cultures that are based upon a theology of emergence do not develop a radical separation between the divine and the human, the sacred and the profane, the church and the state. The central ethic that emergence theologies give rise to is one of loyalty. Japan, in my estimation, stands at the forefront of “emergence” cultures. Although Japan, like the West, has undergone a modernization process, this process has been mediated by an ethic of loyalty which has kept the sacred and the profane in close relation to each other.

I spent the last year reading business codes for Japanese firms that make

automobiles and videos and all kinds of things that one would expect to see in a very materialistic society. I was amazed to find that these codes outlined spiritual values as the basis for how the businesses should be run. Some Western commentators have said this is the way the Japanese employers trick their laborers into working harder so that they can increase production and profit. I don’t believe these Western commentators, because I know they are coming out of an ethic of honesty that has been turned into cynicism.

What I have put before you are two ethics: one is the ethic of honesty—good in its beginning, but which has become very cynical—and on the other hand an ethic of loyalty which I think pervades the Far East much more so than the West. Although the ethic of honesty has evolved into something rather destructive, in its original form it has many fine features. The ethic of honesty is what I believe built America in its formative years, when the country was still God-centered. (I might add that from the days of its founding onward, America was much less influenced by cynicism than Europe.) The ethic of honesty led to the conviction that each person is responsible for his or her action, that each individual counts, that each person should have a vote, and that one should deal fairly with others. But in this century, particularly in the United States, the ethic of honesty has degenerated into what Dr. Richard Rubenstein calls “self-aggrandizing egoism.” I have become more important than my family, my state, my church, and even my God. The ethic of honesty in the West stands in great need of being tempered by the ethic of loyalty.

Yet there has been a fundamental wall of miscommunication between the two ethics. Pearl Harbor and Hiroshima are symbols of that wall. To Americans, Pearl Harbor was an act of dishonest treachery. The Japanese appeared to be negotiating in Washington, but while they were doing that they attacked Pearl Harbor. The Americans never really understood the Japanese. Americans viewed the kamikaze pilots as nothing but collectivized fanatics, chiefly because



Dr. Frank Flinn delivers his speech, translated by Dr. Tadaaki Shimmyo.

Americans could not envision the extent of self-sacrifice involved in an ethic of loyalty. Although Americans were sacrificing their lives in the war, the use of outright suicide was inconceivable to them. On the other hand, the United States has been blind to its own defects. At Pearl Harbor, the Japanese attacked only military targets; not one bomb was dropped on the city. In warfare, that's moral. By contrast, the United States dropped an atomic bomb on the center of the cities of Hiroshima and Nagasaki.

Many people are asking nowadays why Japan is overtaking America economically. It is my opinion that Japan is overtaking the United States because this very ethic of loyalty pervades its society. This ethic does not separate the sacred from the profane, it does not cut the Kingdom of Heaven off from the kingdom of the earth; it preserves sacredness in many of the ordinary things of life. It is this ethic of loyalty, which goes back to the wellsprings of Japanese tradition, that allows Japan to succeed today.

Many American firms are now reassessing the ethic of loyalty. After so many years of increasing secularization in American society, there is now a counterweight movement to bring the sacred and the profane back into some kind of coordination. It's interesting that the firms that either already possessed or are now adopting spiritual codes similar to those found in Japanese corporations are the ones that are succeeding.

At the same time, those who come

from a tradition of loyalty perhaps need to learn the virtues of the ethic of honesty; especially its emphasis upon openness and forthrightness in communication. The Japanese expert Hajime Karatsu noted the lack of forthright communication with American firms on the part of the Japanese government as one factor in the current Japanese-American impasse.

What do these two ethics have to do with one another today? Can the impasse be breached? Do we have a day of despair before us or a day of hope?

The Day of Hope

I'm not a prophet, but I find it very interesting that already at the turn of this century the America philosopher Josiah Royce turned to Japan in order to study the philosophy of loyalty. Royce saw in the Japanese Buddhist ethic of *Bushido* a corrective to excessive American individualism, which he already saw developing in 1900. Royce believed that the key to the future of humankind lay in loyalty to what he called "the beloved community," which was his translation of St. Paul's term, "ecclesia." Membership in this community demands both an ethic of honesty and an ethic of loyalty, in right relationship to one another. The fusion of these two ethics Royce called "critical loyalty," which he saw exemplified by Paul of Tarsus.

Royce saw that loyalty to the universal beloved community can operate on three levels. The first level is the small or

limited community level, the second is the regional or provincial level, and the third is the international or universal level. It is my conviction that Royce has an ethical, moral, spiritual message both for Japan and the United States today. Japan, though it has a wonderful ethic of loyalty, tends to narrow loyalty to the national level, thereby blocking Japan from taking its rightful place in the universal beloved community of all humankind. Many Japanese have noted this. On the other hand, I think the United States has the opposite problem. It has, if only vaguely, some kind of universal vision of some kind of universal ethic. This openness is expressed in its free-trade policies. I can go strike a bargain anywhere in the world. Yet it tends not to have loyalty to its own. In my opinion, if Japan points its loyalty in the direction of honesty, and the United States guides its honesty in the direction of loyalty, the two nations will find the proper way to relate to one another.

At the dawn of the twentieth century, the famous German philosopher Friedrich Nietzsche, the son of a Lutheran minister, proclaimed: "God is dead." His Anti-Christ bewailed, "Two thousand years and not a single new God." Martin Heidegger, who wrote many long commentaries on Nietzsche, lamented Nietzsche's words in saying, "Only a God can redeem us" in an age of planetary technologism. Josiah Royce saw the coming new God, but this new God was in fact Paul's old God. He called Him "God the Interpreter," the Spirit who will interpret human beings to each other, as the lovers of humanity seek to incarnate the universal beloved community in "the communion of saints."

Today, I see specifically the Christian churches of the Far East playing a crucial role in manifesting God the Interpreter. I see them as having a global mission to interpret Western honesty to the Far East and Eastern loyalty to the West. In this process, our conceptions and practices of honesty and loyalty are sure to be refined in the fiery furnace of hope and faith and restored to a new luster, so that the ultimate principle of action may become part of our everyday lives. As Royce proclaimed: "So act that the Kingdom of Heaven may come!"◆

Note: This "excerpt" is an edited combination of the speech Dr. Flinn wrote for this occasion and the speech he actually gave in which he simplified the contents for the sake of easier translation.

North Carolina MINISTERS CATCH THE FUNDRAISING SPIRIT

As told by Ricardo Reyes-Reed to Michael Macijeski

MY FIRST ENCOUNTER WITH THE Shaw Divinity School came while I was the city leader in Wilmington, North Carolina. I had been traveling around to develop social action programs with the IRFF trucks stationed throughout the state. While I was in Raleigh, I was invited to participate in an interview on a radio show on the Shaw campus. I spoke out strongly about how our movement wants to serve America through social action, uniting the Christian community to heal America's grave social evils. I pointed out that all the money our members have fundraised in America over the years has gone to make possible such endeavors as buying the 250 trucks. Two members of the Shaw administration, Dr. Joseph Paige and Dr. Gregory Headen, were especially inspired. Dr. Paige is the executive vice president of Shaw Divinity School, and Dr. Headen is the dean of students.

Not long afterwards, Dr. Paige and Dr. Headen asked us if we could help move some furniture onto the Shaw campus for them. When Paul Rosario (another brother from our local church center) and I arrived with the furniture, Dr. Headen and Dr. Paige wanted to help us unload it, but we insisted on doing it ourselves.

After that, Paul and I went several times to visit Dr. Paige and Dr. Headen. We always had very good, deep discussions, and they asked many questions about the Principle and our movement. We felt that we really wanted to give them our spiritual support. We always felt moved to take them nice gifts, like ginseng tea. The four of us became very close; Dr. Paige and Dr. Headen would often say that they wished their students could be like our church members.

Dr. Paige and Dr. Headen were inspired about our description of fundraising as leadership training; they wanted to try it themselves first, before recommending its inclusion in any training program for their student



Left to Right: Mrs. Louise Allen, Dr. Joseph Paige, Dr. Gregory Headen, Ricardo Reyes-Reed, and Dr. Edwyn Baird.

ministers. They decided to hold a fundraiser at Dr. Headen's church, where he serves as pastor. I received a revelation that the product for the fundraiser should be fish. Through a connection that I had in Wilmington, we could get fish from a wholesaler in Durham at a very good price. Paul and I bagged up the fish Wednesday night—36 bags of ten fish each. We donated two coolers to Dr. Headen's church to keep them in until the sale. On Thursday, congregants from Dr. Headen's church passed out flyers around town which he had made himself about the fish fundraiser. During the weekend, Paul and I were out of town fundraising, and we were very concerned about how the fish fundraiser had gone. When we came back, however, we learned that they had sold out in 3½ hours—and they were very happy! Proceeds went to Dr. Headen's church.

Since then, we have received five donations of frozen fish from local wholesalers—very good fish, too, even better than what one might buy in a store. The wholesalers could get tax credits. Dr. Paige and Dr. Headen are advisors to the student ministers of over 1,000 rural

churches throughout the area, and we're planning fish distribution soon to all of them. Half of the fish will be used in fundraisers for the local churches; the other half will be distributed by the churches to the needy.

Before Father received his honorary degree from Shaw Divinity School on May 11, Paul and I were honored with achievement awards, together with about twenty local ministers, at a pastor's conference at Shaw which was attended by 120 ministers in all. The awards were given to people who had helped Shaw Divinity School widen its base of financial support. Paul and I had participated in making detailed plans for fundraising strategy, and had helped the school raise money during the spring term.

I am convinced that by serving and supporting ministers and other community leaders with Father's spirit of care and sacrifice, we can cement deep bonds of friendship. With this network, a solid foundation can be built for interdenominational fellowship and cooperation in the restoration of America. ♦

NEWS FROM TODAY'S WORLD

Typhoon Victims in the Philippines Receive Clothing

*by Ulrich Volkel,
IRFF Chairman in the Philippines*

TYPHOONS IN LATE 1984 destroyed thousands of communities in the Philippines and prompted an intense effort by the International Relief Friendship Foundation (IRFF) in Japan to collect clothing to be distributed to those left homeless. The province of Bohol, one of the hardest hit by the typhoons, was targeted when the 20-foot container of clothing arrived from Japan. The Philippine Port Authority cooperated by waiving all taxes and wharfage fees as their contribution to this public cause.

IRFF personnel, including Mr. Ulrich Volkel, Mr. Jun Paeste, Mr. Leonardo Saripa, and Ms. Augusta Arriola, coordinated distribution with the governor of Bohol and the Ministry of Social Services and Development (MSSD). The governor provided the trucks necessary to reach the most remote areas affected.

Our first distribution to the needy was in Tagbilaran City. The homeless and children were the primary recipients. Then clothing was distributed to needy fishermen, and uniforms were given to the Catholic Charismatic Choir. Even the inmates of the local jails, who now had inadequate shelter, were given blankets and towels. The towns of Guindulman, Candijay, and Anda also received a bulk amount of clothing. The

mayors, *barangay* captains (community leaders), and head teachers received the goods for their areas and distributed them to thirty of the most impoverished families in each *barangay*.

IRFF worked in cooperation with local university students who are members of the Collegiate Association for the Research of Principles (CARP). They volunteered their time to distribute clothing to the towns of Mabini, Alicia, and Ubay.

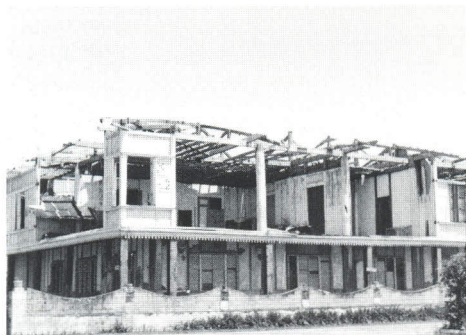
Our hope is that this project will set a good



Filipinos whose homes were destroyed by typhoons gather to receive clothing from IRFF.

example of cooperation between the Philippines and Japan, and between the Philippine government and various private and religious organizations. A donation like this from Japan will surely inspire gratitude among our people and create a good

relationship between the two nations. We believe this project demonstrated to the government that working in cooperation with private relief agencies and religious groups can foster harmony and effectively serve the people in a practical way.◆



IRFF volunteers load boxed clothing onto trucks for distribution from a twenty-foot container newly arrived from Japan.



NEWS FROM TODAY'S WORLD

ICUS Forms New Planning Board

by Leslie Holliday
Based on an Interview
with James Baughman

THE PLANNING BOARD OF THE International Conference on the Unity of the Sciences (ICUS) met for the very first time on May 31 to June 2, 1985. This new board, consisting of a dozen long-time ICUS participants and one or two members of the ICUS secretariat, is designed to clarify and renew the internal focus and direction of ICUS, as well as to upgrade its administrative organization. As a recommending body, it will work to articulate the fundamental vision of ICUS, and offer suggestions to the ICF Board of Directors concerning practical implementation of the ICUS goals and themes: "Unity of Knowledge" and "Science and Values."

In this framework the ICUS Planning Board will pursue manifold external as well as internal tasks. Externally, the Board hopes to create greater continuity from one year to the next, so that logically related conference themes and consistent conference programming can be developed in detail for each ICUS annual meeting. It is also important for ICUS to implement more long-range planning. Scheduling conferences two, three, or even five years in advance will enable participants to plan ahead and to prepare high-quality research papers. Further, ICUS has reached a point in its growth as an organization where it needs to stabilize itself as an enduring institution. A Planning Board will provide a managerial group with its own system of checks and balances, so that ICUS will not have to depend on just one or a few individuals for the fulfillment of critical responsibilities. It is the hope of the ICF Board of Directors that the Planning Board will help the ICUS operation



ICUS Planning Board members listen to a presentation.



ICUS Planning Board with three regular committees.

become more sophisticated and professional overall.

The idea for the ICUS Planning Board grew out of a meeting called in October 1983, a month before ICUS XII. There, Dr. Kenneth Mellanby, Neil Salonen, Glenn Strait, James Baughman, and fifteen scholars recognized the need for a more permanent, long-term, planning

body as they were organizing ICUS more than one year in advance. The suggested "ICUS Planning Board" would be composed of between 15 and 20 scholars, plus one or two members of the ICUS secretariat. The Board was conceived as a semi-permanent body with rotating membership, which would accommodate constructive change as well as continuity.

Roots in Father's Vision

The first Planning Board meeting was conducted over a three-day period. "The purpose of the first day was to focus on the vision of Rev. Moon," explained James Baughman, executive director of ICUS. In a short presentation, Baughman demonstrated how the basic ICUS themes—the unity of knowledge, the interrelationship between science and values, and the emerging global cultural renaissance—have their roots in the theological teachings of Rev. Moon. Since God is the source of all truth, and existence is essentially relational, a fundamental unity of knowledge must be possible. Likewise, the fulfillment of relationships is the essence of true value,

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"The grass withers, the flower fades; but the word of our God will stand for ever."

Isaiah 40:8

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NEWS FROM TODAY'S WORLD



Rev. Kwak addresses the ICUS Planning Board on May 31, 1985.

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with those based upon unconditional love of supreme or absolute value.

“Rev. Moon believes in the potential of these ICUS scholars and scientists,” said Baughman. “Their lifetime activity is the search for the truth about our ultimate origin and destiny; they are always on the cutting edge of new ideas. While their efforts can reveal *how* our universe works, Rev. Moon also wants them to remember *why* they are doing what they are doing. The purpose and value of their work lies in the making of a more ideal world.”

Through ICUS, Rev. Moon’s specific purpose is to create an organization that can relate to the real concerns of scholars and scientists and provide them with an opportunity to contribute to the substantial building of the Kingdom of Heaven on earth. It is because of his love, and his faith and hope in the creative efforts of scholars and scientists, that such great efforts are made on their behalf through ICUS.

Formation of Committees

On the second day, the Planning Board discussed the creation of three working

committees. The first will deal with conference organizing; it will be responsible for evaluating the content and format of the annual ICUS meetings in order to determine whether they effectively accomplish ICUS goals. A second committee will concern itself with ICUS publications; it will strive to set up a viable in-house publications network to serve its attending scholars and evaluate possible new publications vehicles. A third committee will focus on research and development; it will investigate new conference topics, seek out new conference participants, research outside journals willing to publish conference papers, and even find possible funding sources to supplement the financial needs of ICUS.

The Board devoted the third and final day to the planning of the 1986 ICUS.

Unlike other, usually high-powered, professional ICUS meetings, this meeting was informal, held in the retreat environment of Airlie Lodge in Virginia, where everyone could relax, take time to reflect, and learn about each other. Bonds of understanding and friendship formed and deepened.

In general the participants were both serious and elated. One professor

remarked that the experience had sobered him, as he had never before adequately realized the dimension and importance of ICUS; he expressed appreciation of Rev. Moon’s vision.

Baughman concluded, “The realization emerged from this meeting that while ICUS is inviting participants to investigate Rev. Moon’s vision—the possibility of unifying knowledge and applying it in a valuable way to transform our world—it does not set out to prove or validate Unification theology. There is a subtle but important difference here. The task of the Planning Board is to evaluate the ICUS goals and to determine how they can best be achieved, something which has not yet been professionally done. This first ICUS Planning Board meeting has empowered ICUS to work on a new level.”◆

The Washington Institute

by Jonathan Slevin

ON MAY 28, 1985, THE WASHINGTON Institute for Values in Public Policy hosted a luncheon for Jaime Cardinal Sin, the Archbishop of Manila, Philippines. Cardinal Sin is the highest-ranking representative of the pope and the Catholic Church to the Philippines and the Filipino people.

Rev. Chung Hwan Kwak, Mr. Neil Albert Salonen, and Dr. Richard Rubenstein enjoyed an extensive private meeting with His Eminence prior to his presentation at the luncheon of his paper entitled “The Changing Role of the Church in the Philippines Today.” The following are excerpts from the cardinal’s speech.

The Church is for a state with highly developed political processes and institutions. The Church, with her ancient tradition of order and rationality in public affairs, strives to protect the sanctity of the ballot, fights for freedom of the press, champions the rights of workers to organize, and denounces

Books for Zambia

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corruption within bureaucracies, because the Church believes that only through such safeguards can the state attain its maturity.

The Church uses her immense social power not to divide our people into warring classes, but to unite them in the name of charity and justice; her influence is aimed not at political gain, but at upholding moral principles.

[The report] of the American Committee for Human Rights said in part, 'The Catholic Church is both caught, and has chosen to position itself, in the cross-fire between the Armed Forces and the growing insurgency of the New People's Army...'

In this unenviable position, the parish priest and his layworkers who help rural communities are branded as subversives by the Right and, on the other hand, their development projects are sabotaged by the Left for being palliatives that prolong the coming of a revolutionary situation.

The large majority of our priests, however, are struggling in that middle ground where the poor live, which the armed conflict has transformed into a no-man's land these many years. These priests are trying their best to protect some 'living space' by promoting basic Christian communities where people live an alternative style of life—an alternative to violence, corruption and injustice.

I wish, my friends, to end with a prayer that the years ahead may unfold a stronger relationship between our two peoples. I hope that you will be advocates for the cause of small nations like the Philippines before your government. It is important that your people and government have an accurate and sympathetic reading of the real aspirations of countries like the Philippines which are struggling for a place under the sun. Our desire for self-determination, and our wish to be respected as an equal partner, are aspirations that lead towards more mature relationships, and ensure peace and harmony. ♦

Trying to teach and live the Principle is very much a challenge in a land that has been torn by natural disasters, colonialism, and mismanagement. In Zambia, as indeed in most of Africa, people are confused about their identity and their traditional values. They feel they have been cut off from the rest of the world economically and spiritually, and many have lost hope for the future.

An encounter with the Principle and True Parents can be the most transforming experience of a person's life. People can at last receive the reassurance and the sincere love and compassion they have been longing for. Through this truth, they are given the opportunity to reach out to the rest of the world and help bring about the substantial spiritual and physical development that Africa so desperately needs. But a genuine change of personality and heart requires a deep and constant internal connection with True Parents, with their heart, their ideal, and their lifestyle.

Our movement in Zambia has, at the moment, over 150 center members and 200 associate members, and we hope to gain 100 new associate members a month. We have 11 established centers and six pioneering centers. Projects like our farms, schools, medical clinic, and sausage factory are constantly expanding. There are now thirty missionaries in Zambia.

Only a handful of our brothers and sisters have ever seen our True Parents.

The few books and Father's speeches that we have are an invaluable lifeline for our members and a stimulus for tapping their potential, showing them a realistic way to channel this energy into a productive lifestyle.

But we have a real need for more educational books and other materials to supplement the missionaries' efforts. We need your help. We are setting up an Educational Resource Center to act as a pool of information for our movement in Zambia. A committee has been set up to receive, catalogue, care for, and direct the usage of such material. We would be very grateful for your donations of Unification Church publications and other inspirational books. We would also greatly benefit from any projection and audio-visual material and equipment. Subscriptions to church periodicals like *Today's World* and *Blessed Family* would also be very helpful to us.

Donations can come from individuals as well as organizations. We hope to respond personally to each contributor to let you know how your donation is being utilized. Please send any donations to:

Educational Resource Center
P.O. Box 34369
Lusaka, Zambia

We wish to sincerely thank you in advance for your concern and your contributions.

Robert Williamson

Five Characteristics of American Christianity

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has that Christian leader saved or prolonged? When Kellog first put forth his idea, everyone cried, "No! No! No!" But now everybody eats cornflakes; and you know, we live longer.

This is a practical kind of Christianity. Now let me ask you this: What do you think Rev. Moon would say to Rev. Kellog? Once he heard Rev. Kellog's explanation he would say, "Good! We'll send it all over the world!" This is because Rev. Moon, like Rev. Kellog, knows that God wants to make life better.

Perhaps now you can understand why, when Rev. Moon came to America, I thought he was so important for us. First,

Rev. Moon talks about unity. Secondly, he talks about Jesus not as a remote savior suffering on the cross, but as a friend, an inspiration, and a help. Third, he talks about faith as something that manifests itself not just in a belief in something other-worldly, but in better relations among people. Fourth, he talks about the importance of science and good methods of management in aiding religion's quest to usher in the Kingdom of God.

Fifth, he brings something novel to religion, as did the new religions that have played so important a part in the growth of America. I think these are the reasons why so many American ministers and professors of religion can relate to Rev. Moon, and find his leadership helpful. ♦

**“GOD IS URGING
THE ESTABLISHMENT OF
AN INTERDENOMINATIONAL
MOVEMENT THAT IS BASED
NOT ONLY ON THEORY,
BUT ALSO UPON
THE TRUE REALIZATION
OF THE SHARING OF LOVE,
WHICH IS ACTION. ”**

*Rev. Sun Myung Moon
June 1985, Danbury*