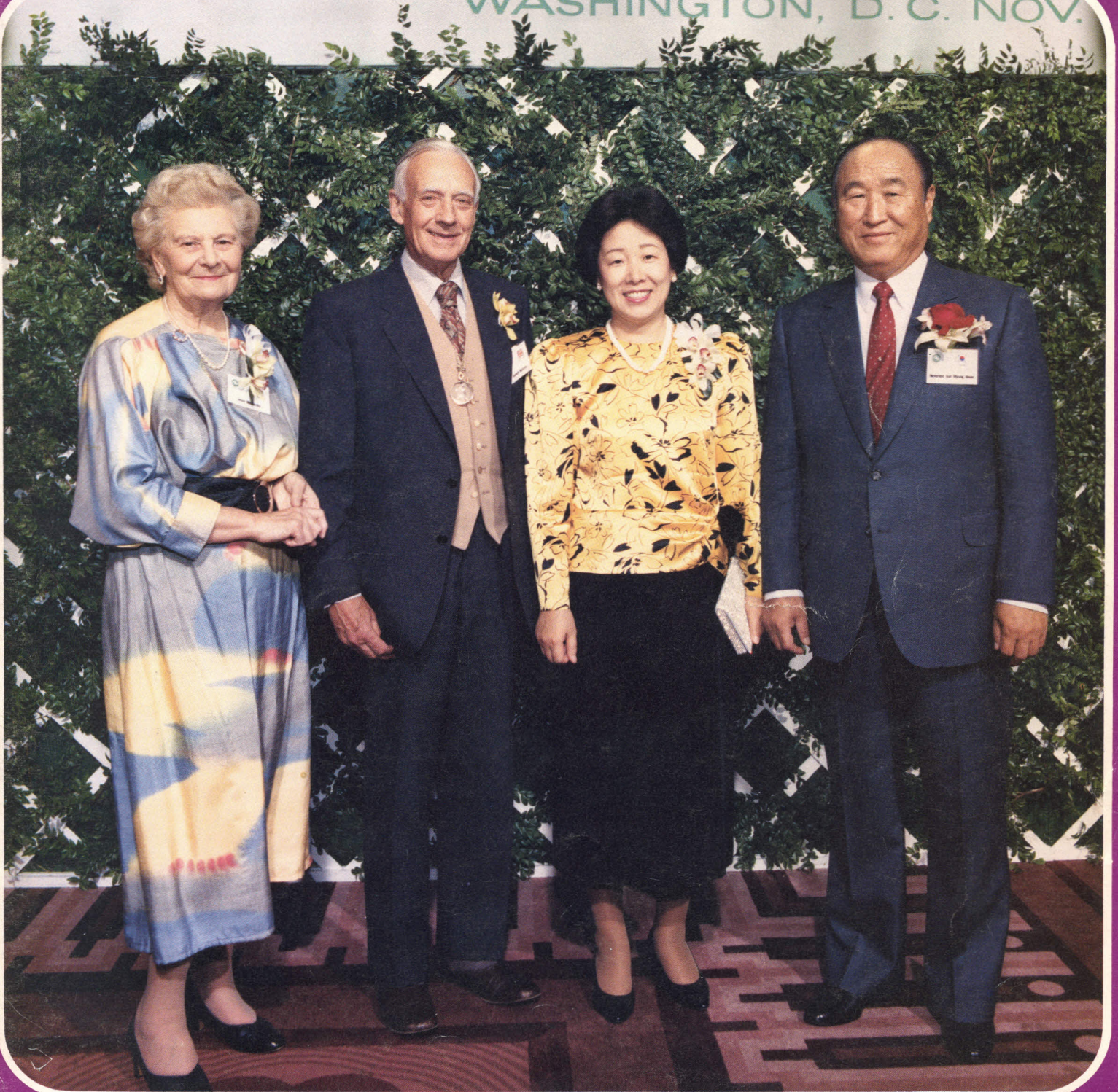


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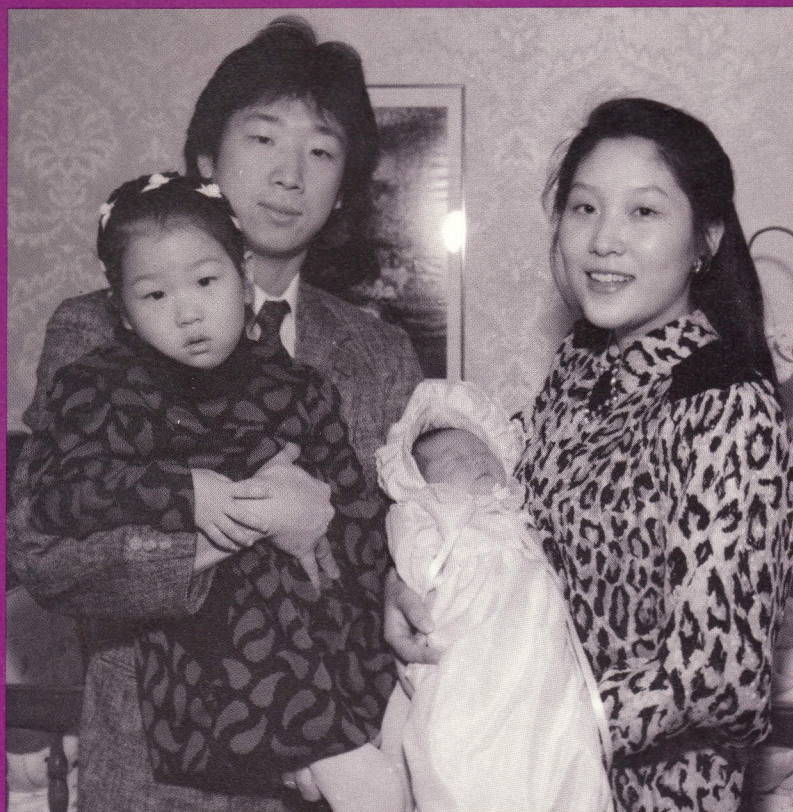
WORLD

January 1987

WASHINGTON, D. C. NOV.



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CONGRATULATIONS TO
HYO JIN NIM & NAN SOOK NIM

on the birth of
their Heavenly Daughter

SHIN YOUNG
("Faith and Eminence")

November 19, 1986
(October 18, 1986, lunar calendar)



TODAY'S WORLD

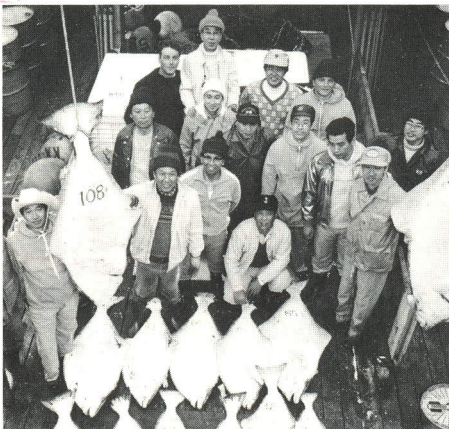
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FRONT COVER: Dr. and Mrs. Kenneth Mellanby with Father and Mother at ICUS XV in Washington DC. (Photo: Robert M. Davis, New Future Photo)

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K. OWENS / NEP.

TRUE LOVE AND THE UNIFIED WORLD



Founder's Address
by Rev. Sun Myung Moon
Washington DC, November 28, 1986

HONORABLE CHAIRMAN, COMMITTEE CHAIRMEN, distinguished professors, ladies and gentlemen: I would like to express my sincere appreciation to you for coming to this, the 15th International Conference on the Unity of the Sciences. I know you have busy schedules.

My topic on this occasion is "True Love and the Unified World." The fundamental cause of confusion in the world today is the conflict between materialism and idealism (spiritualism), which is the conflict between the side of goodness and the side of evil, which in turn can be expressed as the confrontation between good God and evil god.

The hope of humankind is peace, and peace can only be realized through unification. This means not only the unification of the world but many other levels of unification: unification within each nation, unification within each family, and unification within each individual. Of these, the most important is the unification within the individual. In considering all current unification movements of the world at any of these levels, the name of Reverend Moon cannot be dismissed.

In order to realize the world of peace which God desires, the following must be accomplished:

First, the unification movement must achieve preeminence in the realm of human thought. It must challenge and surpass all narrower philosophical and religious views.

Second, the unification movement must rise to the summit of scientific technology, and then distribute that technology evenly throughout the world. Up to the present day, technologically-advanced America has subordinated South America, while Europe has done the same to Africa. In order to correct this, the level of scientific technology needs to be equalized among all countries.

Third, this movement must deal with global economic problems. Today the world is confronting an international monetary crisis. This can be controlled if numerous conglomerates buy stock in and establish a supra-national bank.

Fourth, it has to take preeminence in the realm of media. With the *Washington Times* as the core, we are establishing preeminence in the American print media, a field of more than 1,750 American newspapers. By doing so we can include all fields of intelligence. Today we have in this area surpassed the liberal *New York Times* and *Washington Post*, and are continually gaining important confidential information not only from America but also from other governments all over the world.

However, even if we stand on the summit in all the realms of thought, scientific technology, economy, and media, there remains yet another problem. The problem is how to create a person to go beyond nation and race. When someone takes responsibility for a project, if he is American, he tends to employ all Americans for the task; if he is English, he tends to employ only English; the French employs French; etc.

Therefore, before the peace and unification of the world can be contemplated, one must know how to educate a person so that they can completely overcome their own sense of nationality in favor of the world. Even communism, which has transformed half of the globe, cannot rid itself of its own nationalist and racial inclinations, and is reduced to "racial communism."

Turning to the question of God, in the latter half of the 20th century the majority of the world's population has inclined toward a humanistic outlook that denies God and has turned toward a form of mammonism, while half the population has fallen under communism, which is mere materialism. Philosophy, whose task it is to find God (absolute truth), has failed, and religion, which is supposed to live with God, has now lost God and become spiritless.

In the unification of the world, the crucial problem is man. Before the unification of the world is possible, we must achieve the unification of the nation and the unification of the family, and the unification of the family must be preceded by the unification of the individual man. Unification of man means unity between the mind and body. When the individual suffers, the family suffers also. When the family suffers, the nation cannot help but suffer with it; and the same with the nation and the world.

After all, a true man must be found, a true man whom humankind and the universe cherish, and whom God can trust. Men like things which do not change. Hence they like jewelry. People value the hardness of diamonds, the luster of gold, and the delicate color of pearls, all because of their unchangeableness. This is also true in men. Precious is the unchanging man. He is the true man. Therefore, all people want unchanging parents, unchanging teachers, unchanging leaders, and unchangeable nations.

Today, the majority of people do not recognize God. This is because as individuals their minds and bodies are in conflict. On the other hand, even those who initially do not recognize God, if they begin to think that "something must be wrong in men," will come to have a different outlook and see that there may be a God. Then, coming across such religious concepts as the fall and salvation, they could discover God.

When we discover God, it becomes clear to us what is "public" and what is "private." That which is public means that which is for the whole, and private, that which is for the self. When you reflect on yourselves calmly, you find yourselves in a quandary between what is public and what is private. Because of this, religion teaches us restraints such as fasting, suffering, modesty, and humility in order that the body, which is very much inclined toward the "private" way of behaving, may be restrained in favor of the mind, which is more "public."

God certainly exists. True man is he who resembles God. To realize the world in which true men abound, not a human revolution but a "revolution of character" in man must take place. This character revolution is to transform

men into true men who will come to resemble God. This character revolution is to uplift men's character and bring it closer to God's own character. God, who is already omniscient and omnipotent, does not need any more knowledge, nor more power, but even He needs His objects (of love), man and woman.

The sixteenth verse of the third chapter of the Gospel of John in the Bible says, "God so loved the *world* that He gave His only son, Jesus..." This means that God sent Jesus for the sake of all mankind, not just for one particular denomination or church. Therefore God covets sons and daughters who love the world with their very life, as does God Himself. What God loves most is a culture of love. What God wants every man and woman to be is not a rich man or a scholar. He wants every man to be a loving man. In the Bible we come across innumerable teachings concerning love; "Love thy enemy," "Love thy neighbor," "Of faith, hope and love, love is the greatest," to name only a few.

Do wives truly love their husbands? Do students truly love their teachers? Do citizens truly love their countries? Ladies and gentlemen, do you know what is most precious to a man? It is woman. Likewise, what is most precious to a woman is a man. The purpose of life, into which we all are born, for a man is woman, and for a woman is man. Man and woman are born to live for each other. The harmony of their body shapes and of their organs of love are simply made so.

If you truly understand this fact, you have mastered more truth and more precious wisdom than an entire encyclopedia. God, the Great King of wisdom, has placed our organs of love in each other's custody. Thus the true master of the organ of love which a man or woman possesses is not that person at all, but is their loving spouse. Those husbands and wives who are ignorant of this and misuse what they have in an indiscriminating way will surely meet the judgment.

By realizing this truth, husband and wife can attain harmony, and their children will develop filial piety; the son of such a marriage will grow up to be a loyal citizen, and the daughter a chaste wife. They will grow further to become saints and eventually be the holy son and daughter who belong to God.

Without finding mutual love between husband and wife, which is a horizontal relationship, we cannot receive God's love, which is a vertical relationship. If man had not fallen, heaven would have started in the family, and the expansion of that family would be the population of the world. Thus, the family is the training ground of love to qualify men for heaven.

Only those who possess God's love can inherit the right of heaven and earth. As for the question of which is first between life and love, the answer is love. Love is the universe's first existence, and life, which only begins as a result of love, is the second existence. In a family, out of the love of the parents, children are born. Thus a child



inherits life from its parents, having been a part of his parents' love.

Once two parties are bound in the relationship of love, they come to stand on an equal level. Since love comes from the *other*, "live for the sake of others" is the highest philosophical principle. God created man to be His own object; God created him for the sake of the object, man himself. Man, therefore, was likewise made to exist for the sake of God. However, as a result of the fall, men have become self-centered, living for the sake of themselves rather than for the sake of others.

Today's human society is corrupt, and philosophies are becoming self-centered. To sweep away these philosophies, only God's love, true love, can suffice. True love is the love to give and give without expecting any return. Give and forget.

Once we maintain this relationship with God, we are given the privileges of dominion, independence, and inheritance. When we establish God's realm of the object, and

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MARK ERICKSON / NEP

realize the glory of unchanging love, we can justify eternal ethics centering on human love.

God, truly in a miserable and pitiful position, is still seeking for His realm of the true object. Out of so many clergy in this country of America, God, recognizing me as an object of love, visited me in prison to tell me to work on Nicaragua's crucial situation.

The unification of the world, including that of divided Korea, can never be accomplished by military power. Unification becomes possible only with God's love, a love which embraces the enemy countries as well.

I have practiced this ideal up to this day. In my ministry in America, I have been teaching people of the mutually hostile countries of World War II to love each other, Japanese and Korean, Japanese and American, and American and German. Without our establishing a firm tradition of being able to love the people of the enemy countries more than one's own, the unification of the world will not become a reality. And only God's love will enable one to love the enemy countries more than his own.

To repeat, before the unification of the world can be achieved, the unification of the country, the unification of the family, and the unification of the individual must precede. The unification of the individual, as I mentioned before, means the unity between the mind and body in love. On this foundation husband and wife can achieve unity in love, and unification of the country and the world will follow. Also, this is the only way to realize a world of new civilization.

It is therefore my fervent wish that all the professors gathered here will also strive for the unity of mind and body. Love your wife or husband deeply, and thereby contribute to the unification of the world and the building of a world of new culture.

In closing, I hope that this conference will be a very fruitful one for you.

Thank you. □

This is the original, unedited version as it was presented at ICUS XV.



R. M. DAVIS / NEP.



ICUS XV

A CLOSE-KNIT FAMILY AND A CONFERENCE COME OF AGE

*Fifteenth International Conference on the Unity of the Sciences
November 27-30, 1986, J. W. Marriott Hotel, Washington DC*

by Robert and Angelika Selle

IT WAS A THANKSGIVING TO remember. The tables at the elegant J.W. Marriott Hotel in Washington DC were laden with sumptuous fare, and animated conversation filled the ballroom that evening. Gathered there were 245 scientists from 43 nations, attending the welcoming banquet of the 15th annual International Conference on the Unity of the Sciences.

Father and Mother greeted each person warmly in the receiving line. Among the participants were eight scientists from the People's Republic of China, three from Hungary, and one from Yugoslavia. Sixty-three of the scholars came from the developing world, and 50 from the Orient.

The banquet marked the beginning of three days of deliberations and discussions by seven ICUS committees on the following topics: Unifying Principles in Science (Committee I); The Value of Human Life (Committee II); Toward Ecumenism in World Philosophy (Committee III); The Relationship Between Science and the Arts and Its Relevance to Cultural Transformation (Committee IV); Problems of Third World Development: The Case of Africa (Committee V); Eastern Approaches to Knowledge and Values with an Emphasis on Qi (Committee VI); and Global 2000 Revisited: Reassessing Man's Impact on Spaceship Earth (Committee VII).

The morning after Thanksgiving, Father presented the Founder's Address at the opening plenary session [see p. 4]. He called on the scientists to work for world peace by educating people in a new internationalism based on love of neighbor.

"Before the peace and unification of the world can be contemplated," he cautioned, "one must know how to educate people so that they can completely overcome their own sense of nationality in favor of the world."

"Today's human society is corrupt," he said, "and philosophies are becoming self-centered. To sweep away these philosophies, only God's love, true love, can suffice. True love is the love to give and give without expecting any return. Give and forget."

The proper use of science

Then Dr. Kenneth Mellanby, chairman of this year's conference as he has been for the preceding two, delivered brief welcoming remarks in which he warned his colleagues that science must be guided by values if it is to save mankind. "It is only through faith and confidence that the great perils in which the world stands today can be avoided," he said. Dr. Mellanby, an ecologist, is director emeritus of the Monk's Wood Experimental Station in Huntingdon, England.

"Science has not brought us to this point," he continued. "It is the misuse of science, through ethical and moral failure, that has caused our problems; and it is through the proper use of science—a sharing of knowledge, a truly moral approach to scientific research and progress—that we shall save the world, through genuine compassion for nature and for mankind."

Dr. Mellanby will be passing on the chairmanship of the conference to Dr. Alvin Weinberg, a nuclear physicist who is a Distinguished Fellow at the Institute for Energy Analysis in Oak Ridge, Tennessee.

During the three working days of the conference, 83 scholarly papers were presented on subjects as diverse and interdisciplinary as applying the concept of entropy to economics, the moral implications of human genetic

engineering, and the impact of science on culture. Each paper had been carefully refined at several committee meetings earlier in the year.

Dr. Alfredo Lagmay, a professor from the University of the Philippines who was participating in his second ICUS, said, "The quality and depth of the papers that emerge...is very high. The method of developing the papers through pre-conference sessions leads to a conference which is intensely stimulating and among the best [in the world]."

Each ICUS conference has become such a concentration of far-ranging and unique ideas that it's impossible for a casual observer to assimilate more than a fraction of it. It's not just a three-day affair, but the culmination of a year of work.

Paying his first visit to an ICUS meeting, Dr. Robert Jastrow, a Dartmouth College professor who is also the founder and past director of NASA's Goddard Institute for Space Studies, said, "The ecumenical spirit that pervades this conference is a revelation and a delightful surprise to me." He gave an address at the opening plenary session in which he suggested that the computer, with its rapidly developing levels of sophistication, will likely evolve into an actual silicon-based organism of superior brain power.



Members of Committee III follow the presentation of a paper.

Rolling up the shirtsleeves

As the ICUS committees began to get down to business Friday afternoon, Committee I delved into subjects such as the "psychobiology" of space and time, symmetry in art and nature, and how the "unifying concept" of entropy can be useful in economics, anthropology, and biology, as well as in traditional thermodynamics, where it was first conceived and applied.

The second committee investigated moral issues such as the right to die, in vitro fertilization, manipulating the genetic code of man, birth con-

trol, and the ethical questions raised by the birth of severely handicapped infants. A paper was also presented on the apparent clash between the "absolutist" stand on the sanctity of human life, as taken by the pro-life movement among others, and the "relativist" stand taken by proponents of such ideas as the just-war theory.

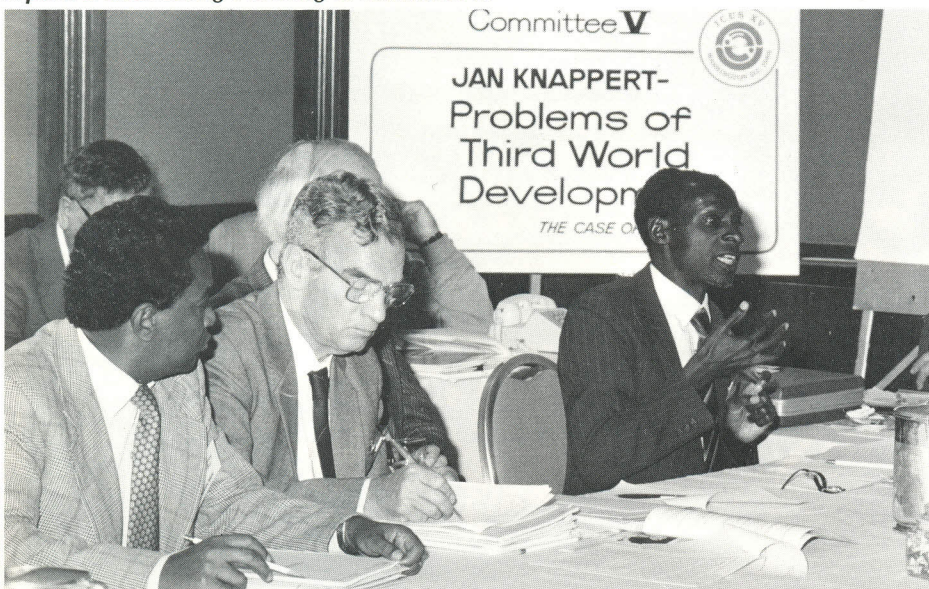
Among the 11 papers in Committee III, one focused on how a denomination of Hinduism called Advaita Vedanta has contributed to purposefulness in the lives of individuals, as well as religious harmony. Another

paper described the "radical monotheism" of H. Richard Niebuhr, an American theologian who was active earlier in the 20th century. It was argued that Niebuhr's theology was a "world theology"—one that can reach beyond the bounds of a particular religious tradition.

The fourth committee discussed "cultural earthquake" phenomena and their impact on society. Some of the "earthquakes" given as examples were Albert Einstein's special and general theories of relativity published in 1905 and 1918; the Cubist-Futurist movement in painting exemplified by its manifesto of 1909 and Marcel Duchamp's *Nude Descending a Staircase*; the Bauhaus movement in architecture led by Walter Gropius; and the stream-of-consciousness novel *Ulysses* by James Joyce.



A point is made during a meeting of Committee II.



A discussion of a paper in Committee V.

"We are very grateful for Rev. Moon's dazzling vision of an ecumenical science."

Committee V explored problems besetting the Third World. Papers dealt with water resources, desertification, agriculture and deforestation, women in Africa, education, refugee problems, protecting the African environment and natural species, and the relative appropriateness of democracy and communism in developing nations.

In the sixth committee, nine papers were spun off from the topic "Eastern Approaches to Knowledge and Values, with an Emphasis on *Qi*." *Qi*, or *Chi*, a Chinese word usually translated as "vital force" or "universal energy," has both a material and a spiritual connotation, similar to the Principle concept of "universal prime force." Committee participants sought to clarify the East's "holistic viewpoint" using the concept of *Qi*, and to compare it with Western philosophy.

The title of Committee VII, "Global 2000 Revisited," stemmed from a pessimistic report on world resources called *The Global 2000 Report to the Pres-*



Scholars listen intently to an argument brought up in Committee I.



Dr. Alvin Weinberg will assume the chairmanship for ICUS XVI.

Participants Share Their Views

Dr. Jean Charon Physicist (France)

I have been attending the ICUS seminars since 1979, and I have been a committee organizer for three of those years. What keeps me interested in coming again and again is the interdisciplinary character of ICUS, on the one hand, and especially its unique relation to my own field of physics. The Unification theory deals among other things with the unification of mind and matter. This is exactly my field of research.

You probably know that it is only recently that science has opened up to matters of the invisible, the mind, etc. This is especially true in the field of physics, which until now has been a so-called materialistic science.

Rev. Moon's main thrust in ICUS seems to be the harmonization of the world of matter and the world of mind. I am sure he has been thinking for years that the reality of the mind can be demonstrated and proven through science. I agree totally with this, and that's why I am also interested in all the other activities and projects that Rev. Moon and his church are undertaking.

Prof. P.K. Menon International Law (Barbados)

This is my first time attending an ICUS conference. Many issues and problems are being discussed here on not only an academic but also on a practical level. I don't think we can

make major changes on the world scene, because those discussions are conducted by politicians. We scientists can only make proposals and recommendations. Yet I can certainly say that this kind of conference will help me in my academic field, and it definitely has already had international effect.

Prof. Anne Bancroft Buddhist Scholar (Britain)

My husband and I have attended ICUS conferences three or four times, and we always receive great stimulation from them. Here you can talk freely with people who are not necessarily working in the same field. These meetings have not only external benefits; they are cross-cultural and cross-ethnic. Living in England we only work with Europeans; we see few Japanese or Americans. But here we can meet educated people from poorer countries, like the Philippines, and realize that we are all the same.

We certainly hope ICUS continues. Maybe it would be suitable for it to remain somewhat small in size. We used to have more than 500 scientists at one time. But in this smaller size there is more of a possibility to get to know one another and to look forward to seeing each other again. It almost feels like a family reunion.

Things do change. The attitude toward the Unification movement has begun to change in Great Britain, because the public has come to know more about what it really is. Of course

it is hard to tell if there are any substantial changes of values in society yet or not. But I feel change is happening in a subtle way and that this movement is contributing enormously. A conference like this, where people reflect on their own values and those of others, is bound to reach out to the world.

Prof. Lachhman Khemani Environmental Scientist (India)

I am attending this conference for the first time. Until now I was not even aware that something like ICUS existed in the world. Especially important to me are the East/West issues that are being discussed here. I am definitely convinced that the understanding of human psychology, such as we are gaining here, will lead to a better world, and that through this kind of effort the unification of the world will be accomplished. Many people are coming together here on the same platform; that in itself is already a great success.

We from underdeveloped countries have to learn lessons from developed countries, but also it's the other way around. For example, the developed countries usually don't consider how to control pollution in the atmosphere. In our case, nature has been protecting us from man's interference so far. People should know what's happening in other fields and other countries. Attending these lectures creates an awareness of other areas. Through this, unification can happen.

ident issued in the closing days of the Carter administration. Because of its prediction of ecological apocalypse at the turn of the century, it led to sharp controversy. Shortly after, the Heritage Foundation, a conservative Washington think tank, issued a report known as *The Resourceful Earth* that widely contradicted *Global 2000*. In the spirit of *The Resourceful Earth*, Committee VII examined hopeful solutions to acid rain, the depletion of tropical rain forests, air and water pollution, sea-level fluctuations, and nuclear waste and toxic waste disposal.

"Seven ad hoc think tanks"

Dr. Alvin Weinberg, one of the two vice-chairmen of the conference this year, neatly expressed the idea of ICUS as a wellspring of creativity, saying that the seven committees of ICUS XV were like "seven ad hoc think tanks." "ICUS creates new insights and sharpens understanding; and it might have an influence on public policy," he said. "We are very grateful for Rev. Moon's dazzling vision of an ecumenical science."

"ICUS is the only world occasion where scholars from diverse disciplines can come together and discuss mutual interactions in their work as a multidisciplinary attack on global problems," said Dr. Alexander King, the second vice-chairman of this year's conference.



During a break, two of the participants hold an impromptu concert.



Rev. C.H. Kwak awards Dr. Kenneth Mellanby a bronze plaque in honor of his three years as ICUS chairman. Mr. Neil Albert Salonen, president of ICF, is at left.

Late Saturday afternoon, some of the staff of *The World & I* magazine held a reception, attended by many of the participants, in order to introduce the magazine to them. Rev. C.H. Kwak said after the conclusion of the conference that the scientists have begun to recognize the value of the publication. "Through *The World & I*," he said, "ICUS scholars and PWPA [Professors World Peace Academy] participants have a vehicle to approach the world, to guide and influence people, affect history, and achieve world peace."

Dr. Mellanby, in a statement to the press, noted that the sponsorship of ICUS still generates some negativity and controversy in the scientific community and leads to "disappointing" refusals by some to attend the conferences. "But in my experience, this attitude is becoming less common," he said, "and the majority of those considered suitable to invite have in fact accepted. Some have done so with misgivings, but I do not know of a single case where these have not been completely dispelled after taking part."

A family atmosphere

Despite the skepticism of those who never had a firsthand experience of ICUS, the conference has developed into a truly intimate, "family"-type affair.

On Saturday, for example, multiracial members of the committee studying Eastern approaches to knowledge and values (Committee VI) were observed sitting at their luncheon table chatting and joking together in such a fraternal way as if they had known each other for years.

On Sunday, an impromptu afternoon concert was held in a lower atrium of the hotel on an inspiration that came out of a session of the science-and-the-arts committee. It was attended by some 25 or 30 of the participants. Chairs were set up and an upright piano hastily procured from the Marriott management. Then Leif Aulin, solo violinist with the Goteborg (Sweden) Opera, and Divina Bautista, professor of music at the University of Baguio in the Philippines, delighted their audience for about 30 minutes with performances

REV. KWAK'S INTRODUCTION OF FATHER AT THE FAREWELL BANQUET

DISTINGUISHED SCHOLARS, MEMBERS OF THE HEAD table, ladies and gentlemen:

It is my greatest honor to introduce the Reverend Sun Myung Moon to you at this farewell banquet.

Our International Cultural Foundation—the sponsor of ICUS—faces tremendous challenges in achieving its goal of intercultural cooperation, when customs and languages differ so dramatically from country to country. Since we all have been eating, let's look at food as an example. In America, a polite person always tries to eat soup quietly. But in the Orient when we eat soup, we always make some noise to show the host that we are really enjoying it. The more noise, the more we show our pleasure. It seems that East and West have very different customs to demonstrate the same virtue or intent.

Indeed, as I travel from culture to culture, the differences in form and expression never cease to amaze me. The word or gesture that is cheerfully received in one culture may be an invitation to trouble in another; the same quality that is admired in a person in one part of the world may be ignored, or even despised, in another.

Every once in a while, though, history gives birth to an individual whose inner qualities, lifestyle, and sense of vision reaches out beyond his or her particular section of the globe to embrace all of us. Such a person, I believe, is the man you are about to hear from. I'd like to take a moment to share a little of my personal experience with him.

As I stand before you and consider the many projects started by Rev. Moon and my early memories of him, I am struck by a deep sense of awe. In those days only one person really believed that the globe-spanning activities and projects that we see today could actually come into being—Rev. Moon himself. Today, it is much easier to believe; we can see, touch, and participate. To what do we owe these remarkable developments?

Certainly a lot of hard work has gone into it. Up to this very day, at 66 years of age, Rev. Moon sleeps less than three hours each day, and in all these years I have not met one person able to keep up with his hard-driving pace and schedule. But it has not been his hard work alone that has inspired so many others and brought forth such great

works. Every activity he initiates and takes part in is done with the motivation of serving God and humanity. In all my years with Rev. Moon, I have never seen him take even one vacation from his intense commitment to God. And I believe deeply that the growth and success of Rev. Moon's projects are a testimony to the power and blessing of Almighty God.

Through his intense prayer, Rev. Moon has realized that God's heart is far from joyful. God's heart—or shimjung—is filled with intense pain because human beings have not been able to respond to His love. The image of Rev. Moon most deeply engraved on my heart, from my own experience, is the image of him in prayer with tears streaming down his face. His deepest motivation is to comfort the heart of God. This desire is the basis for Rev. Moon's efforts to close the gaps that exist as barriers between nations, peoples, races, and religions.

I say these things not to make you feel uncomfortable. I know many of you are skeptical about religious matters, and I do not mean to offend. However, I do want you to understand something about the reason why Rev. Moon does what he does. His motivation and end is not power, knowledge, or wealth. It is simply his love for God and his desire to serve humanity that drives him to live out his life as intensely as he does.

To introduce such a man as Rev. Moon is not easy. He is a man who does indeed need an introduction because, even though he has achieved many outward accomplishments, his greatest deeds are by and large unseen and hidden. They lie in the realm of spirit and heart, or shimjung.

Jesus said, "You shall know them by their fruits." This seems to me to be a scientifically valid statement. You have witnessed some of the fruits of Rev. Moon's movement, and I suppose that most of you would not be here unless you recognized that those fruits must come from a good tree. But tonight I hope we can go beyond the realm of fruits to the realm of the spirit. Tonight I hope you will be able to "know him by his heart."

Ladies and gentlemen, I present to you the founder of the International Cultural Foundation and ICUS: the Reverend Sun Myung Moon. □

of Vivaldi, Debussy, and others.

The scientists' work drew to an end with the closing plenary session on Sunday afternoon. The two vice-chairmen, Drs. King and Weinberg, summed up the work of all seven committees from the point of view of the two enduring themes of ICUS: the unity of knowledge, and science and values.

At the end of the session, Dr. Melanby was awarded a bronze plaque in honor of his three years as ICUS chairman. The executive director of ICUS, James Baughman, prefaced the award with a little story and a warm expression of affection for the kindly, 78-year-old Briton. Mr. Baughman, a graduate of the Unification Theological Seminary, said that Rev. Moon

always encourages the seminary students, who provide the staffing for the conferences, to "learn from the professors and become their apprentices." He said that he had been able to have a thoroughly fulfilling experience in this regard with Dr. Melanby. It was only with difficulty that he fought back tears as he embraced his warm-hearted mentor.

CLOSING REMARKS OF REV. SUN MYUNG MOON

MR. CHAIRMAN, DISTINGUISHED PARTICIPANTS,
ladies and gentlemen:

It is already the final evening of our 15th ICUS conference, and I am standing before you to bid farewell for another year. It seems to me that the conference is too short, and these three days pass too quickly. I am sorry that we must bid farewell to one another again. I hope you all have enjoyed this conference as much as I have. I especially cherish the opportunity to meet many of you in person and know more about you.

As Dr. King stated in the opening remarks, we are indeed an ICUS *family*. We have developed a strong family bond, in which we can feel close and comfortable. For me, this is probably the greatest accomplishment of ICUS.

Now I would like to extend my heartfelt thanks and appreciation to Dr. Mellanby, our chairman, for his outstanding and inspired leadership, not only in this year's conference, but for the last three years. Dr. and Mrs. Mellanby are among the finest people I have ever met. They shall remain as my friends forever. Could you join with me in expressing our thanks to Dr. and Mrs. Mellanby?

I would also like to express my deepest thanks to the vice-chairmen, the honorary chairmen, and the organizing committee chairmen for their outstanding performances in this year's conference. I have been told that the quality of the presentations has been the highest ever. These individuals deserve our generous thanks. Again, let us give them a round of applause.

But it is the participants who make the conference a success. I thank you for your participation and I am looking forward to seeing you again some time in the future. Please, let us give ourselves a round of applause.

Rev. Kwak later said that the conference was successful largely because of Dr. Mellanby's "harmonious relationships with the founder and his vision for ICUS."

During the conference, some long-time ICUS participants were asked about their private feelings concerning Rev. Moon. They spoke in varying ways of their admiration for his

character and vision, especially with regard to establishing the conferences. In a statement that was representative of many others, Dr. King, who is president of the Club of Rome, a diverse, Paris-based group of about 100 people who develop creative solutions to international problems, said simply, "I have the greatest respect for Rev. Moon."

I am looking forward to working with Dr. Weinberg, our 16th ICUS conference chairman. Dr. Weinberg is a most distinguished and respected scientist. He shall be a tower of strength at our future conferences. Let us give our incoming chairman, Dr. Alvin Weinberg, a round of applause.

We are living in an incredible time. It is a time of many crises and a time of rapid change. In this country of the United States of America there are many difficulties—at the White House, in the Congress, and in other places. Around the world, we see crucial situations in Iran and Nicaragua, in the Philippines, and in South Korea. Who

shall be the guiding light to the world in crisis? My answer is *you*. You, the scholars and intellectual leaders of the world. You are the people who will devise solutions to existing world problems.

There is a solution to every problem. We must have confidence in God and confidence in ourselves, and work diligently to find them. With bright vision, we can search for the solutions to our problems today. The survival of all of humanity is at stake. I would like to see ICUS as a foremost contributor to world problem solving. ICUS is now

15 years old; it is no longer a child. It is reaching its prime and is full of vitality. We certainly can make this ICUS movement one of the brightest spots in an uncertain world. We can make it an instrument of lasting peace. Long live ICUS!

We will convene our 16th ICUS conference in the city of Atlanta, Georgia. It will be a beautiful site for you to come to next year. I wish every one of you a safe journey back home. Have a joyous and blessed holiday season and a Happy New Year.

Thank you very much. □



Saying farewell

At the farewell banquet, the scholarly assemblage could finally relax after three days of concentration on their work. After an exquisite dinner the lights dimmed, and the New York City Symphony, with David Eaton conducting, enchanted the scientists with excerpts from Georg Friedrich

Handel's *Water Music* and a Mozart serenade. Afterward, Georgia Lewis, a silver-voiced member of the Unification Church who was born in Liberia and who now lives in New York, thrilled the audience with several vocal selections arranged by Kevin Pickard, presently head of the Performing Arts Department in New York City, and accompanied by the New York City Symphony.

After the entertainment, Dr. Mellanby rose and, gesturing toward Father who was sitting at the head table, said it was "an honor" to know him. "I've never met a man who combined such a sense of humor with deadly seriousness about the major problems of the world," he told the participants.

Each ICUS conference has become such a concentration of far-ranging and unique ideas that it's impossible for a casual observer to assimilate more than a fraction of it.

The groundwork having been laid, in effect, by Dr. Mellanby, Rev. Kwak gave a deep and moving introduction to Father [see p. 13]. He testified to Father's tireless work on behalf of the people of the world, noting that he sleeps less than three hours a day. "His greatest deeds are by and large unseen and hidden. They lie in the realm of the spirit," Rev. Kwak said, describing Father's powerful prayer life and his zeal to comfort God's heart.

Then Father took the podium and delivered his closing remarks [see p. 14]. He noted the quality to which ICUS has climbed, stating that the conference, now 15 years old, is "no longer a child. It is reaching its prime and is full of vitality."



Dr. Kenneth Mellanby asks to hear a song from Father.



The guests gather for the closing banquet.

"I would like to see ICUS as a foremost contributor to world problem solving," he continued. "We certainly can make this ICUS movement one of the brightest spots in an uncertain world. We can make it an instrument of lasting peace."

Speaking in his office in New York after the conference, Rev. Kwak, elaborating on Father's words, said the main point of the conferences is to promote in scientific inquiry a rootedness in absolute values. It is to bring scientists together from varying disciplines to build a grand mosaic of

Father injected into his song an eloquent vibrancy and a lightheartedness that touched everyone's heart.

global knowledge, and to see their work against the backdrop of absolute values. This recalls the passage in the Introduction to *Divine Principle*: "The day must come when religion and science advance in one united way, so that man may enjoy eternal happiness, completely liberated from ignorance and united toward goodness, which is what the original mind desires."

A key part of Father's farewell speech was when he said, "The greatest accomplishment of ICUS is that we have established a close and warm family bond." And indeed it was so. Following Father's address, Dr. Melanby again stepped to the microphone and made one "final request"—to hear Father deliver a song to the assembled scholars! Everyone laughed, including Father, who got up, went to the podium, and immediately launched into a Korean folk song in his gravelly, bass voice. Few of the participants could understand the words, but Father injected into the song an eloquent vibrancy and a lightheartedness that touched everyone's heart.

ICUS XVI, it was announced, will be held in November 1987 in Atlanta, Georgia. □



The ICUS staff pose with True Parents. Seated, left to right: Professor Se Won Yoon, Rev. C.H. Kwak, Dr. Bo Hi Pak, Father, Mother, Un Jin Nim, and Jin Hun Nim.

K. OWENS / N.E.P.

J. HALENKO / N.E.P.

ABOUT BEQUEATHING AND INHERITING

by Rev. Won Pil Kim

July 11, 1986 Frankfurt, West Germany

THIS MORNING I WOULD LIKE TO SPEAK ABOUT THE manner of bequeathing and inheriting. In the field of science, in our daily activities, and in our life of faith as well, the process of give and take is repeated constantly. For example, in a family the first generation passes its heritage on to the second generation, which thus inherits the family tradition, lifestyle, and property. If the process of handing over is done correctly, the family will prosper.

Let's say a company employee is to become head of a department. The former head will then pass on his knowledge and experiences to the new one. This give and take is very important; if it is done right, the company will grow. In the Unification Church we experience a similar process. If someone in the church moves on from a position in which he was successful, he must teach his way of working to the new leader. Only in this way will church tradition continue.

From the Old Testament we know that Isaac inherited Abraham's foundation of faith. Abraham's attitude of faith was handed over successfully to Isaac, and after him to Jacob. In Israel, the kings Saul, David, and Solomon were successful for three generations in the process of handing and taking over the throne, and through this the kingdom flourished. Had that not been the case, great difficulties would have arisen. Also in Moses' case this principle worked. Why could Moses ultimately bring success in his mission? Why were the second-generation Israelites able to move into Canaan? Because Moses was able to bequeath everything he had to Joshua. In these examples we can see the secret for victory.

The process of succession

Bequeathing and inheriting a mission is a kind of give and take. Because God is eternal, everything He begins must be passed on eternally in a continual process of give and take. In the restoration of a nation, if the first generation is victorious, no problems will be handed down for the next to deal with. But if restoration has to go on for more than two or three generations, the handing over of the responsibility must be done correctly. The restoration of a nation is only possible if there is good give and take in the course of succession. There is no exception.

I would like to talk about how this process of bequeathing and inheriting takes place. In a family we have to learn many things from our elders and strive to continue their tradition. The parents in a family should set the standard, have a common goal, and be united. If they are one unit, all

the other family members will learn their standard from them. That is why True Father said that parents have to walk in the shoes of a servant, shedding sweat for earth and blood for heaven. Simply said: Parents must serve.

Parents should try to teach the right attitude and the right tradition to their children. The second generation will receive everything, good and bad, that the first generation teaches and shows them. But sometimes it is not easy for children to accept their heritage because the parents often leave great debts. The children have to take over and indemnify these debts themselves.

The successor in a mission must be willing to take over the remaining part of responsibility yet undone by his predecessor.

Children may see bad traits in their parents, yet if they complain they lose the right to receive the inheritance. The process of give and take always involves two people; however, from the point of view of the purpose, they represent one person. Therefore, children who complain about their parents in fact criticize themselves. Instead, the person who sees something bad in his parents or his elder brother must think that it is in fact *his own* problem and *his own* responsibility. If the children are not willing to take over the debt of their parents, they are not entitled to inherit any of the good things from them. What can we learn from this? The successor in a mission must be willing to take over the remaining part of the responsibility yet undone by his predecessor. At least that should be his thinking.

Now, what happens when one receives a good inheritance from his elders? If the parents have reached a high standard, then their children must strive to live up to that same high standard. This is very important. Otherwise the family will not continue at the same level. God's expectations are very high. If the children don't reach *at least* their parents' standard, that family will never reach God's standard. If the children don't accomplish, then their ancestors in spirit world cannot be happy.

Support from spirit world

Many people expect support from the spirit world, but there are very few who try to support the spirit world themselves. We have to make effort and thus encourage the spirit world to help us. No human being, not even any spirit man or woman, wants to do anything that produces a negative effect. Of course we know that if we serve or support someone, we always have to sacrifice something—that is, seen from an external viewpoint. But why do we continue to serve or follow? Because we know that if we sacrifice something now, in the long run we will get something back. The spirit men in the spirit world also know this. When they help someone on earth who is striving to come closer to God, they know they can also eventually come closer to God. When they have this motivation, they are willing to help us. If we inherit a good standard from our parents and strive to reach their high level, our parents will be happy, and the spirit world will also be happy and willing to support their descendants all the more.

In the history of restoration, God always chooses a central person for a mission. If this central person is totally united with God, his mission will be successful, but if he fails, God chooses another. The new person must then take over the foundation of faith of the previous central figure and try to complete the mission through unity with God.

Children may see bad traits in their parents, yet if they complain they lose the right to receive the inheritance.

Of course we know that in the history of restoration, a central person must not only take over the mission of his predecessor; he must also restore that area in which the predecessor failed. Thus he must pay a double amount of indemnity. The True Parents, who came as the third Adam, had to pay a great amount of indemnity because they had to restore the resentments of both the first and second Adams.

Strive to surpass your teacher

I'd like to give you some practical examples of how we can use these principles of successful bequeathing and inheriting in our church. After a leader has transferred everything he knows to his successor, he has—from an external point of view—fulfilled his responsibility. Concerning the internal aspect, however, he hasn't fulfilled his responsibility if the new leader hasn't really learned anything from him. Only when the successor completely embraces his teacher's tradition and reaches his standard will there be a successful transfer of responsibility. But normally one begins a mission at a lower level than the previous leader had reached. Therefore, the new person must strive to reach this level at some point and complete it successfully. The successor must then invest himself to the utmost to surpass the level of his teacher.

Some of us may have had difficulties with our elder brothers and sisters. If we have problems because of their inconsistencies we must forgive and digest their weaknesses. Do you know why we need to do this? If True Father hadn't been able to digest Adam's resentment and take upon mankind's resentment as his own responsibility, he could never have even started his mission. We should not complain that our leader makes too many mistakes. Suppose a leader did his best for the restoration of Germany and God's providence. If he made mistakes, we must digest them; otherwise we cannot inherit his merit. Do you understand?

*We are now in the Children's Age.
The Parent's Age is over.
So we must inherit everything
from our elder brothers and sisters.*

Each of you has a mission. Before you started it, there was someone who was already doing that mission. So you all must have learned a lot from your predecessors. Through learning you were able to take over the foundation and begin your mission. The same is true in my case. There were many leaders before me who were responsible for Germany. Since my arrival in Germany I have learned a lot about how the church has developed. I believe, however, that I haven't yet learned everything I should from them. If I don't learn well from my predecessor and begin with a sloppy standard, I cannot say that I have taken over his mission. We are now in the Children's Age. The Parent's Age is over. So we must inherit everything from our elder brothers and sisters. Otherwise we cannot fulfill our mission, and Heavenly Father and True Parents will not be happy.

If, when you are witnessing, you bring a guest to the center but leave and go somewhere else, another member must take care of your guest and establish trust with him; otherwise that person will not come easily into the family. The same is true for us. If a brother or sister was loved and well taken care of by the former leader, and I, as the new leader, don't love that brother or sister as much as the former leader did, difficulties will arise between us. Isn't it true? This is just human nature. This person will be inclined to write to the former leader all the time and continue to seek his love. The former leader will probably feel badly about the situation. But if I love this member more than the former leader did, then we can develop a good relationship. And the former leader will also feel good about it.

Therefore, I ask you to realize the importance of handing and taking over a mission. Every new leader must try to love the brothers and sisters more than the previous leader did. □

Translated from the German Unification Church newsletter by Angelika Selle.

SUFFERING IS SMALL WHILE GRACE IS GREAT

Testimony by Rev. Chung Hwan Kwak

I JOINED THE UNIFICATION CHURCH on October 23, 1958. My spiritual mother was Soon Ryul Rah, one of the 36 Blessed Couples. Unfortunately, she has already gone to the spirit world, but her way of life has remained a model for others.

I have no words to express how joyful I was when I first heard the Principle, because my questions about the spirit world and life after death had never been fully answered by the doctrines of the existing religions. Hearing that God and the spirit world not only existed but were accessible to me if I met the appropriate conditions, I prayed to see clear evidence. Although my prayer did not have too much depth and was poor in form, God answered it by letting me experience a tremendous spiritual fire. Chastising my skepticism, God was saying to me, "Taste the spiritual power that exists." The fire, which seemed bigger and hotter than the sun, suddenly thrust itself into my chest and overwhelmed me. I still vividly remember my prayer of repentance at that time. My conviction about the existence of the spirit world as a realm beyond the reach of reason and scientific theory enabled me to completely change my viewpoint about life.

Then my life in the church began, giving me hope and joy to the depths of my heart. Singing again and again the song, "My Offering," I cried. I dreamed that a group of people cen-



In 1959 Rev. Kwak built the first church in Pyungtaek out of mud blocks.

tering on Jesus were walking away weeping, while another group of people in white clothes passed by, laughing and glorifying God, centering on a person with a clear face. I could not understand what this meant, but later I understood that this was a summary of the entire course of the providence. Especially important was that through this dream God allowed me to see Father before I met him.

I wanted to be a lecturer

From the first time I listened to the Principle, I began to read the Principle book straight through just as I would any other book. While listening to the young lecturers at the local church, I said to myself, "Why do they need to open the book so often while lecturing this great Principle? I will become a lecturer myself." That

Whenver I discovered deeper and more precious parts of the Principle, joy renewed my life again and again.



The late President Eu with Korean regional directors in 1967. Rev. Kwak is second from left.

was a strong determination for such a new member, but later I understood that this feeling was something like a revelation. Later events showed me that this was truly God's predetermination and guidance for my life.

When I had been in the church for two months I was called to participate in the first workshop for witnesses. This historic workshop was the one at which the outline of the Principle lectures was made. Our lecturers were the late President Eu, Rev. Chang Sung Ahn, and Father himself, who was present for the entire 40 days. Father directed us in the details of the Principle and continuously gave us internal guidance.

Since I had already read the Principle book, I easily passed the examination. When the workshop was about to end, we were instructed to write down our desire for a mission, and I wrote, "I want to assist someone who goes out to pioneer." I could not imagine being appointed a local church leader. However, it turned out that Father asked me to be the leader of the Pyungtaek church.

In Pyungtaek there weren't many members, but all of them had joined the church before I did. How could I give sermons or teach *them*? However, I found that the Principle and Father's words were the two most important resources I had with which I could direct the members and witness to people. I tried to keep a copy of *Wol-li Hae-sul* (Explanation of the

Principle) with me wherever I went, and I would read it again and again.

When I was serving in Pyungtaek, I really envied the leaders at headquarters. I was sorry that I could not have joined the church earlier. Because of my repentful attitude, the spirit world always helped me. Almost every night I had dreams. Paul and Peter each appeared to me three times and said to me, "You are Paul," and "You are Peter."

During a 21-day fast I had many spiritual experiences. One day, in a vision, I saw the earth from far out in space, and I easily took dominion over it. In another vision, I saw all the people as young trees, and one of them was smiling as True Parents watered them. This showed me that True Parents are the source of human life.

Father came to visit me seven times while I was in Pyungtaek, and I was always so happy when he came. One

I felt that the more my excitement and understanding of the Principle grew, the more my insight and sense of judgment developed.

time when he came I was making bricks from mud for the church building, and I couldn't change my dirty clothes. He talked to all the members but he especially focused on me. I volunteered to attend another workshop because I was worried that my attitude toward Father during that first workshop had been less than appropriate. But even after attending the second one, my standard of heart was not so very different. I am still ashamed of this.

A tremendous opportunity

After 15 months my mission changed and I was asked to go to Masan. Before leaving, I went to see Father and say good-bye. Father asked me to give a lecture that evening for evening service. Trembling, I presented a lecture on "Resurrection," the first lecture I ever gave in front of Father. After the service was over, Father told President Eu, "Don't send Chung Hwan to Masan—let him serve as a lecturer here at headquarters."

This was a tremendous opportunity for me to attend, experience, and learn from Father. I lectured for workshops, revival meetings, and special occasions, and I was very happy. President Eu showed me the correct standard for lecturing. I will never forget his special personal guidance.

Where could I find a better mission than being a Principle lecturer! Because of the joy I received in spreading the word and giving life to those who had none, and also because I could study the Principle and meditate on it, I became closer in heart to the master of the Principle. Whenever I discovered deeper and more precious parts of the Principle, joy renewed my life again and again. The vitality I gained through my increasing realization of the truth—not only by reading the Principle book but also by studying Father's words—gave me hope. I felt that the more my excitement and understanding of the Principle grew, the more my insight and sense of judgment developed.

The Principle is literally the fundamental law. Had I not been a lecturer, I'm sure I would have suffered from many satanic tests, so I am always grateful that I had the chance to be a lecturer. While I am thinking about the Principle and lecturing, how can Satan take advantage of me? I have been given many responsibilities and

may be given many more in the future, but one mission that I would like to keep to the end of my life is being a Principle lecturer.

My response to Father

Around the end of 1959 Father came and asked me, "Would you like to work abroad?" I replied, "The established Christian churches here are still so much opposed to us, and our foundation is still so weak. Isn't it more important to work in Korea now?" My response was so different from what Father wanted that he did not mention it again. Later I realized that my reply had been ridiculous. Fully knowing the whole situation of the world, the master of the providence had had an important plan for me. How dare I speak as if I knew the situation of the established churches and our foundation in Korea!

I should have said, "What kind of opinion can I have? I will go wherever you want me to go." I do not know where Father intended to send me. I could never ask Father about it, because I felt ashamed of my response. What would have happened if I had gone abroad as a missionary at that time? (I am not comparing it with today's situation.) Very often we make mistakes. After I realized my mistake, I determined never to make such a blunder again. I am still trying to not have any opinion about my mission or career. To obey Heaven's need is by far more precious and safer than following my personal desires. I have no doubts, because I am sure that God and Father love and know me very well. Since that time, I have never tried to tell Father what kind of mission I would like; I have only tried to follow his will. Even though I haven't made any requests, I recognize that I have somehow always been in the mainstream of the providence.

Though I couldn't truly understand the deep heart of Heaven at that time, one day Father said to me, "Pioneering and struggling are a momentary process, but the ideal of the family is the eternal harmony of life." He chose Jung Eun Yoon to be my eternal partner. As time has passed, we have come to understand why we were matched together, and we have become more and more grateful to be able to experience the harmony of love. Heaven has given us four daughters



At the Holy Blessing of the 36 Couples in 1961, Rev. and Mrs. Kwak pose with True Parents.

ters and two sons as the fruits of our Blessing, all of whom are growing and proudly revering God and True Parents.

How can I explain the troubles my family endured during those early years of pioneering? We received severe persecution from people who misunderstood us, and we also suffered tremendous economic difficulties. When I was single I could fast if there was no food, and I could wear anything. If I kept a heart of faith and loyalty I could overcome any hardship. But the way of family life is

"Pioneering and struggling are a momentary process, but the ideal of the family is the eternal harmony of life."

different. We gained the fruit of our efforts to put God first only after overcoming heartbreaking pain. Even a lengthy book would not be able to relate all these experiences. Knowing that Heaven has loved my family so much allows me to go forward today. Also, I am grateful to know that suffering is small while grace is great.

Vivid memories

After growing a lot through attending Father at headquarters, I was appointed the regional leader of Kyungbook and worked there for seven years. At that time Father was focusing on training the regional leaders. I worked joyfully and had many kinds of precious experiences. Because Taegu, the city where my regional headquarters was located, was said to be the foremost city of faith in South Korea, we faced strong opposition



Rev. and Mrs. Kwak, along with the other 36 Couples, received ocean training from Father right after their Blessing. This photo shows them near Incheon in 1961.

I only hope to see the day when Heavenly Father and True Parents will say to me, "You are my loving son."

and persecution. Despite this, we held many Principle seminars and revival meetings. Our prayer condition, which since the early 1950s had been kept up by the older women of the church, was a precious foundation for our work.

I still have many vivid memories of that time: special meetings with the other district leaders, climbing Moonkyungsaeye and having a workshop there, buying the headquarters building, developing CARP, blessing the holy grounds around the region, publishing the regional magazine *Gisoo*, and so on. I also cannot forget discovering Father's deep character when he came to hunt in the Kyungbook region. I remember how much he encouraged all the members to work hard.

In accordance with Father's direction I also studied VOC theory. We contacted local authorities and, despite persecution, pioneered our anti-communist movement in the countryside. I recall many moving experiences we had in the process of developing the Kyungbook branch of IFVOC. (I could not help crying for joy when I returned by taxi from the Kyungbook police station after having obtained a permit to give VOC lectures. It had been a long and difficult bureaucratic process.) There was no school, no army camp, and no public agency where we did not hold lectures. Later, on this foundation, we started a students' medical team to serve the farming and fishing villages. We received many donations, such as vehicles, medicines, and manpower. I continued this activity for two and a half years.

Then I was transferred again to national headquarters and appointed chief itinerary worker for Korea. I traveled throughout Kyunggi-do and Kangwon-do, and for a short period I was responsible for the Seoul region and led revival meetings at many schools in Seoul.



Rev. and Mrs. Kwak with True Parents in the Nae Chang Mountains, southern Korea, in 1968.

Organizing PWPA

Meanwhile, I began to put on a succession of Principle seminars for professors. On this foundation, Father wanted me to organize the Professors' World Peace Academy (PWPA), and he told me about his ideas for it. It was not easy for me to supervise those professors, who I felt were so far above me. As the organizational meetings proceeded, I experienced a lot of difficulty in relating to them. Finally I was faced with the realization that the secretary-general of PWPA had to be a professor. This presented a problem, because at that time there was no member of our church who was also a professor.

To help us solve this dilemma, God performed a miracle. A college dean named Sang Geun Yu, who had been impressed with my lectures at the Principle seminars for professors,

called me and invited me to become an instructor for his students. The next day I visited him, and after giving my thanks I told him that I was not qualified to teach college students. But he said, "After listening to you, I think your lectures are necessary for my students." This is how I came to teach at Myungji University, which I did for about three years. It is very difficult even for a qualified person to become a college professor, because of the intense competition. I am sure this was made possible only by God, because I had no external qualifications. I even finished my graduate work while I was teaching undergraduates.

So, in accordance with Heaven's need, I became a professor. Without difficulty, I could take the position of secretary-general of PWPA. We have since established PWPA in about 70 nations, but my most endearing memories of PWPA are of those early days.

I learned a lot from those PWPA professors and eventually came to have a very deep relationship with many of them.

After I accompanied the Korean professors to ICUS IV in November 1975, Father unexpectedly asked me to come back again to America. After taking care of some details in Korea, I came to America again in July 1976.

My activities in America started with the Il Hwa Ginseng Tea Company and the Korean Evangelical Association. And in accordance with Father's desire, I wrote *Outline of the Principle: Level 4* to use for witnessing and the education of members the world. Focusing on erecting church traditions, I became responsible for developing the content of education for members as well as a system of Principle examinations. I oversaw the production of Principle lecture videotapes and worked on graphic designs for a Principle slide show.

Many difficulties faced me

After trying to use translators at first, I determined to speak without a translator, even though I did not know enough English. My first English sermons involved lots of motions with my hands and feet and lots of drawing on the board. I have no time for studying English. I am training myself in everyday life, even though I am sometimes laughed at. Since I am so poor at English, I am always sorry before Heaven. I know God has always wanted to give me greater missions.

Sometimes I wondered whether it was that Satan was jealous of me or that Heaven wanted me to focus only on the way of the Will, but visa problems kept my family separated from me for about five years, until they could finally move to America in April 1981. I myself faced many complications in my immigration status because I was a close disciple of Father. Beyond not seeing my family, I had other difficulties. Think, for example, of a World Missions Director who could not go abroad to see the situation in each country firsthand! Without this experience I would never have realized how wonderful it is to be free to go abroad.

While I was still separated from my family, I received shocking news. I was presiding at a missionaries' con-



Rev. Kwak with African children.



Rev. Kwak receives a gift from the president of Zambia, Kenneth Kaunda, in 1983.



In August 1986, Rev. Kwak meets with Cardinal Sin of the Philippines (to his right) in connection with the Religious Youth Service.

ference in Lima, Peru, on September 19, 1979, when I got a message that my wife was unconscious and in the hospital. Since the conference was my first since my visa problem had been solved, I could not stop the meeting. I told no one about my wife until the conference was over.

Leaving Peru by airplane, I began to pray. A myriad of memories and feelings came and went in my mind. The trip to Seoul via Los Angeles was a long one for me. I asked myself, "Why did this happen? Was it some mistake she made? No, her faith was stronger than mine. Then, was it my fault or because of my family background? Or was it a national or global indemnity condition?" Even though I could not know, there must have been a providential reason. I repented, leaving everything up to God. With these thoughts in mind, I arrived in Korea.

When I entered the intensive care ward, I saw that rubber tubes had been put into her mouth and nostrils and that another tube was put into an incision in her throat. In both her arms and legs were needles for blood transfusions. Her whole body was blue, and her breathing was irregular. All this was a great shock to me, but I regained control of myself.

Confronted by the fact that even modern medical science might be helpless in trying to prevent her death, I felt in my bones the limit of human achievement. Even after the doctor



Rev. Kwak stands on mainland China. Across the river is North Korea.

said that he could guarantee nothing, I did not give up my belief in God. For 12 days she was completely unconscious, going back and forth across the borderline of death. I felt as if I were standing in front of coal-black darkness. I had to try not to lose my standard before Heaven. Since I was sure that God had loved my family very much, I had difficulty in finding what to pray for in such a situation. I felt how hard it was for a public figure to pray for a private matter.

Living witness to God's grace

What joy and gratitude I felt when, early in the morning of October 1, my wife opened her eyes and looked at me! But the doctor warned us that our worries were not over. It was two weeks before she could speak, and 47 days until she could leave the intensive care ward and then later go home. I am grateful with tears to God simply for the fact that I am writing this testimony with my wife, who is alive. The support and encouragement of my brothers and sisters were a great solace for me. On the founda-

tion of members' prayers, God's power brought her back from death. Nobody who knew her situation could deny the intervention of God. Even the doctor in charge said that it was God who saved her life. Many felt her recovery was "a living miracle of the 20th century." Again and again Father said, "Having pity on Chung Hwan, God saved Jung Eun's life." I became a living witness who had received the grace of God.

Since July 5, 1977, I have been the director of the World Mission Department. Most years I travel the equivalent of seven times around the world

in order to visit many countries, and I learn a great deal from the missionaries and members in the field. I thank God for protecting my health, since I must eat all kinds of food and sleep in unusual environments, sometimes experiencing completely different climates in a single day.

The unique characteristic of our church's missionary activity is that missionaries from America, Germany and Japan live and work together. There has never been anything like it in the history of Christianity. It is God's desire that representatives of countries that once were enemies should become embodiments of the Principle ideal of harmony even while facing the extreme hardships of pioneering. Many of our brothers and sisters have been deported from their mission countries, thrown into prison, or even martyred. Missionaries in some Muslim and communist countries today are risking their lives by doing underground witnessing.

For a long time I have not prayed for mercy from God; I only hope to see the day when Heavenly Father and True Parents will say to me, "You are my loving son." It is my lifelong desire to hear this one sentence—even if just before I go to the spirit world. Heavenly Father, please let me live within the realm of your heart! □

Translated from the first volume of Jeung On, a book of testimonies of the 36 Couples published in Korea.

Knowing that Heaven has loved my family so much allows me to go forward today.



The Kwak family. Left to right: Jin Man, Sung Sook, Rev. Kwak, Mi Sook, Mrs. Kwak, Jun Sook, Shin Sook, and Jin Hyo.



SKIN-TOUCH WITH GOD

First 21-Day Workshop for the Middle East Region

Tsangarada, Greece: August 14-September 3, 1986

by Muhammad Yahya Thompson

IT WOULD BE DIFFICULT TO CONCEIVE OF A lovelier place than Pelion, a bit of heaven on the shores of the blue-green Aegean Sea. Lush and lofty mountains trail their emerald skirts in the waves. High atop one of these mountainsides rests the tranquil village of Tsangarada, amid forests and orchards of fruit trees. It teems with life—birds, insects, flowers, berries, and the vast shades of ancient chestnut trees. There is beauty everywhere, and above all, peace. It was here, in the spacious old summer house of a good friend of the

Greek family, that we met together for the first Middle East regional 21-day workshop.

In the two preceding years our region has held seven-day workshops in Greece: once in Athens in 1984, and last year at this same house in Pelion. But this year Thomas Cromwell, our regional director, felt that he wanted to go beyond the limitations of the seven-day format and give everyone the opportunity for a deeper experience with God. Thomas has been here in the region longer than most of the other missionaries, having first come to

If we can touch God substantially on the soil of our own native or adopted homeland, we can gain energy for months or years to come.

Egypt in 1975. He feels God's heart for the region and the members acutely. By his own testimony, even he didn't know exactly what form our workshop would finally take, but he felt called to bring us together, and all of us who attended felt Heavenly Father working through him. So it was truly with a pilgrim's heart that we assembled there, not quite knowing what to expect but somehow feeling we were coming to meet with God.

A very warm atmosphere was created, arising largely from our common experience here in the Middle East and the personal relationship we all have with our central figure. This close bond has contributed to the success of not only our internal workshops, but also the two Introductory Seminars on the Unification Movement (ISUMs) we recently organized on a local level. The previously established personal relationships and the shared insights and experiences between staff and participants has always helped create a special unity and receptiveness.

If the purpose of a 21- or 40-day training is to give new members a more concrete sense of our movement as a whole amidst a universal sampling of brothers and sisters, then perhaps it is effective for them to attend a workshop in America or Europe. But for older native members and missionaries, that can be an artificial environment with limited relevance to the spiritual and material problems they face in their day-to-day life of faith. For older members, the purpose of a 21-day training should be renewal. A workshop must be a spiritual retreat, but not an escape. We must be able to step back for a certain time, removing ourselves from the intensity of battle in order to see the nation and region from a different angle and

gain fresh insights into God's perspective. We need to revive the understanding that Heavenly Father really is there, really does care, and does have a vision and a plan for each culture, each religion, each nation, and, most importantly, each member. If we can touch God substantially on the soil of our own native or adopted homeland, we can gain energy for months or years to come.

A region of spiritual turbulence

The Middle East is a very special place to work. Almost all the events in the Bible took place within our region. Virtually every country has had a role to play in providential history. The three great monotheistic religions—Judaism, Christianity, and Islam—were all born and promulgated here, and the turbulence of their interaction is the drama of providence.

However, in no way is this history confined to monuments and relics of the past; it is a continuum. The tensions, struggles, warfare, and resentments that sprang up around Jesus' time are alive and even multiplying today. The dynamics of religious, racial, and national fervor still shape the psyches and the souls of the people here. No event, no behavior, can be seen as separate from even as far back as remotest antiquity. There are many thousands of years of spirit world surrounding us, beginning with Adam and Eve themselves; in fact, if the biblical account is accurate, the Garden of Eden lay somewhere along the Turkey-Iraq border.

Each culture that makes up the Middle East has a proud and rich history of its own. The sense of this burns in each heart. Instead of bringing the cultures together, this pride tends to drive a wedge of jealousy between them. The tragedies of fratricide happening today between Iran and Iraq, between Israel and her Arab brothers, within Lebanon, and between Greece and Turkey are all manifestations of age-old rivalries.

The spiritual barriers surrounding people here are often thick and heavy. It is easy for us to make acquaintances on the surface; but it takes months or even years to raise a single spiritual child. Layers upon layers of ancestral influence are difficult to penetrate. Just at the moment when you think you are about to break through, you see that veil fall once again. All of us have known this frustration time after time. We may look back at five or even 10 years of effort and, seeing but little fruit, experience feelings that border on futility.

Yet in spite of this, in almost every country in our region today there are at least two or three native members; in some cases, like Iran, there are many more. Each of these children has such precious value when you consider the years and tears that went into the search for him. This desperate searching extends far be-





Muhammad Yahya Thompson gives a lecture.

yond the brief span of Unification Church missionary history. It is no exaggeration to say that these spiritual children are the very "chosen people" that Heavenly Father has been longingly seeking out since the time of Genesis. What wonderful ancestors each child must have had for him to be able to penetrate all the barriers and receive the True Parents!

For Western brothers and sisters who have inherited the spiritual openness brought by the Reformation, it may be hard to grasp just how difficult it is for members to join here or how much indemnity and spiritual battle it often requires. The family and the people belonging to a new member's ethnic or religious group may see his conversion as a betrayal. Particularly in a country like Lebanon, a new member is abandoning whatever security he may have had in his community. It can be extremely difficult for a Muslim to feel at home in our centers. He may believe in True Parents and the Principle completely, yet his ancestry will not give him peace to harmonize in detail with the Unification lifestyle.

Called to make an offering

And so we came, all of us desiring in our deepest hearts to make an offering to God, however small and symbolic, to represent the restoration of and victory over all these historical influences. Somehow on that mountainside in Pelion, we wanted to create the ideal of unity of heart that God has been seeking in the

Holy Land for 6,000 years. We were Arab and Israeli, Turk and Greek, Christian, Muslim, and Jew. Most of the cultures of the world have at some time crossed paths in the Middle East, and representing this influence we also had members from Europe and the Far East and two African brothers from Sudan. The Greek government refused visas to our Iranian brothers and sisters and to all but one from Turkey. This saddened us, but in spite of this we were a good sampling of the various providential ancestries.

It is necessary to see the power of the Principle ideal working within the context of our daily lives. If we can't directly witness the working of God, to call ourselves believers is empty. We all felt we were called to Tsangarada, and I think that most of us had a very direct experience with Heavenly Father, the kind of "skin-touch experience with God" that Rev. Sudo used to say was the objective of training. The greatest achievement is to be able to work together in the Principle, to bring about a collective rejuvenation, and to see ourselves as a family group with genuine bonds of familial heart tying us together in a common vision and destiny. This family feeling was the element that was most enriching in our 21 days together.

Because there was no real way of organizing either fundraising or street witnessing in the area of Tsangarada, the entire workshop program was taken up with lectures and lecture

Often just being together with brothers and sisters provided the greatest spiritual renewal.

For these three weeks Heavenly Father had been encouraging us, revealing our weak points to us lovingly, and showing us solutions.

practice, discussion, and internal guidance. The first week was devoted to a classical presentation of the Principle. In addition to the examples traditionally cited from the Bible, we also drew heavily from the Quran and the traditions of Muhammad. An entire lecture was devoted to Muhammad, Islam, and their providential roles as we understand them. The purpose of this was not only to make the Principle easier to relate to for our Muslim participants. Equally important, it was to help our non-Muslim participants understand the fact that Islam did have a major role to play in the central providence, that Muhammad really was a prophet, and that the Quran is a book revealed by God that does support the Bible and the Principle. Interestingly, all the things in the Quran can be proven through the Principle, while Muslims themselves have been trying for centuries to convince people of other faiths of this same truth without much success. This is just another demonstration of the Principle's capacity to unite even what appear to be the most irreconcilable hearts.

Except for our two brothers from Sudan, who had to return to Athens after the first week, all the participants were elder members. Deep aspects of the Principle and our life of faith were discussed openly, and we could seek out answers to the practical and spiritual questions we had long carried in our hearts.

Responsibility for the movement

What made the Principle presentations so special was the internal guidance given by our brother Thomas after each lecture. First he would open the discussion for comments from brothers and sisters, and then he would share

his own insights into the content. His primary theme was taking responsibility. Each person is the center of his or her own cosmos, he said, and each of us is responsible for restoration within our own sphere. The offerings we make on all levels must always be motivated by the desire to restore that individual and unique cosmos.

The entire collective cosmos needs to be restored, he said, and to accomplish this God founded the True Parents, who have established the Unification movement as a means to fulfill that restoration. Therefore, however small it may be, the Unification movement is very, very important. But the Unification movement is only as powerful as the foundations of its members. Therefore, within the concept of "my cosmos," we must each feel that this is "my Unification movement" and that we are each taking responsibility for the entire movement.

The essence of membership in the Unification movement is offering, Thomas reminded us. The offering for our foundation of faith is our mission, and to accomplish it we need dogged perseverance. Thomas repeatedly advised us not to let early failure defeat us—just keep trying, he said. Once we've begun an offering, we must continue until it succeeds. Even if it's small, we should never doubt its seriousness and importance. Sometimes we may be in a position where we can't accomplish a mission at a particular time; circumstances may not be right. But if we have to make a "strategic retreat," we must do so with the active intent to return to our task when conditions permit. Never accept defeat.

A successful foundation of faith becomes the basis for our foundation of substance. In other words, we cannot say to members or anyone else we're dealing with, "I'm Abel and you're Cain, so you must unite with me." The condition for someone to be able to unite with me is my success in the faith offering I have made. Once the foundations of both faith and substance have been accepted, the next faith offering appears before us, and thus we move onward, deeper into our responsibility and closer to God and the ideal of True Parents. This is our path of growth. Maturity can be measured in our constancy and determination in this task.

The contents of this internal guidance were exceedingly rich. Much of the inspirational quality of Thomas's words came from their relevance to the situations members face on a daily basis. He was himself a living example of faith, imparting his own experience and vision to us.

Spreading the message

The second week was devoted to lectures on Victory over Communism. This year we fol-





Thomas Cromwell, leader of the Middle East region, speaks at the workshop.

lowed the CAUSA videotape series, with Thomas making a detailed recap of the contents after each presentation. It was, for most of us, our first exposure to the CAUSA program. We were impressed by the improvement of the quality of the VOC materials and the potential they possess as a vehicle here in a region where it is difficult to bring people together on a purely religious basis. The Greek family has nearly completed the translation of the CAUSA Lecture Manual into Greek and is preparing for its publication. Already great interest has been aroused among the opposition party there. Although we saw a need for certain modifications to make the material more relevant to Islamic audiences, all of us have great hopes for the spreading of the CAUSA message here in the Middle East.

As we repeated the Principle cycle, each member had the opportunity to teach one chapter. It was inspiring to see the wealth of lecturing talent among the brothers and sisters. Hearing the Principle delivered from the hearts of so many different people is always a source of new and fresh insights into the truth. Sometimes Heavenly Father gave special inspiration to us even through someone who had particular difficulty with English. It became clear that no one need feel insecure about his or her ability to communicate the truth. Even language does not have to be a barrier. God is ready to work through anyone who makes the condition of trying his best.

Of course rebirth cannot come simply by listening to lectures. Often the most precious experiences of any workshop are those that take place outside the lecture room. Father has often emphasized that for God and the spirit world to be able to come to us, there must be unity between our mind and our body.

There is a beautiful beach along the azure sea below Tsangarada, and although in the humid August afternoons it was more than a small temptation to go toss ourselves into the balmy waves, we knew there was a more substantial offering that needed to be made. Years

of disuse and neglect had turned our workshop area into a jungle of ferns, thorns, and old piles of fallen wood. So out to the garden we went, with sickle, scythe, ax, or rake in hand, and plunged into a restoration job that was to take three weeks of afternoons to complete.

Thomas led the way with his swinging scythe. Inch by inch, foot by foot, we cleared the underbrush away. Grape arbors were liberated from a decade's growth of choking blackberry thickets. The fruit trees could see their feet for the first time in years without the clogging ferns and nettles. Even two lovely old stone footpaths emerged.

Old Photas, a deaf-mute who lives above the house and does occasional odd jobs around the place, came daily to inspect the work in progress, to advise as to what was needed, and not infrequently to scold us when things weren't exactly to his liking. It was a challenge to communicate without the medium of words. Those of us who have felt the strictures of a language barrier could be grateful we were blessed with hearing and speech.

Totally involved in the creation

Symbolic though it may have been, the restoration of that garden had a close relationship with the guidance we were receiving about the restoration of our own cosmos. This spot, because of the use to which we were putting it, was holy. God's presence was everywhere—in our prayers, in our fellowship, and now in our joint efforts to restore the creation as well. As we dripped with sweat, nursed the garden of blisters sprouting on our hands, and battled with persistent horseflies, we felt the special joy that comes from being totally involved in God's creation. We were carving on that couple of acres a small symbolic garden, while deep inside was the desire to make the entire Middle East into a garden for True Parents.

While brothers were toiling in the garden, sisters were lovingly at work in the kitchen, preparing remarkable meals in view of the circumstances. Some of them helped out in the garden as well, pulling rakes or hauling wood alongside the brothers. As time came for the evening lecture, we would hang up our tools and head for the showers to find—no water! Yes, there was a water shortage at Pelion, and every morning and afternoon the supply was cut off. So we relaxed over coffee, cookies, and watermelon, and when the water finally did come, since the time was short, we revived the old tradition of three-minute showers.

Of course the sea is also God's creation, and we didn't neglect to love it a couple of times, too. Not going out that often made our visits all the more special. And the seaside has more to offer than just a refreshing swim. It is also, as Father has shown us, perhaps the best place

We were carving on that couple of acres a small symbolic garden, while deep inside was the desire to make the entire Middle East into a garden for True Parents.

We lingered there under the stars, in groups of twos or threes, sharing our feelings and learning again to find the purest and most beautiful expression of God within our brothers and sisters.

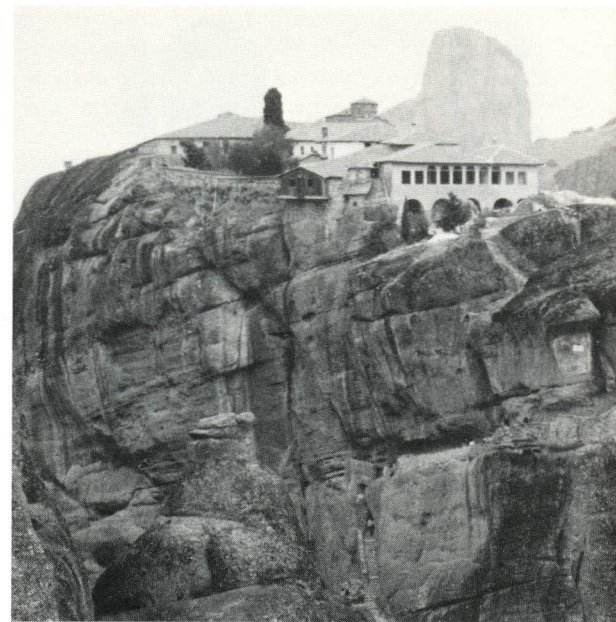
on earth to meet with God. Our most precious times at the beach were during our night prayers there. Once, at the beginning of the second week, we filled up our two vans and made the long, winding, seven-kilometer odyssey. The swimmers and sunbathers had all retreated for the night, and the beach was still. Only Heavenly Father remained, waiting for us.

Everyone's experience that night was special and extremely personal, and we didn't feel it necessary to give testimony afterwards. Prayers seem deeper when you are out in nature, gazing at God's face reflected in the infinity of the night sky. After all, isn't the whole creation the prayer room of our Heavenly Father?

Often just being together with brothers and sisters provided the greatest spiritual renewal. The brothers and sisters from Lebanon are faced daily with war, terror, and the irascible resentments of their country's people, and yet their love for True Parents, deep insights into the Principle, and cheerful attitude of faith enlightened us all. The brother representing Israel was a brilliant example of blazing righteous faith and endurance that inspired the love of God and drew Him to lead his forefathers out of bondage. And the Greek brothers and sisters, as always, were a model of loving service in their efforts to make everything go smoothly and comfortably for everyone. It was easy to see why the Greek family is now being blessed with so many victories.

God's tangible embrace

Then there were the nights in the garden.... At the edge of the yard, overlooking the sea,

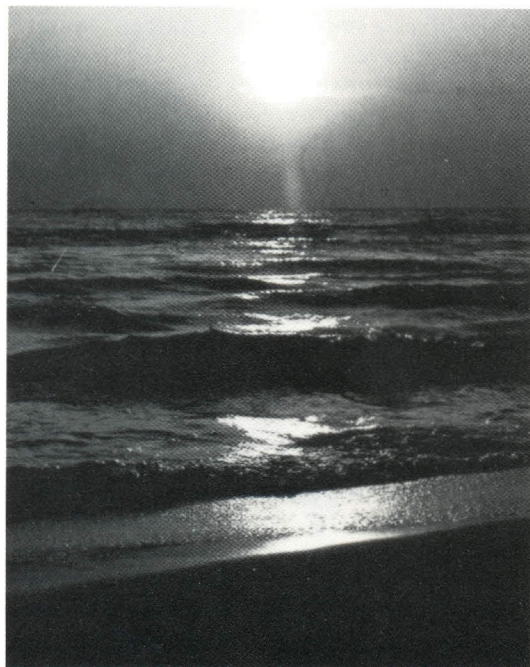


On the last day, everyone traveled to the 13th-century Grand

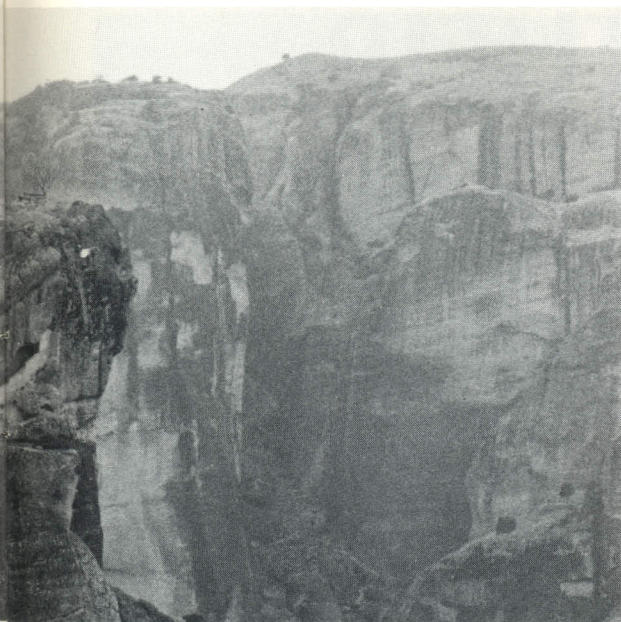
stands a single tree. Every night before turning in, as we felt individually moved to do so, we went to that tree to offer the day to Heavenly Father and make our commitments for the next day. The area around that tree took on the nature of a holy ground for us. We lingered there under the stars, in groups of twos or threes, sharing our feelings and learning again to find the purest and most beautiful expression of God within our brothers and sisters. In these circumstances, deep and profound truths are somehow revealed, mingled with soft laughter.

All too soon our 21 days together were drawing to a close. Nothing could be more appropriate than to go to the beach once more for one final meeting with Heavenly Father. And He was waiting. For these three weeks He had been encouraging us, revealing our weak points to us lovingly, and showing us solutions. And He had been strengthening our bonds of heart with True Parents and with each other. And now, on the beach, there was a tangible feeling of His embrace, His warmth. We felt that our offering had been accepted and He was sending us back to our countries with new hope and blessing: "Whatever is past is past. Go out now and do My will, and I will be with you."

On our final day we took the 200-kilometer journey to the 13th-century Grand Mateora Monasteries, perched high on a jagged peak, once accessible only by basket and rope. Generations of Orthodox monks and nuns have sought communion with God in the solitude and isolation of these austere yet lovely windswept perches. It was a fitting place to close our workshop, for the time we had spent together had the mystic quality of a monastic retreat. Yet our purpose was to use our revital-



This was a special gathering, a historical one, marked by its newness and spontaneity.



Meteora Monasteries, perched high atop a jagged peak.

izing experience with God as an impetus to return to real life with a new vision and fire.

In Sufism, or Islamic mysticism, there is a tradition of periodic spiritual retreat, called a *chilla*, which is seen as natural and necessary for the growth of the spirit. The *chilla* is a structured and disciplined yet unpressured environment, where the primary duty of the devotee is to concentrate on reaching a new level of experience with his Creator and through it receive more energy and vision to return to the world. Our experience in Greece showed us that, especially for the older members, this *chilla* type of workshop was very beneficial.

Our final night was spent in traditional family fellowship. Everyone made some kind of offering—a song, a poem, a few words. It was a special night, sealed by our love for each other in True Parents. We closed early to prepare for an early departure the following morning.

The sun rose a little sadly the day we left Tsangarada. We carried everything to the van and lingered over our goodbyes. As Thomas said, there was almost no chance we could ever be together again in exactly the same way. This was a special gathering, a historical one, marked by its newness and spontaneity. It would never be quite the same again. We felt in our hearts that we represented all the brothers and sisters in the region who could not be there. As we pulled away, catching our last glimpse of the heavenly dwelling where we had been together, we saw by the road old deaf Photas, beaming brightly and casting flower petals after us. □

IN JUDGMENT OF TERROR

by Muhammad Yahya Thompson

Their souls are seared and branded with hell's own flames,
Their faces masked in blackness, none can know their names.
Bitterness has warped them. Naught of love remains,
No joy, no virtue, nothing left but raging pain.
In their eyes no light, but yet a murderous glint
Reveals the hatred driving them in their intent.

Men of faith would suffer, place their hope in God,
And have lit the centuries with tears and blood:
Not tears and blood of others, but their precious own,
And love and truth in blossoms from their tears have grown.

And yet this generation chose the way of fire.
The "god" they chose to lead them is a raging liar,
And every blameless soul they've wasted in their rage
Is one more screaming witness to a shameless age.
Certainly these unshaved brutes will hear the cries
Of all their martyred victims on the day they die,
And truly will they echo on through endless years
Until they have restored their crimes with seas of tears.

Written September 6, 1986, between 9:00 and 9:30 a.m., as 19 innocent worshipers were being slain by terrorists at Neve Shalom Synagogue in Istanbul.

This poem was written under unusual circumstances. I was at the Istanbul Airport, waiting for the arrival of Greek participants in the Greco-Turkish Dialogue we were convening in Istanbul the first weekend in September. I had arrived early and was sitting in the coffee shop. Suddenly I was overcome by a great anger and resentment towards terrorism and terrorists. I don't know exactly where it came from, but great sorrow just grabbed me. In our region we're always living close to terrorism and it's never far from our minds, but this was something different. It was really powerful, and I felt moved to put down on paper the feelings I was having. This poem emerged in the span of 20 minutes.

That night I learned from my wife that at exactly the time I was at the airport and these feelings were engulfing me, 19 Jewish worshipers were being murdered

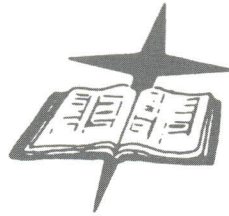
by Arab terrorists at the Neve Shalom Synagogue in Istanbul. Two Arabs had entered the Sabbath morning service, locked the doors, and began spraying everyone there with machine gun fire. The terrorists then blew themselves up with explosives when the police cornered them while trying to escape. In all, 21 lives were wasted. That night I had difficulty sleeping. The participants in our conference were greatly saddened.

I believe that I received the contents of the poem spiritually, both as the offense and anger of Heaven at this inhuman brutality and the pain and horror of the innocent people murdered in God's house while at prayer. How can such people as these terrorists ever restore themselves? God's love is deep enough to encompass even them, yet their indemnity must be terrible to bear. □

"NOT FOR THEIR OWN SAKE"

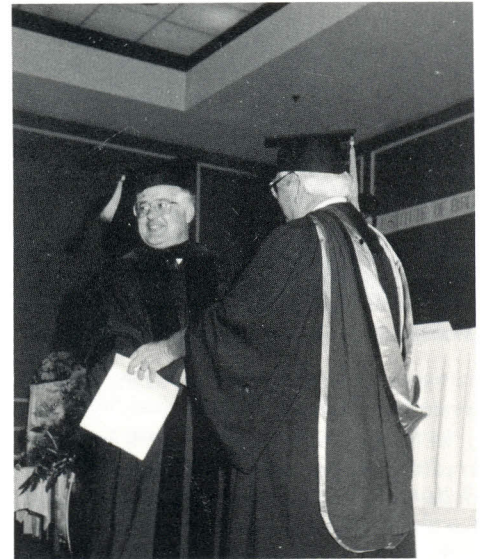


Dr. David Carnrike confers the degree of Doctor of Theology on Rev. Paul Werner.



Two of our elder brothers receive doctorates

by Nancy Barton



Dr. Les Cunningham confers the degree of Doctor of Theology on Rev. Martin Porter.

REV. PAUL WERNER AND REV. Martin Porter were each recently awarded the earned degree of Doctor of Theology and the honorary degree of Doctor of Letters by the Technical Institute of Bible Studies in Orlando, Florida. The conferring of degrees took place on October 26, 1986, at the Mobile, Alabama, Hilton Hotel. Both the commencement ceremony and the banquet that followed were attended by about 100 guests.

As his doctoral dissertation for the Doctor of Theology degree, Rev. Werner, head of the Unification Church of Canada, submitted his three books of guidance and inspiration, *Heaven Down to Earth, In Harmony with the Eternal*, and *Tapping the Unlimited Reservoir*. Rev. Porter, president of Master Marine, Inc. in Bayou Le Batre, Alabama, submitted transcripts of talks he has given throughout his public ministry, as well as other papers written on a variety of subjects.

More than worthy

Rev. Dr. David M. Carnrike, executive president of the Institute,

deemed these voluminous dissertations more than worthy enough to earn them each a degree of Doctor of Theology, but he also acclaimed the works as having outstanding literary merit; thus the Institute awarded them in addition an honorary Doctor of Letters degree—much to the graduates' surprise.

"I know that as we are very excited about this and deeply honored, God Himself is very happy today."

Dr. Carnrike came to know and love the Unification movement a few years ago through Joshua Cotter, then state leader of Georgia. He was one of the ministers who traveled to Korea to honor Father in December 1985. A graduate of Ramsey Theological Seminary, Dr. Carnrike holds

doctorates in psychology, church law, and biblical subjects. Currently he is a consulting psychologist for ministers as well as president of the United Gospel Holiness Church. He was one of the men who spearheaded the effort to bestow upon Father the honorary Doctor of Divinity degree from Shaw Divinity School.

Only in his late thirties, Dr. Carnrike is a man of strong determination, keen insight, and wonderfully sharp wit. In his remarks at the banquet, he observed:

I came to Mobile on behalf of the Bible College to honor two great men of two great nations—one an Englishman and the other one a German.... To be quite frank with you, I'm just not too sure at this time whether or not we have completed that mission, for truly I have been blessed, and the Bible College has been blessed. I feel that we have not honored these two gentlemen, but [that] they have honored us, because with their qualifications, they virtually could earn a doctorate of theology from any major college in America.



Rev. Werner, in his speech, showed misty eyes, and his voice conveyed heartfelt emotion.

I feel very strongly...that honor especially should go to God and Christ today. I am deeply thankful to participate in this event, and I know that as we are very excited about this and deeply honored, God Himself is very happy today....

Rev. Sun Myung Moon [has] revealed that God is not just a God of law and principle, but that He is a God of love. He is a loving Father and He is standing in front of His mansion with open arms to receive His children who have been lost for many, many years. And so He has been calling us throughout the ages. ...We are children of God—sons and daughters of God; whether we know it or not, it is a fact. Since the fall of man we lost the ability to perceive the love of God as well as the ability to return the love of God. The restoration process takes place through the workings of the Messiah. Through him we become able again to perceive the love of God and return it. That is the way to reunite with one another.

The feelings of many church members in the audience were summed up by the master of ceremonies at the graduation ceremony, Scott Simonds.

The commencement address was delivered by Dr. Hugh Spurgin, who holds a Ph.D. in modern history from Columbia University and is presently the secretary-general of the International Cultural Foundation (ICF) as well as president of International Christians for Unity and Social Action (ICUSA). Dr. Spurgin said of Rev. Werner and Rev. Porter:

I have had many experiences in the past with Rev. Werner and Rev. Porter, and [I] know them as people of faith and integrity. But more than that, and what is especially important today, we need people of action as well as faith—people that do the work as well as proclaim the message. That is what is especially noteworthy about the people we are conferring degrees upon today. Rev. Werner and Rev. Porter are people *in* the world, but not *of* the world, people who have been businessmen and successful in worldly activities, but [rooted] on the foundation of faith and righteousness.

Testifying to Father

With obvious happiness combined with a tone of deep thoughtfulness, Rev. Porter reflected in his address on the course of his life and his relationship with God, testifying to the profound effect that Father has had on him.

Looking back on my life over the last 30 and more years, I can see that my life was guided by the hidden hand

of God. And I realized that the hand of God was much stronger than the will of anybody.... I had deep experiences with Jesus since about 1954.... [But] it wasn't until quite a long time later in 1965 in Italy that I came to a new meeting place with God; this meeting place changed my life totally. I came to realize what God was doing in the world today. This life-changing experience came about through reading the testimony and life experience with God of an Oriental man from South Korea, the Rev. Sun Myung Moon.



Dr. Martin Porter (top) and Dr. Paul Werner (above) each deliver an acceptance speech upon receiving their degrees.

The words that Rev. Werner and Rev. Porter wrote were written not for their own sake. They probably never even thought that those words would help them to earn a degree in the future, but nevertheless, those words affected each of us—words of inspiration when we needed inspiration, words of judgment when we needed judgment.... So I think that we can all celebrate this event tonight and feel the effect that [these] words, for which they are being rewarded today, have had on all of our lives.

A confession

Perhaps the most memorable address of the evening was given by Rev. Dr. Les P. Cunningham, director of the Orlando campus of the Institute. In contrast to the joyous and relaxed atmosphere of those celebrating the achievements of the two new doctors, Dr. Cunningham's voice was halting and choked with emotion, and at times tears welled up in his eyes as he exposed a deep wound that needed healing.

Many of you are Unification Church members, and this is hard for me to say to you. I am one that stood in the pulpit and in my heart and with my words condemned Rev. Moon. I was one of the first evangelists in this nation, I believe, to call for his imprisonment. I was glad when it happened, and I was sorry when he got out....

Please listen to what I have to say. God has told me, "...you claim to be

my servant? I have used you to reach many souls, yet inside of you is the heart of a bigot." You see, I have never been a bigot when it comes to the black or the Hispanic. But during World War II I fought the Japanese, and I learned to hate everybody from the Orient. I hope you can understand that. I carried this hatred within my heart, not even realizing that it was there, because it never surfaced until the situation with Rev. Moon. And then God said to me, "You are a hypocrite and a bigot, and I cannot use a man like you." I immediately asked for forgiveness....

"I learned that love goes beyond the bounds of bigotry; in fact, it smothers bigotry."

All of us sin and come short of the glory of God many times in our life, but it is a sad thing when a preacher of the gospel has an account like that to settle with the Lord. I sat down and I wrote a letter to Rev. Moon. I told him how my ministry had been stopped or hindered by God because of my feelings toward the Unification Church and especially Rev. Moon.... I don't know whether Rev. Moon ever got it or not, but I hope that Rev. Moon and the Unification Church forgive me. God has.

It's hard for me to make this con-

fession to you, but you know, through that experience I learned something about love. I learned that love goes beyond the bounds of bigotry; in fact, it smothers bigotry. It goes beyond the looks, it goes beyond doctrine, it goes beyond theology. The love of God goes so far that it is hard for man to fathom, and when we get the true love of man and God in our heart, we can stand before the world and say, "Lord, we are thankful that we are Christians and we all belong to the body of Christ, and that we are here to build the Kingdom of God together."

As he finished, not only was Dr. Cunningham's face wet; tears were probably welling up in the eyes of everyone there. There was no more fitting conclusion to his profoundly moving testimony than what happened next—the entire assembly rose and sang "Amazing Grace" in unison.

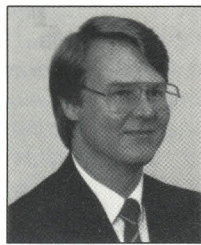
All were touched by the words and spirit of those who stood in defense of our True Parents.

October 26, 1986, witnessed a commencement ceremony that recognized not only the achievements of two men, but the achievements of God and True Parents. Two of our spiritual elders in the Western world were bestowed with honor, but in keeping with their own way of faith, the final glory was given to Heaven. The word commencement means beginning. It was a fresh beginning for the new Drs. Werner and Porter but also for Dr. Cunningham. For all who attended this special graduation it was an experience of how the hand of God transforms people's hearts. All were touched by the words and spirit of those who stood in defense of our True Parents and in dedication to Heaven's purpose. This ceremony reminds us that each day can be a "commencement," a new beginning, as we strive to fulfill the motto of the Institute, which is taken from I Corinthians, urging us to "do all things with love." □



The new Drs. Werner and Porter with their happy wives.

"ART IS THE PEER OF RELIGION"



by Kevin Pickard

The Universal Ballet Company, featuring principal ballerina Julia H.J. Moon (Hoon Sook Nim), premiered the ballet Shim Chung ("The Blindman's Daughter") on September 21, 1986, at the National Theater in Seoul, in commemoration of the 1986 Asian Games Arts Festival. Kevin Pickard, the director of the Performing Arts Department in New York, collaborated on composing the music for the ballet, which was taken from an ancient and beloved Korean folktale. In the following article based on an interview with Angelika Selle, Kevin shares some of his thoughts on his work on the ballet, as well as his ideas on art, restoration, and the creation of a new culture based on our True Parents' ideals.

I WAS EXCITED WHEN I WAS ASKED to help compose the music for the ballet *Shim Chung*. Several people worked on the scoring together—including Dong-sun Choi, the other composer, and the writer who put the folktale into three-act form, Yong-ku Pak. It took us roughly three months to finish it. To me it was a sign of victory that people of different nationalities could cooperate on this ballet. Because it was an international project we had to deal with global-level indemnity. We had to overcome nationalistic and language barriers, and it was significant that we did that, with art as the vehicle.

I feel that working on *Shim Chung* was one of the most important efforts we have made in the field of performing arts because of the combined involvement of the Universal Ballet Company, the Korean Cultural Association, the Korean Dance Association, and the National Symphony Orchestra of Korea. We aimed at a high level of professionalism. Adrienne Dellas, the artistic director of the Universal Ballet, was the choreographer, and she and I collaborated on both the dramatic line and the music. I felt this effort was a prototype of the kind of investment it will take to raise our movement's internal standards of culture to continually higher levels.

This ballet is based on a Korean folk tale about a daughter who sacrifices her life for the sake of her blind

Art is the stimulator of religion. It definitely goes hand in hand with the religious impulse; ideally there is no separation.

father. Father himself outlined the theme of this ballet in a logo—*Hyo*—which means filial piety. Adrienne had been studying Korean folk tales for years, trying to find one with the deepest content. I used the existing classical standards of music to express what I felt Father wanted this piece to convey.

Divine proportion

When you write music, you have to study the great composers like Beethoven and Tchaikovsky, because the classical norms of music—for example, the harmonic system—have been revealed in their works. To illustrate, we study the major and minor prophets in the Bible in order to recognize the standard of truth. The major and minor composers in music history have to be looked at in the same way, because they helped to substantially reveal the standards of music that already existed in the mind of God.

In my own life I have tried to emulate the classic masters. I have tried not to just take literally from their styles but to understand how God has used classical forms to express harmony and divine proportion. If the form is not correct or out of proportion, the content will not be revealed properly.

To me, the restoration of art has to



do with the recreating of the ideal standard—the rediscovering of the true patterns of human relationship. Art may be one of the last things to be restored because it is so dependent on the ideal relationship between subject and object and masculinity and femininity. So long as the imperfect world exists, and so long as even the chosen people have the restoration of their own character to accomplish, art will be imperfect. Art can grow absolutely as those seeds of perfect character—our blessed children—start to flesh themselves out through the generations.

The restoration of culture has to begin with the education of our own membership; then we have to be very serious about educating the second generation to embody the ideal standard Father has set. We have to embody the kind of love that allows a beautiful work of art to be born. For example, if a poet has a God-centered marriage, then his poetry will be a reflection of his harmonious life. Father once said that when love hasn't been restored, how can you expect the art form to reflect God's ideal?

Of course, we can express the ideal symbolically even while our restoration is still going on. But Father has already projected, in his own spirit



and body, the example of an ideal in the form of his ultimate love with Mother. What we have to do is to start digesting this example and make it our own.

The restorational course

In trying to harmonize with True Parents' tradition, what I am doing in my work has more to do with restoration than with art, only because I can't see a way for me to reach my personal artistic goals without going through the restorational course. I have experienced True Father's guidance on four different continents, and his message is essentially the

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same: Our artistic ideas have to go hand in hand with the restoration of the individual, the marriage, the family, and the society. Father said that without a family or a moral base, an artist is crippled.

My honest feeling is that the theme of restoration is inseparable from art, that is, during this time period after the fall and before the ideal world comes. Artists throughout history have dealt, although perhaps not always consciously, with the issue of the fall. Certain works have actually expressed outright what the Bible was saying only symbolically. The legend of the betrayal of King Arthur has been continually revived as material for literature. The story of Faust, the man who sells his soul to the devil, is another example. People can catch the vision of the fall through such archetypal literature even when they are not religiously inclined.

Because the major pattern of relationships in the fallen world is so affected by historical resentments, much of the work of an artist concerned with restoration has to do

with indemnifying failed relationships. As the director of the Performing Arts Department, I emphasize the restoration of these patterns very much among the members. They have spent 10 years or more trying to digest the subtleties of the failure of the archangel to serve and love Adam, as well as the failure of Adam to be sensitive to the archangel. For example, the person in a technical (archangel) position in a production has the task of harmonizing with the heartistic aspect of the one in Adam's position. How difficult this is to do, to have mutual respect! It is extremely difficult in the arts. I don't feel that we can even express the Completed Testament Age of art until we have totally digested these historical patterns of resentment. Until then we are only imitating beauty or symbolically expressing beauty; the substance is yet to come.

I dwell on restoration as an approach to the ideal because I feel most artists completely bypass this process. They think that as long as they are expressing their ideals they don't have to bother with the whole idea of indemnity. In one sense an artist has the right to express his ideals in his own way, but if he does only that, he risks becoming an isolated dreamer. Artists have to restore their position in the world; they have to become respected as healthy, responsible members of society. I feel the Performing Arts Department has the task of indemnifying this historical problem.

I began working with performing arts in the church by starting the Go World Brass Band, which first played at the Yankee Stadium rally in 1976. During that time Father officially created the Performing Arts Department. It's been a long course of restoration, but I can see ahead of us the fulfillment of a great vision. Father wants to ensure that the people who take responsibility for this area are mature and ready for the task.

Most of the work is preparation

In the art world, you need to have control over the complicated emotions that arise, such as the frustrations of an artist who feels that his ideas aren't being understood or expressed correctly in the overall production. To me, restoring these things is even more important than

creating the work of art itself, because ultimately, you can't have a great work of art unless you have mastered the correct form. Father has indicated that it can take as long as five years to create a masterpiece. Frankly, I think that the first four of those years are to get the restoration in order. It doesn't take that long to create the actual piece of music or the actual choreography. Most of the work is in the preparation.

I remember the night we composed the music for one of the scenes from the ballet, the "Mermaids' Can Can." Adrienne asked me to write a section of the score that night, but I was very tired, and she was too. I felt the spirit world had to help, because I had no more to give of myself. I trusted her as the subject in the creation of this ballet, and I knew we had to go ahead with it right then. So we turned on the tape recorder, and in one moment, just while we were trying to improvise the piece, the piece was composed. It took no time at all. It was composed as soon as it was requested because the spirit world helped. The reason the spirit world helped, I believe, is because the restorational form was correct. More effort on my part went into the restoration of the form than into the actual creation of

the piece. By "restoration of the form" I include my own restoration in the Principle as well as the 20 or 30 years of my life I spent learning the correct form in music.

Similarly, calligraphers in the Orient spend their whole life learning how to draw a line, and then they do a calligraphy painting that expresses the sum of all their years of discipline and training. The time is not taken in doing the thing itself but in doing everything that leads up to it.

Art is the stimulator

I don't have the unrealistic attitude that art is somehow the cure-all for mankind's spiritual and social ills. If by itself it were a cure-all, as many people think, then the song "We Are the World" would have solved the

We have to embody
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problems in Africa. For now, art is only catalyst, a way to awaken people, but the major substantial restoration still has to take place. Art can only awaken us so that we can go through the necessary indemnity process.

However, on God's Day 1986 Father said, "Art is the peer of religion." That means equal to it—not below it. He also once said that watching five minutes of a performance of a great work of art can have the same emotional value as hearing three hours of a Principle lecture. Art is the stimulator of religion. It definitely goes hand in hand with the religious impulse; ideally there is no separation. As Father emphasized, it's just a matter of time and restoration before the two are one.

A great deal of internal preparation had to take place in our movement before we could begin to have a substantial art project like this ballet or the ongoing program of the New York City Symphony. At the present time the New York City Symphony is a major art project that can begin to rise above ground level.

I believe the internal culture of the Unification movement can be defined by what True Parents are trying to establish in the world of art. It will take time before we can actually build our own culture, just as it took Christianity at least several hundred years before it could even elucidate the ideas that reflected its culture. Unification culture, though, has accelerated much faster than Christian culture did in its beginnings. There is already more room for new works of art, new sounds, and new images that can express the glorious spirit of life that our True Parents have brought to the earth. □



"Quintet"—painting by Raoul Dufy.

Later this year a feature on the Universal Ballet Company, including the production of Shim Chung, will appear in Today's World.

New ERA

CHRISTIAN-MARXIST DIALOGUE

September 18-21, 1986 Weggis, Switzerland

by Jonathan Wells
Executive Director, New ERA

THE NEW ECUMENICAL RESEARCH Association (New ERA) grew out of a summer seminar on Unification theology and lifestyle held in 1979 in the Virgin Islands. This first meeting brought together Unificationists, professors of religion, and Christian clergy from various denominations to study and discuss the Principle and its applications.

Although the discussions were often punctuated by sharp disagreements, the conference ended with a feeling of collegiality and goodwill that transcended doctrinal differences. Many of the participants, although they continued to disagree on points of doctrine, became close friends and defenders of the Unification Church, and some are now even convening conferences under our auspices.

Mutual respect

From 1980 to the present, New ERA has not only continued to sponsor seminars on Unification theology and lifestyle but has expanded its activities to include the international and interreligious conference on "God: The Contemporary Discussion." In this conference, as in all its activities, New ERA encourages participants to discuss controversial issues openly and freely, without any obligation to agree on points of doctrine or ideology, on the assumption that the mutual understanding and respect fostered by such discussions will promote religious harmony and world peace.

In 1986, New ERA further expanded its activities to include dialogue between Christians and Marxists. Dr. Paul Mojzes, a Methodist minister and member of the New ERA advisory board, has written



Dr. Paul Mojzes, convener of the conference, chats with participants.

At least one important lesson emerged from the meeting: a realization of the diversity within both Christianity and Marxism.

extensively on Christian-Marxist dialogue. A native of Yugoslavia, Dr. Mojzes spent the summer of 1985 traveling through Western and Eastern Europe to visit past participants in such dialogues.

New ERA's first Christian-Marxist dialogue was then convened by Dr. Mojzes in September 1986, in Weggis, Switzerland. Among the participants were twelve scholars and clergy

from Eastern Europe (including three from Yugoslavia, three from Poland, two from Hungary, two from East Germany, and one from the Soviet Union), and six from Western Europe (including three from West Germany, one from Switzerland, one from the Netherlands, and one from Norway). Approximately half of the participants were Christians and half were Marxists, but the distinction between Christians and Marxists did not coincide with the distinction between East and West: four of the Christians were from Eastern Europe, and one of the Marxists was from Western Europe.

The theme of the dialogue was "Christian and Marxist Views on a Just Society." The conference opened with a paper critical of Marxism, presented by Dr. William van der Bercken, a Roman Catholic professor

Witnessing

- 21. Don't say you can't do it. If you think you can't, then even force yourself to do it.
- 22. "Don't bother doing any work!" Doesn't this mean that you are unnecessary? There are no words more fearful than these.
- 23. "I do not exist. I was already lost because of sin, so I must bury 'myself'." Go with this kind of attitude.
- 24. Before you deplore your inability to gain results in witnessing, you must first check if your mind and body are united and if you are God's substantial object to benefit all people.

Taken from both the Korean and English Volumes of The Way of God's Will

전도(傳道)

- 21 안 된다고 하지 말자. 안 되면 되도록 힘써보자. 반드시 길이 있다. 찾아라.
- 22 「활동하지 말라!」 이 말은 너는 필요없다는 말이 아니냐? 세상에 제일 무서운 말이 있다면 이 말일 것이다.
- 23 나는 없다. 나는 이미 죄로 말미암아 잃어버린 나이니 나를 배장하고 나서자.
- 24 전도 안 된다고 한탄하기 전에 나 자신이 마음과 몸이 일체가 되어 만민 앞에 「플러스」 될 수 있는 실체가 되어 있는가 하는 것을 먼저 한탄하고 반성하라.

from the Netherlands. It was sharply critiqued from the Marxist side by two professors (one from Poland and one from Yugoslavia), and the rest of the first day was devoted to discussion. The second day began with a paper by Dr. Svetozar Stojanovic, a Marxist professor from Yugoslavia, which was then critiqued by a Roman Catholic priest from Poland and a Lutheran minister from Norway. The third and last full day of the conference was devoted to discussion of the papers and the general theme.

Diverse opinions

Although no consensus was expected, and none was reached on any issue except the value of the dialogue itself, at least one important lesson emerged from the meeting: a realization of the diversity within both Christianity and Marxism. Some of the Christians present were adamantly opposed to Marxist ideology in general, while others opposed only the more totalitarian and/or atheistic forms. Some of the Marxist participants, while

deeply committed to socialism as an essential element of a just society, were vehemently opposed to Stalinism and other forms of totalitarian communism.

Several of the Marxists felt that their ideology was fundamentally atheistic, in the sense that belief in God is considered an illusion; but even some of these opposed religious repression on the grounds that religious values often have beneficial social consequences. Some of the other Marxist participants, however, argued for a socialism that is "atheistic" *not* in the sense of dogmatically excluding belief in God, but only in the milder sense of approaching social problems scientifically, from a humanistic perspective rather than a religious one. Some Christian participants, of course, pointed out that they could never regard belief in God as an illusion, and others argued that social problems cannot be solved if religious considerations are ignored. Furthermore, objections were raised to the implication that Marxism is

more "scientific" than Christianity, since the philosophical assumptions of the former appear to be as unverifiable as the religious convictions of the latter.

As usually happens at such conferences, no one was noticeably converted to the opposite side, but participants departed with at least a better understanding of the positions, and with a commitment to continuing the discussion. Accordingly, a second New ERA Christian-Marxist dialogue is being planned for Austria in mid-1987. This second meeting will expand the dialogue beyond Europe by including participants from North America.

The 1986 dialogue has also opened a door for the sort of summer seminars with which New ERA began: In 1987, the annual conference on Unification theology and lifestyle is being planned for Yugoslavia. For the first time in the history of New ERA, one of its conferences will teach the Principle in a communist country. □

NEWS FROM TODAY'S WORLD

CANADA "REVIVAL IN OUR TIME"



Over 30 ministers and several hundred congregants came to the October 18 revival.

IN HIS SPEECH GIVEN IN SEOUL ON MAY 1, 1981, Father explained that when he named our movement he realized that the name "Holy Spirit Association for the Unification of World Christianity" might be uncomfortable for traditional Christian ministers, especially since this unification was being initiated by a "marginal man" like Rev. Moon. Father said, however, that the term "Holy Spirit" in the name means that the power to unite Christianity cannot come from human ability but by the power of the Holy Spirit and by the mobilization of the spirit world. Furthermore, he said, "You can unite Christianity if you set aside the elements that cause disunity and preserve the core around which all Christians can unite."

Dr. Paul Werner, the national leader of Canada, whose own background is firmly rooted in the evangelical tradition, has been carefully guiding the

members here in how to mobilize the Holy Spirit and develop good, solid relationships with Christian ministers.

In our work with other ministers we first identified the approximately 1,200 clergy of Toronto, and then we systematically visited them and explained to them on a one-to-one basis about Father and our movement. We answered any questions that were on their minds. From this we found several hundred interested ministers. We have kept in close contact with them and continue to send them Unification Church literature every month.

Then we initiated a series of interdenominational prayer meetings. After a modest start, the meetings grew to reach a considerable number of our positive ministers. After several such meetings, we organized a revival not only for clergy but also for their congregations. Our first revival in Toronto [see *Today's World*,

May '86] was held on March 15, 1986, and through it we became better known to many churches that had not had previous contact with us.

Following that, we began Principle seminars for clergy and continued our prayer meetings. As we visited members of the congregations who had come to know us from the revival, we became more accepted in those circles. On that basis, Dr. Werner suggested that we form a Unification Alliance with ministers to formalize what we had established so far. The Unification Alliance was founded on June 1, 1986.

This past summer many independent churches invited our members to speak, preach, and evangelize at their conventions. In one church, Unificationists were the main speakers in a convention that lasted for more than a week.

As summer came to an end, it seemed fitting that we hold a second revival. On October 18, 1986, over 30 ministers and several hundred congregants gathered under the theme "Revival in Our Time." Moderated by the Rev. Robert Duffy, secretary-general of the Unification Alliance, the program included prayer, scripture reading, musical selections, and several speakers from different denominations. The main evangelist, Rev. Franco Famularo of the Unification Church of Toronto, spoke on "God's Will in Our Time." Rev. Famularo emphasized that sin is the real cause of disunity and that Christians need to unite together in preparing for the Second Coming. His message was warmly received by the congregation and especially by the ministers.

This revival was another stepping-stone in the building of a broader base of friends in Toronto who we hope will join with us in our urgent task of building God's Kingdom on earth. □

Contributed by Alan Wilding

NEWS FROM TODAY'S WORLD

UTS GRANTED PROVISIONAL CHARTER

ON NOVEMBER 21, 1986, THE NEW YORK State Board of Regents approved by a 12-2 vote a provisional charter and master plan for two degree programs for the Unification Theological Seminary. Following the registration of the programs by the New York State Education Department, which is now in progress, graduates will receive masters degrees in either Religious Education (M.R.E.) or Divinity (M.Div.).

The granting of the charter marks the end of a monumental 10-year effort. A previous attempt to gain a provisional charter was denied in 1978 on the grounds that the seminary and its programs did not meet academic and financial requirements. The seminary took the matter to court, claiming discrimination and unfair treatment, narrowly losing a 4-3 decision of the New York State Court of Appeals in 1981. Reapplication for the charter was made in April 1984.

The reapplication was handled by Dr. Edwin Ang, the executive vice-president of UTS, Therese Stewart, the academic dean, and other

members of the seminary administration. They were aided by several consultants in theological education and other professional fields. It would be impossible to give an accounting of all the hours of hard work, the documents, the telephone calls, the meetings with consultants and lawyers, and the prayers that made this victory possible. Beyond these external efforts, God's blessing came through the unity of the UTS administration with Father's directions.

However, in the final analysis, it is our True Parents who must be given credit for this victory. The spiritual conditions by which the Board of Regents could support the charter can only be due to Father's sacrificial course in America and specifically in Danbury. Because of this foundation, the majority of Regents acted fairly by judging the seminary on its merits alone. The staff of the State Education Department defended the application to the Board of Regents stating that UTS has met the "threshold of requirements" for any beginning graduate school and urged that the charter be granted without delay.

UTS President David S.C. Kim, under whose dedicated and distinguished guidance the seminary has grown and flourished since its inception in 1975, expressed his joy at the long-awaited decision and stressed his commitment to achieving the highest educational standards. Dr. Mose Durst, chairman of the UTS Board of Trustees, stated that the decision by the Regents "represents a milestone in the growth and development of the Unification Church as an important member of the religious community."

Over 450 students, all of whom have been Unification Church members, have graduated from UTS. Provisional charter status will enable foreign students to obtain visas to attend UTS. According to Dr. Ang,



President David S.C. Kim.

the charter action will also make it possible for the school to accept "a wider spectrum of students, both interdenominational and international, as non-church members will likely seek admission in the foreseeable future."

As a result of the Regents' decision, the seminary has been given an incredible opportunity to expand God's providence. Although an enormous amount of work remains to be accomplished, there is hope of building a strong and viable relationship with the Board of Regents and the State Education Department that will bring closer the fulfillment of Father's hopes for the seminary. For this clear and decisive victory we are extremely grateful for the love and sacrifice of God and True Parents. □

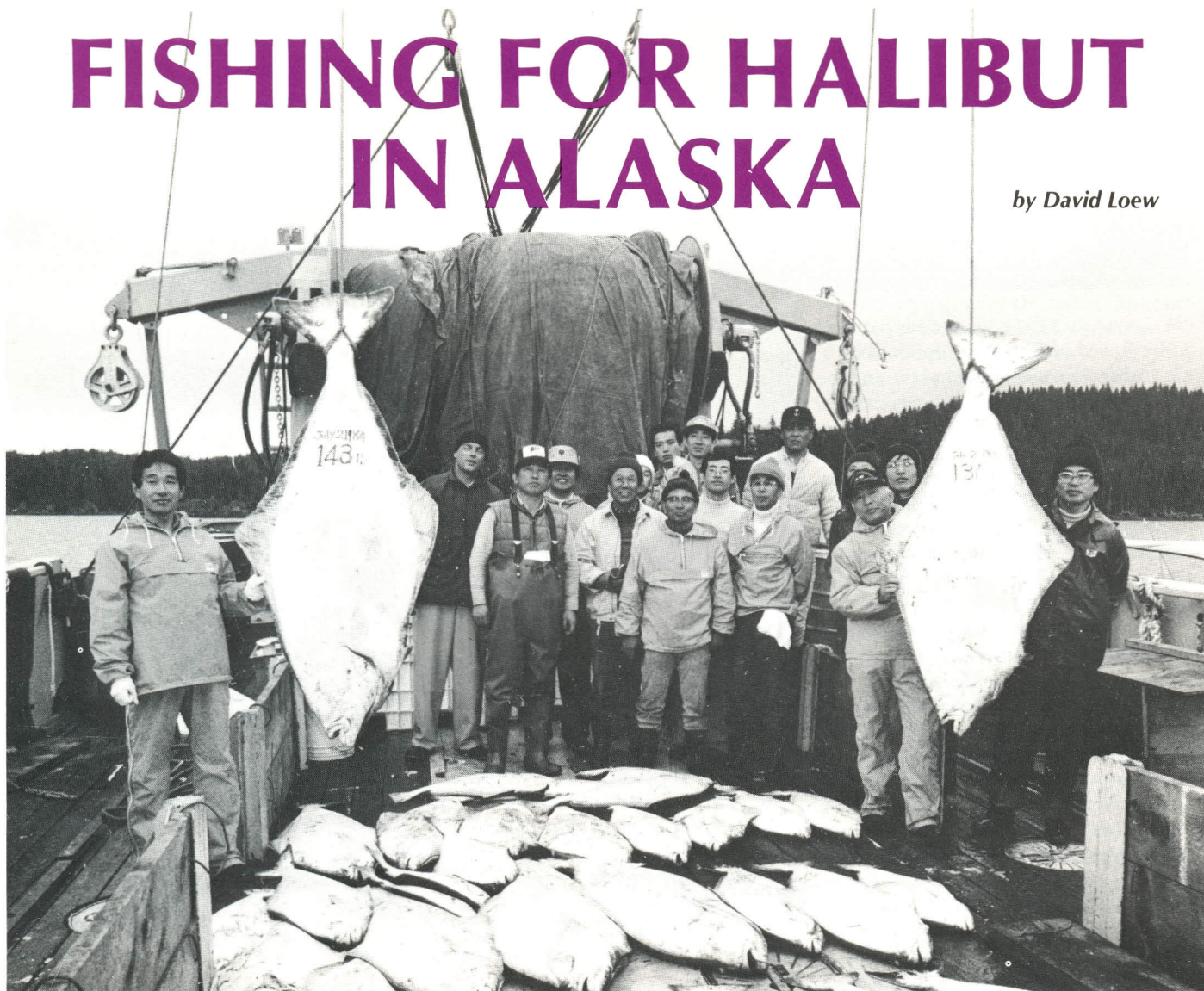
Contributed by William Brunhofer and Susan Cugini



The main building at the Unification Theological Seminary.

FISHING FOR HALIBUT IN ALASKA

by David Loew



GOD HAS A WAY OF BRINGING people together at the right time and the right place for the right reasons. Halibut fishing began in just this way.

The place was Alaska and the time was September 1983, when Father went fishing with an Alaskan hunter-fisherman, a real pioneering type. This man helped Father learn how to fish for halibut, and the two of them became good friends. Father liked this man because of his honest and forthright nature borne out of long years of hard work in the Alaskan wilderness. To use Father's words, "I met my first true American today." Heung Jin Nim was with Father at that time. This man liked Heung Jin Nim a lot. As a matter of fact, he told Father that if Heung Jin Nim ever wanted to work on a boat, he could use a hand. So I would say that halibut fishing in

When we had guests on the boat I would always make a point of helping them get a catch.

Alaska began with Father, Heung Jim Nim, and that tough old Alaskan pioneer.

Many people ask me what it is like to fish with Father. When I was young I used to go fishing with my dad, and I could tell you some funny stories about growing up with a father who wanted to teach his son to fish but could never catch any himself. I feel at ease with Father on a boat, relaxed, much as if I were

fishing with my own dad. I think some people expect a miracle or an extraordinary event to happen when they are with Father, but I look forward to just having a good day of fishing with no engine problems and everyone safe.

Anyone can do it

Between tides, we would fish in the strong current, which was like a raging river at times. We would drift over one area time after time, where the large fish come through. "Zing!" Off would go a line and the fight would begin. Fighting and landing a halibut is much easier than fighting a tuna. The trick is to wear the fish down, and then stun him with a shot in the head. That's how you get yourself a fish. Anyone can catch a halibut, and that excites Father. That's why he encourages, even pushes, members

to fish for halibut. When we had guests on the boat I would always make a point of helping them get a catch. You never know in the future what their children might think when they see a picture of their father or mother with True Parents, holding a fish that they caught in the cold waters of Alaska.

It would be naive to think that Alaska is just fish, bears, and wildlife and that everyone there is a naturalist. Alaska does have its problems. Being isolated from civilization is one of the hardest things to deal with. Life can be dull not being in contact with news, businesses, and large numbers of people. Because of the isolation, the value of human relationships becomes more important. Even going to Seattle, Washington, on a business trip is a real thrill simply because you can be in touch with civilization again.

Alaska has a drug and alcohol problem of major proportions. Just as alcohol exterminated many native tribes in mainland America, it is also taking its toll in Alaska. Once on the road to alcohol and drug abuse, few people are able to turn back, because it's one way they have of filling the void. With these problems comes the breakdown of the family; quite a few families dissolve quickly under such pressures. There is really no such thing as an "escape to the wilderness." People merely bring their good or bad qualities with them.



The biggest halibut was caught by Masako Whitmore on September 30, 1986—322 lbs.



The Ocean Hope III docking at one of the ISA plants in Kodiak with a load of salmon for processing.

International Seafoods of Alaska

IN 1979, WITH THE CONSTRUCTION OF A fish processing plant in Kodiak, International Seafoods of Alaska (ISA) was born. The plant was built to process salmon, crab, halibut, and bottom fish (cod and pollock). During the summer season, salmon is purchased by ISA in various areas of Alaska and transported by boat and airplane to the facility, where it is cleaned and frozen. Most of the salmon is sold in Japan, and the rest is sold in the United States.

At this time, the facility processes over 5 million pounds of salmon a year. The plant also processes halibut, which is mostly sold in the United States. Occasionally crab is processed, but during the last several years in Alaska, crab fishing has been sharply limited in order to allow the depleted species, especially the king crab, to return to normal stock levels.

Presently Master Marine operates four vessels in Kodiak—the Green

Hope and the Ocean Hope I, II, and III, which go after bottom fish. The cod and pollock are processed with automated machinery from Europe, then frozen and shipped to Seattle where the fish are distributed throughout the United States.

Recently, retail truck sales for cod and pollock have become a priority for Happy World America—a major buyer of ISA product. Without a doubt, direct retail sales of bottom fish by truck to homes is the most difficult area in the entire chain of fish sales; but one of the major purposes behind this drive is to encourage Americans to eat more fish. Seafood is much better for health than the large quantities of red meat most Americans presently eat. Changing America's eating habits is a difficult goal, and it will take a great deal of time and effort on the part of those selling the fish to effect a real change.

—David Loew

True pioneer spirit

However, some people come to Alaska because of their strong idealism; they don't like the way the world is and they want to create a new one. This is the true Alaskan pioneer. Perhaps these people most resemble the early Americans. I think it is this Alaskan spirit that Father really loves—the desire for true freedom and the will to create something of value out of a wilderness. The church members who I think most resemble these early American pioneers are the sisters in Kodiak who work in the fish processing plant and the brothers

who go out to sea fishing from the driggers.

These brothers have made their mark in Alaska. They're honest, they work hard, and they're very good at fishing. I think they risk daily much more than most other members. With a similar effort, the sisters work long and hard hours at the plant, processing the fish that not only our brothers but many other local fishermen catch. These sisters also support the plant in the off-season with their business sales. Our True Parents are very proud of these girls for what they have done. Perhaps Heavenly



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Father also feels the same, because the largest halibut caught in Alaska so far (322 lbs. in the summer of 1986) was landed not by Father but by one of those small but spirited Japanese sisters, Masako Whitmore.

I liked fishing with Heung Jin Nim most. He served people a lot and always helped out with the work that had to be done on the boat. He related to everyone so freely. You felt at ease with him and able to be yourself. Deep in his heart he knew how to be a great mediator, a representative of Father, more than anyone I have ever met. There were many people, like that Alaskan fisherman Father met, who responded to Heung Jin Nim with genuine feeling. That man was not a church member, and at that time he didn't have any concepts, either positive or negative, about Father or about Heung Jin Nim. He liked them both just for the kind of people they were. For me, this is a true testimony of Heung Jin Nim's spirit. There was nothing artificial about him; he was genuine through and through.

I remember one time when I was out with Father and Heung Jin Nim and we weren't catching any fish. After a while, Heung Jin Nim and I had an idea to go to a certain spot. At first Father didn't like the idea, but finally he agreed to a half-hour trial at that spot. Almost as soon as our lines went into the water we started catching fish. We had discovered a



Father examines the sea conditions.

really good all-around spot where you could catch halibut, cod, and bass. We had a great time. I used to sometimes go to that spot after Heung Jin Nim went to the spirit world and think about him while fishing there.

Get a solid foundation

Halibut fishing will definitely expand in Alaska. We will develop many more programs in which members and guests can participate. A good foundation for training towards this or any other kind of fishing is Ocean

Challenge. This program in Gloucester has been fully developed over the years, offering detailed and daily practice in not only learning to fish but in areas such as boat maintenance, engine mechanics, safe boat handling, and navigation at sea.

This practical knowledge is very important to have whenever and wherever you go out to sea. Alaska can be especially demanding if you aren't well-trained. Every captain and mate should have a good foundation before venturing out in Alaskan waters. Although fishing looks exciting, there are risks involved. Boats are not toys. Alaskan waters hold the record for fatal accidents. Knowledge of weather patterns, navigation, engines, and safety rules is a must. Fishing in Alaska can be fun, but it must be based on a solid foundation of practiced seamanship.

Members of the church and guests who participate in Ocean Church and Ocean Challenge programs should realize that the essential point of these programs is to provide everyone with solid training in the necessary skills. Those skills are both internal (spiritual) and external (technical). Showmanship is a cheap substitute for good seamanship. Rely on experienced captains and knowledgeable mechanics to guide and teach you. Then the results, the pictures of the fish you catch, the congratulations, and the celebrations are yours to keep forever. □



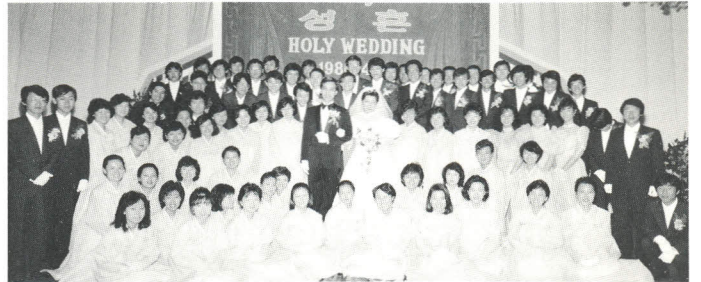
Father helps Mother lift a halibut to show her how much it weighs. These fish were caught on a fishing trip in 1984. Left to right: Mr. Peter Kim; Mr. Joo Chan Chai, president of International Seafoods of Alaska; David Loew; and True Parents.

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LOOKING BACK AT

OF THE 12 MONTHS OF 1986, Father spent eight of them in his homeland. This was mainly to connect Father's worldwide victorious foundation to Korea, the central nation of the providence. Most of Father's efforts last year were concerned with this one important aspect. In the past Father has been welcomed on a national level upon arriving in Korea, but this time was different: Father did not arrive alone but with prominent people who could testify to his worldwide victories: eminent scholars, religious leaders, and political and media representatives. Thus Father, together with these representatives of his global foundation, received a welcome from the Korean people on a completely new level.

Because of the importance of connecting his foundation to Korea, Father gave many public speeches there. Father spoke to scholars, professors, student body leaders, ministers, religious leaders, and IFVOC representatives on all levels. *Father*

gave more public speeches in 1986 than he gave in his entire public ministry. This is because he wanted to embrace the leadership of the country with his heart. The main point of Father's message was that Korea needs to deeply connect with its God-given providential purpose.

During his more than eight months in Korea, Father also set up a spiritual foundation through his prayer. At such important moments in the dispensational timetable there is always the potential for attack from Satan's side, so Father was very concerned about building a strong prayer foundation.

World recognition for Korea

Because of the internal conditions set by Father, the nation of Korea has been receiving much more world recognition and arousing more interest than ever before. On the positive side, Korean economic development, the increase of trade, the athletic excellence displayed by the Koreans at the Asian Games—such things

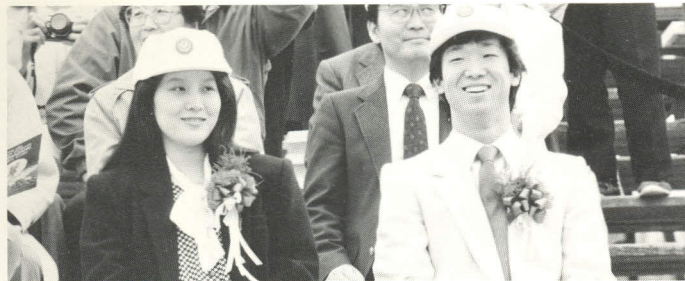
have made an amazing impression on the world. Un Jin Nim's participation in the Asian Games was very significant. On the negative side, the Korean peninsula was the center of a lot of internal turmoil in 1986. This is inevitable because of Korea's role in restoration history, but in any case, no one in the world can ignore Korea any more.

In March, Korean PWPA professors held lectures in 166 communities in Korea, and they all testified publicly to Father's value. Such extensive outreach had never been attempted before. Dispensationally this was a very significant condition made by the representatives of Korean academia. On this foundation, 50 American, Japanese, and European professors and theologians connected with PWPA, ICF, and IRF went on a special lecture tour around Korea in July. This also had great impact on the Korean people, who could hear directly from these professors about Father's incredible accomplishments worldwide.

Un Jin Nim's Blessing to Jin Hun

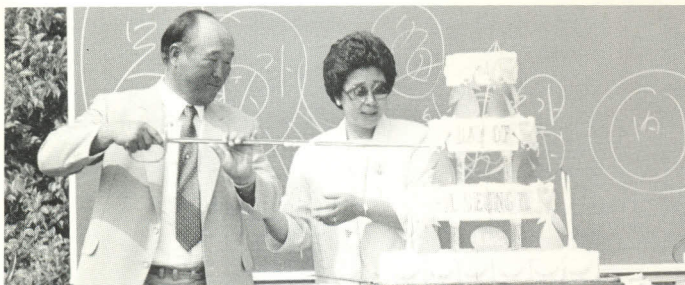
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THE YEAR 1986

by Rev. Chung Hwan Kwak

Nim and the Blessing of the 36 Couples of the second generation in April were also very significant and historical events. Father's victory and glorious return to Korea was like the entering of Canaan by the second-generation Israelites, and these Blessings officially opened the new era of the second generation. Connected to this was the very successful third World CARP Convention held in New York City in October. Great advancement of the unity of the second generation was accomplished through the strong and spirited leadership of Hyo Jin Nim as World CARP president.

Although it would be impossible to recount all the historical events of 1986, a few significant ones could be mentioned. The Council for the World's Religions held several substantial conferences promoting inter- and intra-religious unity. The Religious Youth Service brought young volunteers from all over the world to impoverished communities in the Philippines in a noble effort towards world peace through religious harmony and service.

Interdenominational Conferences for Clergy (ICC) gave hundreds of American ministers the opportunity to research the roots of Rev. Moon and the Unification Church through direct experience in the central providential nation.

Among annual events, many were noteworthy: the eighth World Media Conference held in September in Washington DC, the third Conference for Koreans Overseas held in November in Chicago; the God Conference held in December in San Diego; and the 15th ICUS held in November in Washington DC, which was very successful.

Ten million signatures

In America, the most important event of 1986 providentially was the CAUSA-USA signature campaign, which lasted from September 1 to November 30. After spending six months in Korea, Father returned to this country in June, and at the end of August inspired CAUSA-USA to sponsor a signature campaign. Then

Father left for Korea again, encouraging our American movement to take responsibility for the campaign. Ten million signatures were officially reached on November 24.

God-centered morality, freedom, and education about atheistic communism are very important issues facing contemporary America. In achieving 10 million signatures, those Unification Church members who served as CAUSA-USA volunteers probably approached over 40 million Americans about these issues. These volunteers cultivated America's consciousness and heart, and the signatures helped create a God-centered foundation in America. Not only for CAUSA-USA but for the destiny of America and the world, this was a historic event. I really appreciate the hard work of our members. In this achievement we comforted the lonely heart of God and True Parents. Through this amazing campaign the Unification Church members who were CAUSA volunteers can have confidence that they achieved God's expectation. □

**"THERE IS A SOLUTION
TO EVERY PROBLEM.
WE MUST HAVE CONFIDENCE
IN GOD AND CONFIDENCE
IN OURSELVES, AND WORK
DILIGENTLY TO FIND THEM!"**

*Rev. Sun Myung Moon
November 30, 1986*