

WORLD

November-December 1988



SUCCESS OF KOREA'S "INTERNAL OLYMPICS" (p. 10)
HOLY WEDDING OF 6,516 COUPLES (p. 36)

PROPOSAL FOR A WORLD FESTIVAL OF CULTURE

With the blessings of Heaven upon Korea, the 24th Olympiad is now being held successfully. Universally, people have expressed their praise for this event, and I join the peoples of the world in expressing my congratulations.

The world has been unable to overcome the barriers of nationalism, religion, and race. Because of this, humanity is in pain from countless struggles and wars. Human beings have two aspects—the spiritual and the physical. The modern Olympic Games, with their principal purpose of athletic competition, are a festival to establish world harmony on an external level. But we also need to establish an internal harmony by developing sound mental and spiritual aspects of our existence.

I propose the holding of a World Festival of Culture. Humanity is faced with the historical task of coming to grips with the devastation of spiritual culture and of building a new culture of peace in which harmony exists among God, man, and nature. This "Olympics of World Culture" should contribute to this task by gathering major figures from the arts, the sciences, the news media, religion, economics, and politics, as well as athletes and youth leaders. Thus, the World Festival of Culture will combine cultural exchange with athletic competition.

A movement whose ideal is to transcend nations, ideologies, religions, and races has been working under my guidance for the past 40 years in a wide variety of fields on a global scale. We have had various academic conferences, led by internationally prominent scholars, to discuss absolute values and the underlying harmony among the many fields of scholarship. University students and religious youth have participated in service activities to promote a sound value system for young people.

Also, conferences of religious leaders have been held to encourage dialogue and reconciliation among the various religions and to realize a world of peace. The World Media Conference has sought to foster responsibility in the media. The International Relief and Friendship Foundation has carried out service activities in the developing world. The Summit Council for World Peace,

conferences for world economic leaders, and the activities of the Artists Association International are also part of our worldwide efforts.

A festival of peace bringing together 300,000 people of all races was held in Washington DC on September 18, 1976. A "Declaration for Building a New World Culture" was adopted in Seoul on December 18, 1983, in a meeting attended by representatives of the Professors World Peace Academy from 72 countries. In keeping with the spirit of these events, and on the historic occasion of the 24th Seoul Olympiad, I join representatives of 120 countries in proposing the World Festival of Culture. I suggest it be a two-week event and that the first one be opened in Seoul on September 18, 1990. Subsequent ones will be held every three years.

Today's young people will create tomorrow's culture. This must be a culture of heart based on true love, bringing each of the world's cultures into full bloom. To promote this ideal of a world culture, it is my intention to make the World Festivals of Culture occasions to celebrate the brotherhood and sisterhood of humanity and the creation of ideal families. The model of one world family of mankind, based on true love and transcending differences of race and color, will lead us directly to the fulfillment of world peace. Men and women subscribing to this ideal will be invited to participate in international weddings in the name of God and as a demonstration of commitment to lasting family relations and eternal values. By living high ethical standards, these couples will provide a model of morality and lead the way towards the creation of ideal families, societies, and nations.

I hope that all people will lend their support to the World Festival of Culture as a symbol of the will of God and the dream of humanity. The Korean people must also understand the mission Heaven requires of them at this time in history and take the lead in realizing a unified homeland and a world of peace.

Sun Myung Moon
Founder,
World Festival of Culture

Seoul, Korea
September 27, 1988

TODAY'S WORLD

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FRONT COVER: *Father and Mother cut the celebration cake at the Main Pledge Ceremony on Children's Day, November 9, 1988 (Photo: Ken Owens/New Future Photo).*

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On October 30, 1988, True Parents enter the hall in Yong-in, Korea, to begin the Holy Wedding Ceremony of 6,516 Couples.

Historical Children's Day 1988

BY REV. SUN MYUNG MOON

NOVEMBER 9, 1988

BELVEDERE

Translator: Dr. Bo Hi Pak

The word providence means the history of God and man working together for God's purpose. Therefore, knowing God is the first step in knowing providential history.

Each one of you is the fruit of history and is in the center of the past, present, and future. People have always hoped that one day they will achieve or experience something greater, more noble, or more prosperous in the future. God is also striving toward a higher goal—so there may seem to be no possibility for man to have an encounter with God. The question is whether God's ideal is like a line going straight forward, or like a circle coming back to the original point. On a straight line, no ideal can be accomplished. In order for an ideal to come into being there must be a circle. Circular motion is harmonious and smooth. If God is aspiring toward some noble ideal, it must be a circular ideal; otherwise His ideal is just not real.

The universe is so big that no one can grasp its immensity. It has a depth and width of at least 21 billion light years. It also exists in a circular shape. It's no fun if you just go off in a straight direction and disappear!

EVERYBODY LIKES HARMONY

A globe or a circle has to have a core or center so that everything within it exists in a harmonious relationship. Let's say that God exists and you find Him and grab Him. Wouldn't you want to completely encircle and cover Him with yourself? You would want to cover up God in a globe so that He is the core. Then God would be like a prisoner inside, but would He be sad or happy? Wouldn't there be satisfaction and happiness in that kind of relationship?

You can't really have fun alone. When you have your partner to dance and jump around with, you have freedom of movement and you radiate joy and happiness. Everybody likes harmony because joy and fun always come about when you have harmony.

Nobody likes fighting. Fighting itself is not a joy, but if there is something you truly want to fight for, there is an enjoyable element in it. Through fighting, some good is achieved or some evil is destroyed. It is inevitable that two parties have to struggle in order to advance toward some higher goal. Is this good or bad? At the Olympics there were athletes who had prepared for four years, day after day, to attain one moment of glory. How heartbroken were those who didn't make it. But they still served a great purpose, because they became a ladder or a stepping-stone for the winners. Someone wins a gold medal

because someone else was second. Therefore, the loser also contributes to the winner's gold medal. In such a case, that person need not feel bad. The most important thing is the ultimate purpose for which a person struggles or fights. Once a noble purpose is achieved, all the competition—the winning and the losing—can be regarded as good. If you are fighting in order to pursue a greater and nobler purpose, that fight is a good fight. But fighting for something self-centered is evil.

I came to America and engaged in an incredibly fierce struggle, but it was not merely for the sake of America; my fight was for the sake of something much larger. The U.S. government declared that it won over me. However, from a providential point of view, I am the winner because I was fighting for the sake of the world.

Do you think God has a goal for which He strives every day? He must; otherwise, His life would be very dull. What about you? If you have no goal to pursue in your life, are you a happy person? Like you, God wants His life to be active and exciting and have meaning. The thing that God has been pursuing every day with His entire might all throughout history is what we call the providence. God's greatest vulnerability is big T and big L—True Love. This is like a string which, if you pull it, makes God follow helplessly.

CONNECTED ALL THE WAY TO GOD

God is not talking about cheap love. America is abundant in that kind of love. To only say you love your spouse, with no greater purpose, does not make any great sense. Is that the ultimate love? The love of men and women must be connected to the love of the clan, and even beyond that to the love of the nation, the world, and the cosmos. If the center and root of love is God, then true love has to reach the ultimate depth, which is God. We have to reach GTL: God's True Love.

When a husband or wife says, "Darling, I love you," that love is only one horizontal level deep. How can there be true love if there is no true husband or true wife? A true husband or wife is connected to GTL. Yet no matter how intensely a husband and wife may love each other, if that couple fails to love their country, they do not belong to GTL. If that country is not a true country, then that country has no connection with GTL. So you have to have a true husband and wife, a true country, and a true world—all connected to GTL.

Once you become a true man or woman, you are loved by your true spouse, the true community, the true nation, the true world, and the true universe. To become that kind of men and women is our primary goal. You may say, "Well, I don't need to care about my country because I just belong to the Unification

Once you unlock the secret of what God really wants, then you hold onto God and God follows you, instead of you following Him. That is true love.

Church." That is the wrong attitude. True members are connected to GTL from the bottom all the way up to the top as they climb through every level.

God wants to capture that which is true and hold onto it permanently. You have that desire too. Once you unlock the secret of what God really wants, then you hold onto God and God follows you, instead of you following Him.

That is true love.

No matter how much this has been said to you, it hasn't really come into your bones. I am not speaking about love in a shallow sense. I am not speaking about a love just between a husband and wife, or the love of your clan, tribe, nation, or even the world. I am speaking about a love that is connected all the way to God. This is a love that God holds dear and precious. God wants to fly down to hold on to true love. That's the goal of God as well as the goal of men.

Within true love's parameter everything is contained—including my smelly foot! True love doesn't say, "You smelly foot—get out!" Within true love there is room for everything, including Satan. When you know the depth of true love then you can understand the Bible when Jesus said, "You have to love even your enemy."

THE ROOT OF TRUE LOVE IS GIVING

Did God create in order to obtain true love or in order to give true love? The principle of true love is to give first. The power of giving multiplies; taking only makes things get smaller. If you only take, you will ultimately be all alone. When you give, you can grow bigger and greater. Everything you give goes in a circling motion and ultimately comes back to you—with interest! You leave home as Abraham did and sojourn in a far-off land, circling, and then when you fulfill your goal, where do you go? Ultimately, you reach your home—you come back to the original point. So by giving, you grow and prosper.

Why don't people know this secret? It's because they do not know how God created the world. God's original principle is based upon prosperity through giving. Whoever lives this Principle will prosper, because they are taking advantage of God's secret law.

During the recent Blessing in Korea, two American brothers said, "I must be blessed with an Oriental woman!" Why did they feel this way? Many American women want to take. They tell their husbands, "You must love me and take care of me." Most Japanese and Korean women tell their husbands, "I will serve you. I give myself to you."

The root of true love is eternal giving. The amazing secret of true love is that it is the opposite of the natural law of physics that says that energy dissipates as it is used. When you give true love, it multiplies and keeps getting bigger. Unfortunately, not too many people know God's secret and this is why they don't want to practice true love. Historically, this principle has

proven true. No religion was ever instituted without persecution. Each one started out with a very small group of people, yet when they practiced the love principle, they eventually covered the entire world.

The only thing God needs is love. Think about it: Did God



Father and Mother arrive at Belvedere at 9 a.m. for the main speech on Children's Day.

create men and women arbitrarily, because He had nothing else to do? In order to obtain a woman's love, sometimes two men may duel and even kill each other. So how serious do you think God is to obtain love? God is the root of love, so the root has to be the most serious.

Many people think that God simply said one day, "Let there be light." [*Father pretends to snore.*] Then He said, "Let there be ocean." [*Father continues to snore.*] That's how they think God created the universe—half-heartedly. No! God invested every single ounce of His energy to create—He was *that* serious. In creating man as His supreme creation—His partner of love that is to have the capacity to completely accommodate His own love—God wants a full return on His investment. In order to return that love, men and women must constantly give themselves to each other as God planned when He created them. The power of love, bringing men and women into oneness, is the greatest power in the universe.

MEETING ETERNAL LIFE

Every individual has a mind and a body. The mind's desires are vertical and noble, but the body always seeks after horizontal fulfillment and tries to make the mind follow its desire. If your horizontal desire is growing in balance with the growth of

When you stop the development of your ability to love in the physical world, you stop living; you are dead spiritually. You suffocate without love.

your vertical desire, that is good. Evil comes in when your horizontal desire is growing and tries to obtain its desire but no vertical desire is growing.

True love is mind-centered love and body-centered love crossing at 90 degrees. Why 90 degrees? This angle can fit anywhere. The ideal is something that can fit anywhere on any level. A 91-degree angle is just a little bit off, but it's not right at all because then nothing fits. Minus and plus cannot be united anywhere else except at the true center point. Deviations always bring repelling action.

God wants to make a relationship with men and women at a perfect 90-degree angle. Once you are crossing God's love at 90 degrees, even the power of God cannot detach you or separate you. From there, everything will prosper.

When you are mature or perfected, it means you have reached the center point and you understand true love. Ideally you grow to that level from childhood. When men grow to be a certain age, they come to the poignant realization, "God created me to meet a woman." Women also realize, "God created me to meet a man." The question is, where do you meet? When you meet at the vertical line of God's love, you are meeting eternal life. Only God's true love can make your life eternal. Therefore, unless men and women meet at the point of true love, their lives cannot be eternal.

While you are growing up, step by step, God is coming down, step by step, anticipating the time when He can make a rendezvous of love with you. When a man and woman finally meet at the point in the center, God comes right down. The man and woman jump into each other's true love pond—and then God jumps in, even without a swimsuit! Boom! God becomes the center of the explosion between the two. Eventually God becomes the core, and Adam and Eve form a circle just outside the core. Adam and Eve are the body of God and their center is God Himself.

God is like the bone. Men and women are like the flesh. Combined, they can never be separated by anything. So always maintain vertical love and horizontal love at 90 degrees—never shift, never deviate! That relationship shall go on for eternity. In this, God finds His love fulfilled, Adam finds his love fulfilled, and Eve finds her love fulfilled. All three parties can thus fulfill true love.

THE MANIFESTATION OF GOD

Today, all of fallen mankind is in a place of agony because they don't know where God is and can't find Him. If there had been no fall, love between God and man would be truly at a 90-degree angle. This love would fit everywhere. That means that everywhere in the

universe the men and women of true love would be welcome. For this reason, everything is created in a pair system: male and female, plus and minus. All creation is a museum of true love to teach men and women God's principle and practice of true love. When you look at the birds or the bees going from flower to flower, or the male and female animals, you see love in action. You can realize that God is trying to teach us something through them.

Everything follows the true love way, but only man is capable of having ideal vertical love that lasts forever. So when you look at nature, everything becomes lovable to you. You want to hold the grasses, the trees, the flowers, and the birds because they are part of God's creation and are practicing true love. There's nothing out there that does not like true love. All of life wants to connect with true love, and that means with human beings because human beings alone can enjoy eternal true love. There is nothing you cannot understand or communicate when you possess true love.

God looks down at the world and sees the birds singing, the animals contentedly chewing the grasses, and the flowers blossoming. He is overcome with joy. He says, "Look, all of these are my creation! They are the expression of my true love centering on my true object—men and women!" That's the way God wants to really enjoy His creation.

The Unification Church is centered on the True Parents. What are the True Parents? The simplest way to understand it



True Mother delights in her two grandsons, Shin Gil Nim and Shin Won Nim, as their proud fathers look on.



"There is nothing you cannot understand or communicate when you possess true love."

is: God is like your mind and True Parents are like your body. God has given you both True Parents: vertical True Parents and horizontal True Parents. You were born into these two worlds and are able to receive these two true loves. So when you practice true love, then you are God's temple; God stays within you absolutely. You cannot leave God. You cannot leave True Parents. You need both. Therefore, True Parents on earth are the hope of man. God will never let them go! God is invisible, but God's love is everywhere, especially manifested through True Parents. True Parents are like the body of God, and from them true love permeates every segment of the entire universe. You attend God as the vertical True Parent; you attend True Parents as the horizontal True Parents. Both are combined into one forever.

THE MOST IMPORTANT INSTITUTION

Horizontal true love was to be represented through our parents' love—our unfallen ancestors, Adam and Eve. If Adam and Eve hadn't fallen, we would have participated in our original parents' vertical love. We would be standing in the vertical and horizontal love center. Then "I" becomes most precious, centering on the true love of the original true parents. That is the original "me." You simply cannot deny your father and mother. In the same way, you cannot deny your God. You wouldn't be here today without God, or without your father or mother. Actually, if no fall had taken place, then your physical parents would have been your true parents.

Ideally your life cycle begins with love and ends with love. You begin your life with the love of your father and mother. You are conceived in your mother's womb and loved by your parents before you are born. Then you are born, and as a child you receive your father and mother's care and love. When you grow to a certain age, you begin to love centering upon God—you become an embodiment of true love and give birth to your own children. Then the process is repeated—with you as the

parents and God as the center. Love thus continues for eternity. So the family system is the most important institution—it is God's school of true love where you go through your life course, feel love, and obtain eternal life.

When your parents get old, can you just send them into an institution like a human zoo and let them wither away and die? Who is the oldest person in the universe? God—your vertical Parent. You cannot send God into a senior citizens' home! Do you think you have a right to send your parents, who are the vertical extension of God, into a senior citizens' home? No, you have to serve and attend them. You serve your parents as a training ground to serve your eternal, vertical Parent—God. Parents represent heaven, and heaven is the love realm. In the love

realm you receive training to attend parents—it is easy in that kind of atmosphere.

GIVING IN EVERY DIRECTION

To many American men, their world is one of practicality. They think, "Oh, a wife and children would be a burden! I don't want to be bothered. All I need is a one-room efficiency apartment." That kind of life is almost the same as if you stopped breathing. The atmosphere in the spirit world is entirely made up of love. When you stop the development of your ability to love in the physical world you stop living; you are dead spiritually. You suffocate without love.

The true love country is where there is giving, not selfishness. In the ideal world there is giving in every direction—a wonderful family situation. The family is the school of true love, the building block of the Kingdom of Heaven. When your family is strong, then you can love the nation, the world, the universe, and God.

As a result of the fall, which was illicit love, Adam and Eve came to be like enemies, as did Cain and Abel, even though they were supposed to be loving brothers. That situation became the seed of the fallen world. Therefore, at the end of human history, illicit love will appear on the national scale. Men and women who should be loving partners will become enemies. Husbands and wives, brothers and sisters, parents and children—all will become enemies. That is exactly what is happening today, particularly in the American home. Satan is trying to confuse, divide, and conquer the world with the seed of illicit love. Can the American government solve this moral and ethical dilemma? No! Can it be done with military power? No! Economic power? No! Love was supposed to be the creator of eternal life, but when that love becomes fallen, it brings nothing but corruption and immorality. This world today has no hope and is in despair, so what shall we do?

Unification Church members have a big mission. Our job

The transformation from the period of suffering to the period of being in command has occurred. We are no longer going to just suffer; we are going to transform the world into heaven.



The centerpiece of the Children's Day entertainment was violin and vocal performances by the True Children. The young virtuosos (left to right: Jeung Jin Nim, Hyung Jin Nim, Yeon Jin Nim, Shin Jeung Nim, and Young Jin Nim) receive the applause of the audience.

today is how to create out of this divided and confused world a true unified Adam nation, an Eve nation, a Cain nation, and an Abel nation. That is the mission of the Unification Church. Adam and Eve started out as enemies. In restoration, the Adam nation and the Eve nation should become truly united, not centered on illicit love but on true love. True love is the prescription.

LOVING THE ENEMY COUNTRY

In order to do this, you have to plunge yourself into the chaotic, sinful world, win the battle, and create the Adam nation and Eve nation. That is precisely what the providence is all about. I came to restore America. However, I cannot do it myself alone. Individuals from the Adam nation, the Eve nation, the Abel nation, and the Cain nation must come to love the United States, which has been an enemy nation to all those countries, more than they love their own brothers and sisters. They must practice the standard of true love; otherwise, a true Adam nation cannot be created.

Because the United States is like a microcosm of the world, I chose it as the place to win the victory in the battle for true love. Until that victory is won, I cannot go back and create the Adam nation. Why is that? Satan knows he is a villain, yet he protests to God: "Originally, I was the archangel. Adam was supposed to love the archangel, so You must love me no matter what. You and your true children, Adam and Eve, have to

love me to get into heaven. That is the original way, the original Principle." Therefore, I came to America to love the enemy country. This means that in order to enter heaven, you must have the power and capacity to love even Satan.

Jesus knew this principle of loving your enemy, so he forgave the Roman soldier who pierced him on Calvary. The same principle applies for me, too. Without loving this enemy nation of America, the True Parents, representing heavenly Father, cannot open the gates of heaven. My mission is to save America, not to make myself comfortable here.

Satan grabbed the United States of America and wanted to control her. But I got on top of Satan and said to him, "No way, Satan! Get out of my way! You cannot prevent me from loving America. I will open the gate to heaven." After I have fulfilled the practice of loving, Satan cannot follow behind me to Korea.

Adam and Eve countries used to be enemies. I am the only one who has the power to graft them into one root and weld them into one. By doing so, I have made room for the salvation of Cain and Abel.

UNITY ON A WORLD LEVEL

North Korea is the satanic kingdom of Kim Il Sung. South Korea represents God's Kingdom. On June 25, 1950, North Korea attacked South Korea. The whole country was ravaged. However, with God's help, South Korea was not destroyed and its freedom was not lost. Sixteen free nations participated to save Korea, but in the end they actually failed to unite the whole country in freedom. The two extreme poles remained: the communist North and the democratic South.

Thirty-eight years later, on September 16, 1988, Olympic delegations from 160 nations came together in Seoul, Korea. This included nations from all over the communist world. This was the first time since that polarization that there was an example of healing, harmony, and unity on the Korean peninsula. This was an amazing thing. Those 16 nations that helped in the

CONTINUED ON PAGE 26

"The Hope of a New Era"

Report on Korea's "Internal Olympics"

by Ian Haycroft

On September 27, 1988, in Seoul, Korea, Father and Mother proclaimed in prayer the Opening of the Gates of the Kingdom of Heaven. This prayer, offered at the time of the 24th Olympiad in Seoul, represented the culmination of the restoration mission of the True Parents and the completion of God's historical course to restore the elder brother's position. On this day, God could begin to create the Kingdom of God as He intended before the fall.

This pronouncement by True Parents was made at 1:30 p.m. before the leaders and representatives of 120 nations at Han Nam Dong, True Parents' home in Korea. Father had called these representatives to bring to fruition all of his historical work and to stage an "internal Olympics" that would represent the meeting of Cain and Abel on a worldwide level. From this moment in history a whole new era for humankind could begin.

come to Korea by September 15. Although of course we could guess that we might have some role to play in relation to the Olympics, none of us understood clearly what Father had in mind for us.

Father explained later that we, as the Abel representatives of the nations of the world, must meet our Cain brothers at this worldwide event prepared by God in Korea. In that light, it was clear that our role was not only a symbolic one, but a substantial one—involving reaching out to our brothers. As Jacob had done so long ago, we too, representing our True Parents, were to bear gifts representing the fruits of a long-suffering course in Haran.

We visited the embassies and the national delegations of each of the 160

Olympic Village were enhanced not only by the open spirit engendered by the Games, but by the gifts we were able to bring. Over a period of 18 days, the athletes, officials, and friends of many nations accepted more than 40,000 cans of McColl and bottles of Ginseng Up. Al-

though Coca-Cola was the official drink of the Games, the preferred drink of True Parents made its way into many a training session and team apartment.

During the Olympics, just about every visitor to Korea was being bombarded on the streets with religious literature of every conceivable

Like Jacob, we were to bear gifts representing the fruits of a long-suffering course in Haran.

variety. Rather than join in that campaign, we instead invited these visitors, including diplomats, athletes, and officials, to attend such beautiful cultural events as performances of the Universal Ballet and The Little Angels at the Little Angels Performing Arts Center. Both these companies of our True Parents were official cultural events of the 24th Olympiad. Father allowed us to hold special performances to invite those whom we had been meeting.

In all, more than 2,000 guests came to the special presentations. Without exception, these guests were moved by the staggering beauty of the performances and could feel something of the giving heart of God and True Parents through this gesture.

The embrace of True Parents

At each of these events, we also held special receptions for the diplomats, coaches, heads of delegations, and medal winners from many nations. Through us, these people, representing the best of their nations, could receive gifts of suit or dress material or beautiful silk scarves and ties. To delegates from every part of the world, including the Eastern bloc nations, hundreds and hundreds of gifts could be given with the embrace of True Parents.

PHOTOS: DAVID RENNE



Dr. Mose Durst meets with members of the international press at our Hospitality Center during the Olympic Games.

Representing the fruits

Only a couple of weeks before the start of the Olympic Games, Father asked the national leaders and two other national representatives from each nation to

countries represented at the Olympic Games. We were able to make real and lasting relationships with them that we can hopefully develop further, back in our mission countries. Our visits to the embassies and to the delegations in the

On September 30, Striders International sponsored a special reception and a performance of The Little Angels to honor the head coaches of several nations, representing the major continents of the world. On this evening, coaches from the United States, China, the Soviet Union, the Gambia, Poland, and Greece stood hand in hand on stage to receive the warm applause and the honor of an overflow audience of Olympic delegates and international visitors. This event, just prior to the closing ceremonies of the Olympics, was able to capture the hope of a new era in international cooperation, and certainly fulfilled the hard work of our "internal Olympic team," who had made countless valuable relationships with their national delegations during the days of the competition.

Throughout the Olympic Games, True Parents had made the special condition of watching as many of the events as possible. In the living room in their home, True Parents watched three TV sets for the entire time that television transmissions were on, often until 12 midnight or 1:00 a.m. I believe that, in the eyes of God, the Olympic Games are to be held before the True Parents. As the children of the world play and compete, ideally they should do so for the honor, glory,



The national representative of the Solomon Islands, Beat Z'Rotz, chats with Olympic athletes.

Father's Prayer on September 27, 1988

Our loving Father,

Representatives of Your 120 countries have gathered in this place on this afternoon of September 27, 1988. These representatives of the worldwide Unification Church, gathered here from 120 countries, represent the number 360 in this place. The fact that they have gathered with the True Parents in Korea, as well as with the True Children and members representing the Korean Unification Church, signifies an internal unification, a heartistic unification, a unification of the Korean Church centering on the family of the True Parents. Thus may the countries and spirit worlds of 120 nations be connected together through these virtuous men and women who, as representatives of the one Abel realm, can claim the birthright and, on this occasion of the Olympic Games, absorb the Cain realm of the state. Thus may they connect all people around the world, enabling all the people they represent to become united here in this place.

We know that, together with the providential history that is centered on vertical history, innumerable virtuous ancestors and saints and sages are involved here and that their cherished desire has been to lay a central foundation enabling Cain and Abel to become one. We are born in an age in which the Unification Church shoulders the unfulfilled responsibilities of religion, acting as a pivot and establishing an indemnified standard. We must know clearly that in this age of indemnity in which Cain and Abel realms can be brought together, we have the chance to be blessed within the liberated realm of the Parents.

We thank You for granting us this day. In the midst of intense concern by all heaven and earth, we are able to indemnify all 24 hours with Your assistance. And in this external atmosphere hosted by all 5 billion of the world's people, we are able to establish a heartistic foundation of unification upon which the Archangel can proclaim to the individual, family, race, nation, and entire world our authority to unify spirit and flesh which, though divided until today, can now be made one.

and joy of God and True Parents. Especially these Seoul Olympics held in this providential year of 1988, and encouraged and supported so much by God, should be for that purpose. To fulfill that desire of God, True Parents watched and received the play of the world's children, from morning to night.

It warmed all of our hearts

Of course, most gratifying to True Parents was watching their own children, Un Jin Nim and Hyun Jin Nim, ride in the Olympic equestrian events. On three occasions we were able to join True Parents at the jumping arena to see the True Children compete. Faced with the experienced competition at these games, Un Jin Nim and Hyun Jin Nim were not able to win medals. But it warmed all of our hearts to see these children of Heaven riding not for their own glory and prestige, but for the joy of God and for the sake of True Parents.

After True Parents' historic pronouncement of September 27, Father made yet another proclamation. At a press conference on September 30, it was announced that every three years, beginning in Seoul in 1990, a World Festival of Culture will be held. [see p. 2] Centered on the ideal of God, such a meeting of the world should not only be conducted to honor external or physical excellence but must include the internal aspect of man as well. Accordingly, the World Festival of Culture will include other events that represent that multitude of aspects of the human family under God. In 1990, not only athletic events but also the International Conference on the Unity of the Sciences, interreligious conferences, student conventions, cultural performances, art exhibitions, and, most significantly, a Blessing are scheduled to be held.

As the Olympics drew to a close and
CONTINUED ON PAGE 14

To be a leader, you must love all the members of the church more than you would love toys. Your mind has to become young. Become the kind of person that all young people will want to know.

Be Like A Toy That People Can Enjoy

An excerpt from Father's speech at Han Nam Dong on September 27, 1988.

Translator: Dr. Bo Hi Pak

When you think about it, it's quite difficult to lead the world. If we want everyone to come to a certain point, the entire world has to be interested—not just one particular nationality, but everyone who lives in the global village. Do you understand?

Children from different countries may not be able to communicate verbally with each other, but the toys that they enjoy are all very similar, isn't that so? Then we must ask, what are the elements that make that so? What are toys? They are objects created for the delight of other people. Machines, objects, and words all have something to do with people and are all part of the creation. All these aspects of creation are made into toys, into very small objects that capture the imagination.

EVERYTHING MOVES IN CIRCLES

If you look carefully, you will see that children only want to play with beautiful things. They want their parents to buy the most appealing toys. What standard do they usually use for choosing what to play with? Toys that move. Why is that? People have a need for motion. Your minds are going around and around in give and take with the minds of people from other countries. You are unconsciously harmonizing with each other, isn't that so? People in a foreign country who move their arms and legs around to communicate in sign language will become global people much more quickly than people who just keep to themselves because they don't speak the language. You can communicate well by moving around and gesturing. If you just keep to yourself, you'll remain alone.

Everything moves in circles. Even trees have give and take and move in circles. The grass, too, lives in circular motion. Everything lives in circular motion. The Republic of Korea lives in circular motion, and the vast ocean also exists in circular motion. What is the meaning of the Unification Church? The Unification Church has to find a way to unify the whole world. Unification means give and take. There can be no unification in a linear world. There must be give and take.

You've seen how much children enjoy toys. What if everyone in the world were to be like toys? Could you be a toy that people would enjoy? Tell me. What if you were all to become different kinds of toys, so that people would want to touch you?

Oriental people could be the kind of toys that Western people would want to keep as their best friends. Westerners could be friends that Orientals would be as fond of as they are of toys. What do you think about that? When you first look at Orientals, they don't really look like people, do they? Their faces are flat and round, with just a pair of eyes smiling out at

you from a wide open space. You wonder whether that can really be a person. Be honest, now, isn't that true? And so don't you want to touch each other like you would touch a toy?

If someone touches you with affection, do you resist that and complain? No, you want them to touch you more. What if everyone were to live like that? "Here, touch my ear. I want white people to touch my ear. I want yellow people and black people to touch it, too." Do you have an ear that all 5 billion people of the world would want to touch? Would that be something wonderful or something terrible? You would want people to touch your eyes as if you were a toy, wouldn't you? You would probably want that person to keep on touching your eyes for eternity.

BE AN INDISPENSABLE TOY FOR MANKIND

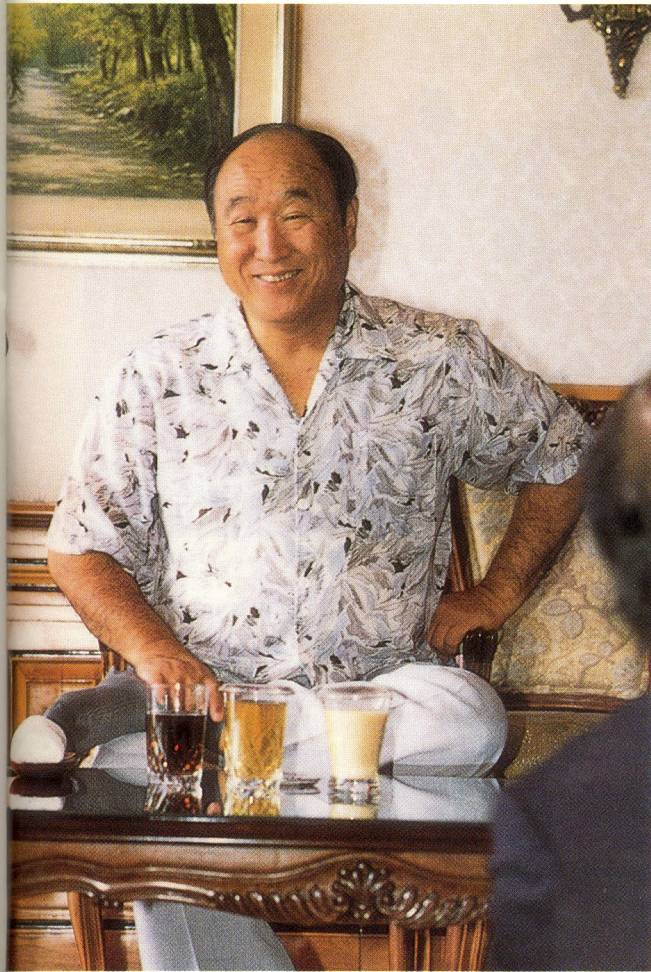
Have you ever thought you would like to become like a toy for your wife? Wouldn't you want her to touch your nose in delight? Why am I saying these things? Because this is the way we can unify all mankind. I think of myself as an indispensable toy for mankind. What a splendid thing that is!

If you can pass the test of being a toy for your wife, and then pass the test of being a toy for your parents and your children, then for your village, then for your nation, and then for the whole world, how would God feel about that? This is the simplest way to bring about unification. Hold up your hand if you think that would be a nice world to live in.

Let me ask you something. When young people marry, do they want to marry a young person or an old person? Why do Westerners like only young people? You should be fond of old people as well. Westerners don't want anything to do with old things. I don't hear about people buying grandfather dolls, but why not? People who are spiritually sensitive find that their minds are becoming younger as even their bodies are growing older. As they near the time of their death, they return to childhood. It's true. So don't be afraid of old people. That's the heart we should have.

To be a leader, you must love all the members of the church more than you would love toys. Your mind has to become young. Become the kind of person that all young people will want to know. They should want to relate with you, follow you, and be with you. You have to know how to do that. If you want to become leaders in the Unification Church, you must always be able to have give and take with them. It's necessary that you make yourself into a beautiful doll. Evaluate yourself: Will people want to look at you your whole life, 365 days a year? □

Edited for Today's World.



Father welcomes the representatives of 120 nations to his home in Korea.

"The real lovers and leaders of their nations."



PHOTOS: DAVID RENNIE

A Personal Reflection

by Ian Haycroft

During the time of the Olympics in Korea, Father was able to culminate his years and years of suffering and proclaim the victory of God over Satan in the restoration of the elder brother's position. I was grateful that we national representatives called by Father could contribute in some small way in the final moments of those victories and thereby share in the beginnings of this historical new era.

In the midst of this precious moment in history I experienced many, many things, two of which I'd like to share.

Firstly, I saw True Parents openly weeping in prayer. In my many years in the Unification movement I have often heard and read about the tearful prayers and speeches of our True Father in the early days. Though in the more recent past the intensity of Father's life and love for God are always evident when he speaks, I have never actually seen him sob in public prayer.

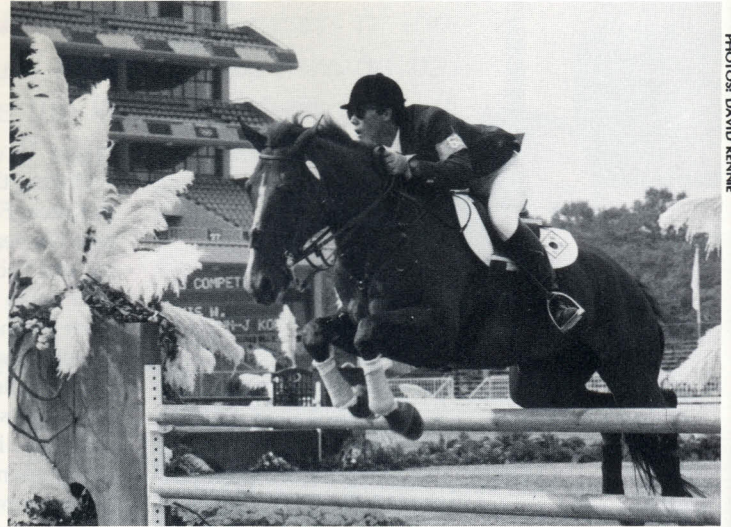
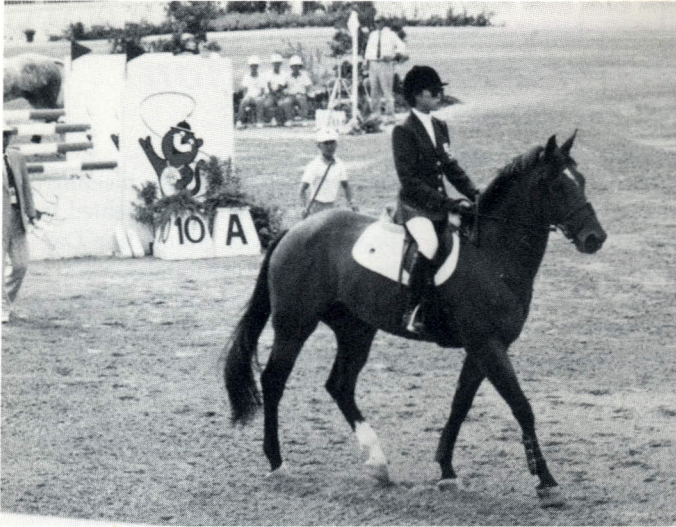
But at the closing of his meeting on October 3, when Father sealed the proclamation of Foundation Day in prayer, his overflowing tears seemed to call up all the suffering, pain, and rejection that True Parents have gone through on so many levels all these years, as well

Witnessing such a prayer, I caught for a short moment what Father's life must mean to God and just how significant the declaration of this day was.

as his tremendous gratitude to God. Witnessing such a prayer, I caught for a short moment what Father's life must mean to God and just how significant the declaration of this day was. For a moment, our ever-victorious Parent revealed the absolute surrender and

abandonment he shows before his Heavenly Father, which is the root of all his strength, confidence, and love.

Secondly, I had a chance to meet all of the representatives of our movement from around the world. Many of these brothers and sisters are the ones whom Father sent out to the 120 mission countries in 1975. Now, 13 years later, I was deeply moved by the heart they showed towards True Parents and by their attitude of sheer persistence. The perseverance of these brothers and sisters in their nations and in this Olympic experience was so clearly born of love. As with any pioneers, there are qualities of the rough and tumble amongst our members, but I could clearly see that their driving force and deepest motivation has its source in an unending love for our True Parents and God. Before this visit to Korea, these brothers and sisters were only names on my prayer list. After this opportunity to be with them, they mean much, much more to me than that, and in the sense that they really love True Parents, they are, in my eyes, the real lovers and leaders of their nations. □



PHOTOS: DAVID RENNE

Un Jin Nim (left) and Hyun Jin Nim (right) riding for the joy of God and the sake of True Parents.

CONTINUED FROM PAGE 11

our representatives prepared to return home, True Parents had one more astounding proclamation of victory to make. Before all the national leaders of the world Unification movement, True Parents formally proclaimed October 3 as the Foundation Day for the Nation of the Unified World. Father explained that as the gates of the Kingdom of God

swing wide open, it lies in our hands to follow the tradition of True Parents. It is through a responsible life in attendance to God and True Parents that we may walk through the open gates and bring our families, tribes, and nations with us.

In the spirit of his prayer of September 27, Father spoke of the fulfillment of God's restoration work in history. God's tireless effort in history has been to restore the lost position of elder brother in Adam's family. It was to be on this foundation that the right order of God would be established on the family, national, and worldwide levels. At this time, True Parents' offering, especially over these past 43 years, could be totally accepted by God. Thus the year of 1988 begins a new era in human history.

Unity of the nations

Father proclaimed the next four years as the time of Kingdom building. Each of us can now inherit the position and victories of True Parents and the birthright to our

nations.

Also in his speech on October 3, Father "matched" 360 blessed families from around the world to blessed families in Korea. Through this horizontal pairing of younger brother families with elder brother families, the worldwide family of our True Parents can build a foundation representing the unity of the world's nations with the country of God's providence.

I believe many of us from nations all over the world will have a chance in the near future to work in Korea. We will have the opportunity to experience the roots of our True Par-

ents and to benefit directly from the over 4,000 years of history there. We can bring to our true homeland the diversity of culture and character that represents the world. As the world and the elder brother nation of Korea embrace, love, and understand each other, surely God's blessing can become more and more substantial on the earth.

The nation of Korea heaved a sigh of relief and felt tremendous pride at the successful completion of the 1988 Olympics. Far more significantly, God could view with tears the successful completion of the restoration process that has been His agony throughout human history. It is now with absolute hope and anticipation that He and we can look to the substantial building of His Kingdom. □

Ian Haycroft, who works at the World Mission Department in New York, was called to Korea to represent the United States.

God could view with tears the successful completion of the restoration process that has been His agony throughout human history.



The press conference announcing the World Festival of Culture.

Let Us Become the Hosts of The New Age of Peace and Unification

This statement was placed by the Korean Unification Church in leading Korean newspapers after the completion of the 24th Olympiad.

With the successful holding of the Seoul Olympic Games, which truly became a festival for all mankind, destiny is now calling on the people of Korea to go over the barriers between ideologies, nationalities, religions, and races and take the lead in opening a new age of peace and unification. Humankind must now liquidate the dark history of wars and disagreements and face the great turning point of history that will bring harmony to all mankind. We are destined to soon reach that point—by overcoming the structural and ideological conflicts between East and West with a new ideology of true love. This new ideology will bring both sides into harmony, unite them, and bring about an ideal world.

Rev. Sun Myung Moon, by discovering the value of the nature of the relationship between God, man, and creation, has achieved miraculous results that no man in history has ever achieved, through his new teaching of the building of an ideal world. He has paved the way for others in 130 nations of the world. Many distinguished scholars, religious leaders, artists, and politicians from all over the world respect Rev. Moon's supra-national, supra-religious, and supra-racial teaching for its ideal of true love, and they are taking leading positions in various aspects of this movement to help achieve worldwide freedom, peace, and happiness.

Heaven is calling us

How could such things happen without the assistance of God? Yet, as Jesus said, "A prophet is not received in his own land." In the early days of the church, false accusations were made against Rev. Moon by some of the established churches and the government, and he was consequently imprisoned. But after investigation, he was found innocent and acquitted on October 4, 1955, by the decision of the Seoul district court. Yet today many Korean people still misunderstand the Unification Church and its founder, Rev. Moon. Some leaders of Christian churches are even supporting the activities of God-denying communists, who are infiltrating into the religious world.

Most of the Korean people, unfortunately, have only heard rumors about the Unification Church. Both lay people and leaders should try to clearly distinguish what is right and wrong in the rumors they hear.

The history of religion has taught us that only God can correctly decide who is a heretic. Jesus was accused by the Jewish leaders as a heretic. Later, the Catholic Church called the Reformation movement of Luther and Calvin heretical too. In the same way, the Protestant churches of today are among those categorically labeling the new religious movements false and heretical and devoting themselves to criticizing and slandering them.

Heaven is calling upon all religious people at this time to transcend denominations, classes, and nations by becoming one through the power of true love. Heaven is urging us to even go and bring that true love to the people of North Korea, and then not only to achieve unification among North and South Korea but also to become an example of the peaceful unification of the world centering on true love. For denominations to remain self-centered and to call others heretical in this new age of unity can neither be the original will of Christ nor can it be tolerated by God. Should not true religious people first reflect on themselves before criticizing others and try in their own life to become examples of true love?

God's way to establish goodness within human history, which originated in evil, has been that a person must first endure persecution before he can gain good results. The Unification Church has realized this and has made continuous efforts to realize the will of God silently even under severe persecution and sharp criticism.

Fellow citizens, the time has come for us to overcome all our old differences and hostilities. The time has come to welcome the new age that is upon us and to lay the foundation for the new generation to play an even more active role in world history.

We should earnestly examine the worldwide activities inspired by Rev. Moon. Young people of all colors of skin are taking the lead in creating a peaceful

world under the teachings of Rev. Moon, who is inspiring them toward a new commitment to values. The activities of young people of many faiths in the Religious Youth Service, the gathering of interfaith leaders at the Assembly of the World's Religions to bring about interfaith harmony, the work of the International Relief Friendship Foundation, the building of schools, the donation of medical equipment to Eastern Bloc countries, the summit meetings convened for the purpose of building a peaceful world—these activities of the Unification movement are all various ways of practicing the love that is so desperately needed today.

Korea must take the lead

Seven thousand American clergymen have visited Korea to find out about Rev. Moon's ideology in the context of God's providence. Young people from around the world, inspired by Rev. Moon, are coming here to learn about Korean culture and the Korean language; many now consider Korea as their homeland of truth. The source for such activities and such phenomena could hardly come from human wisdom or direction only.

While the interest of people all over the world is indeed more and more focusing on Rev. Moon, will the Korean people themselves turn away? It is our sincere wish that the Korean people pull down the walls of opposition and start to learn about the Unification movement. It is urgent that the Korean people build up their dignity as a nation and work to achieve nationwide unity. Korea must take the lead in unification and peace by guiding the world and Asia into the upcoming Pacific Era. We pray that all Christians, instead of accusing one another, may truly come together in harmony.

Thanking God for all the blessings He has bestowed upon Korea and the world, we wish all the best for the Korean people.

*The Holy Spirit Association
for the Unification of World Christianity
October 10, 1988*

THE FIFTH OF W

Bangkok,

“The Power

This report is taken from a sermon delivered by Dr. Seuk at Belvedere on September 4, 1988.

I would like to report to you about the Fifth World CARP Convention that just took place in Thailand. But first I would like to explain the background of the CARP conventions.

On June 18, 1984, the day Father was scheduled to go to Danbury prison according to the original court sentence, Father initiated the organization of World CARP, calling for the commitment of the second generation to vindicate True Parents. We CARP leaders made a proposal to Father that Hyo Jin Nim, as the leader of the second generation, be the World CARP leader. At the First World CARP Convention in Seoul in November 1984, Hyo Jin Nim was unanimously elected World CARP leader, and Father agreed.

In 1985, while Father was in Danbury, Hyo Jin Nim fulfilled a special prayer vigil condition from January until the end of May—120 days. That particular winter was unusually cold; it was therefore a very intense prayer vigil. All of Father's children participated in some way, centering on Hyo Jin Nim. Every day Hyo Jin Nim shed many tears, praying for the vindication of True Parents and for the liberation of God and True Parents from suffering and hardship. Through these 120 days, Hyo Jin Nim deeply inherited True Parents' heart.

Hyo Jin Nim's victory

Upon that foundation, he went to Japan in July 1985 for the Second World CARP Convention in Tokyo. Thousands of young people gathered together and united with him completely. They ad-



*Top: Thai students in native costume present a musical selection at the Main Convention.
Middle: The opening of the Han Ma Dang Games.
Bottom: World student delegates stroll through the streets near the Grand Palace in Bangkok.*

CARP CONVENTION WORLD STUDENTS

Thailand

August 27-31, 1988

"of Truth and True Love"

by Dr. Joon Ho Seuk

mired and respected Hyo Jin Nim. Many of them said, "I feel that Hyo Jin Nim is the Messiah for young people, and through Hyo Jin Nim I now find the value of Rev. Moon. I want to join and become a member."

After that convention, Hyo Jin Nim went to Korea and led the first 40-day workshop for blessed children. This workshop was very important. Father said, "Everybody must attend," but he didn't explain the reason why. It turned out that those who didn't attend the

came with suspicious hearts. But Hyo Jin Nim set the example by getting up earlier and going to bed later than anybody else. He prayed so deeply for everybody that eventually all the blessed children understood his heart and naturally united with Hyo Jin Nim. That workshop was victorious.

Then Father called Hyo Jin Nim back to East Garden. On August 16, 1985, one day after the completion of Father's 40-year wilderness course, which began on August 15, 1945, Father initiated the Holy Water Ceremony and declared the Day of Total Victory. He could declare this based upon both True Parents' and Hyo Jin Nim's victory. Without Hyo Jin Nim's victory, Father wouldn't have been able to declare the Day of Total Victory.

In his speech at East Garden, Father said Hyo Jin Nim had restored the heavenly ideal elder brother's position, and that all the blessed members have become the heavenly restored younger brothers and sisters to Hyo Jin Nim and the True Children. Based upon Hyo Jin Nim's victory, Father could declare the Day of Total Victory publicly on August 20, 1985, the day he was released from prison. Father said that this was the most significant, joyous, victorious day for True Parents.

As you know, Father declared the Day of Heavenly Victory on October 4, 1976. That day marked the fulfillment of Father's responsibility. Then, less than 10

years later, Hyo Jin Nim was victorious, and Father could declare the Day of Total Victory in 1985. The following year, we had the CARP convention in New York, and in 1987 we had it in Berlin. Hyo Jin Nim was growing beautifully day by day, month by month, year by year.

We had no opposition

This year the convention was held in Bangkok, Thailand. It was very successful. The theme of the convention was "World Students and Original Ethics." Father personally gave that theme. About 2,500 people attended the Main Convention and Festival. The largest university in Thailand, Ramkhamhaeng University (which claims to be the biggest university in the world with half a million students), co-hosted the convention. The president (rector) of the university sent 95 official letters in his name to government and university officials and to many different organizations in Thailand, inviting them to the convention.

Because we were sponsored by this university, we had no opposition! The university put up signs all over campus about the CARP convention. Hyo Jin Nim invited the president of the university to lunch, and he told Hyo Jin Nim, "I want all 50 million Thais to see this convention. We will show this event on TV." He is going to make a 30-minute videotape of the convention.

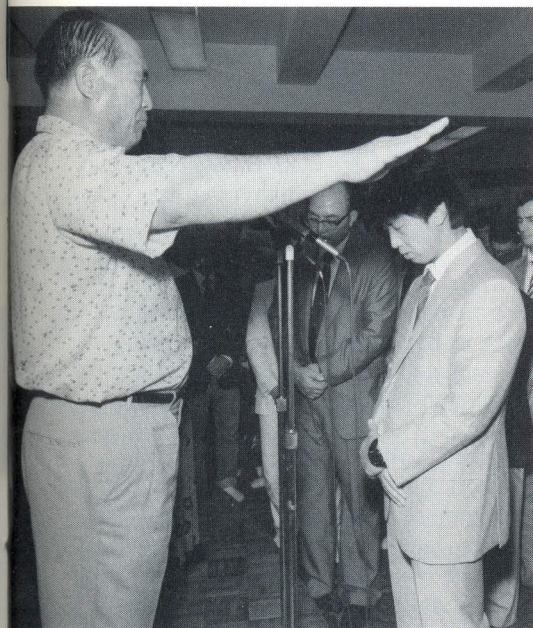
On August 28 a

Welcoming Ceremony was held that was supposed to be for our members. Later we found out that many of the professors who were to participate in the International Student Symposium also attended; the next day at the Symposium many of the professors quoted Hyo Jin Nim. We hadn't expected any of them to come to that meeting since it was an internal meeting for members. Hyo Jin Nim had spoken some strong words [see next page], but all the professors were inspired by him.

At the Main Convention and Festival on August 30, the president of Ramkhamhaeng University gave the Welcoming Address. The Under Secretary of the Ministry of Education also gave a talk. Dr. Richard Rubenstein spoke about the importance of ideal ethics and

CONTINUED ON PAGE 20

Father already restored the elder son's position; so did Hyo Jin Nim. Now we as Abels must inherit that birthright too.



On August 20, 1985, Father prays to seal Hyo Jin Nim's victory of heart gained while Father was in Danbury.

workshop were excluded from receiving the Blessing for the second generation one year later.

It was not an easy workshop for Hyo Jin Nim. Many of the blessed children

"Responsibility Is a Blessing"

by Hyo Jin Moon

This is my first time in Thailand and my second visit to a Southeast Asian country. This part of the world is predominantly Buddhist, and I feel that your country has a very big role to play in Heavenly Father's dispensation. We have to bring the fulfillment of Heavenly Father's will to every part of this world. It has to start everywhere and be expanded to the global spectrum. Therefore, this is an initiation point.

I'm sure most of you are seeing me for the first time. It's the same for me. I'm very happy; I feel very welcomed in Thailand, and I will carry this feeling back home and pass it on to our Parents.

We all understand through the Principle that the essence of God's creation is love. Heavenly Father wanted to substantiate His love through the fulfillment of His ideal. We too must have a goal to pursue in life. Many people value material possessions; some value knowledge; some value power; and some value science and technology. You might value a nomadic life. You might value nature and just want to be part of it.

Laws deliver us from chaos

Why are there so many different kinds of value? When you look at democratic and pluralistic nations, there are small "societies" within one nation that all have different values from one another. With so many values existing among one people, endless conflict and struggle are inevitable. How can we deal with all these different kinds of values and value systems? How can we bring this world together?

Let's say I like to listen to popular music and I'm living with someone who likes classical music. If we don't have some kind of agreement or rule that every three hours we will alternate, then there is no way we can each listen in peace.

We see law as a regulatory means to impose and restrain or enforce rules. This sounds like some kind of diabolical oppression, but actually, laws and rules deliver us from chaos, confusion, and conflict. All the different creatures on earth can sustain their existence because of the fundamental laws of nature. The reason I can stand here is because of the law of gravity.

All of you understand the meaning of anarchism. If I am living in an anarchist society, good and evil co-exist. Let's say I am a good person and someone else is an evil person, and we co-exist together in that society. Suppose we are building a brick house together. I am trying to build it so that we can be cozy and warm, but the evil guy takes away all the bricks that I



Hyo Jin Nim addresses the audience at the Main Convention on August 30. His translator is Dr. Lek Thaveetermsakul, the national leader of Thailand.

lay. In that kind of society there is always an evil aspect trying to go in the opposite direction from goodness. That society is not going to go anywhere. It is going to come to a standstill and then dissipate.

What is valuable to us? Things are valuable when they bring us joy and happiness. Joy and happiness must come to us through some substantial means. How does everything sustain itself? In order to exist, everything has to rotate. The Oriental philosophy of yin and yang says that perfection is a circle; two extremes are brought into oneness. That is ideal. What do we call this? Give and take action. In order to sustain an ideal form, there must be reciprocation.

Heavenly Father wants love. That is His essence, and from that

essence of love comes the emotion of happiness and joy. The only thing He wanted in His Kingdom was love. In order to substantiate this, He had to create this physical world of substance. That is why He created mankind, because through the fulfillment of man's responsibility in uniting and becoming absolutely one with Him, Heavenly Father's ideal was to be fulfilled. The responsibility of mankind is crucial in bringing about the fulfillment of the ideal that all of us desire.

Securing the right order

A perfected individual is a man becoming one with his original mind and uniting with Heavenly Father. In other words, our physical bodies are to be subjugated by the greater purpose, true love, which our original mind seeks. The ideal is where goodness subjugates evil.

How can we bring this eternal value into reality out of this chaos and disorder? In America equality means everything: "We want equality." Even homosexuals exclaim, "We want equality." Criminals say, "We want equality." However, equality actually means that everybody in this room can receive Heavenly Father's love. But in order to receive Heavenly Father's love, His principle has to be applied absolutely. Why? Because love itself is an absolute principle. If you want eternal joy and happiness, that can only be received from Heavenly Father. You can have give and take with many earthly things, but that pleasure will last only a short time. If you want eternal love, Heavenly Father has to be brought into the relationship.

Heavenly Father's absolute purpose and desire is to create an ideal Kingdom and to bring about the fulfillment of His ideal. He needs our love to deliver that ideal. Even Heavenly

Father wants to be enraptured by a greater love. Then what is our responsibility?

I want to explain the significance of order. Why do you think order is important? Because only through order can we preserve, protect, and secure the ideal perpetuation of love. Establishing order in the Garden of Eden was crucial. Through order, through maintaining a true subject/object relationship with God, Adam and Eve would have been obeying Heavenly Father absolutely. Through Adam and Eve's absolute unity with God, they were to become the object of Heavenly Father's ideal. When Adam and Eve are absolutely uniting with Heavenly Father's word, they are substantializing love.

We are willing to sacrifice ourselves because we know that there is an ideal and we know we can reach it.

Adam and Eve were in a position to fall or not fall. That choice was clearly left to them. If through their own effort and responsibility Adam and Eve had perfected themselves and not fallen, they would have become ideal beings. They would have created an ideal foundation that Heavenly Father could receive. Then they could have reciprocated His love. Since Heavenly Father's love is eternal, then on that foundation they could have lived in perpetual give and take with God forever.

Why does suffering mean so much?

Responsibility and order go hand in hand. Both have a direct bearing on manifesting love. If the ideal Kingdom of Heaven is going to come on this earth, then we have to initiate action according to the Principle. Every step of the way has to be absolute and cannot deviate.

Do you think creating an ideal world is easy? But what else is more honorable and noble to do in the world? Nobody told you it was going to be easy. It took every ounce of Heavenly Father's energy to create. Responsibility is a blessing. Heavenly Father is giving you the opportunity to understand and to be the recipient of His eternal love, which is eternal joy and happiness. When you reach that point, you are living in total bliss!

Do we have to suffer? Yes, we must suffer. Is the path arduous and grueling? Yes, it is. Why are we willing to suffer? Why are we willing to sacrifice? It's not because Heavenly Father is suffering, or because True Parents are suffering, or because the True Family is suffering. We are willing to sacrifice ourselves because we know that there is an ideal and we know we can reach it. It can only be obtained through our responsibility and effort. We have to give 100 percent.

Why does suffering mean so much? When you are crying tears and repenting, that means you want to go back to the origin. It means you are denying your external status, your present false standards. Then when you can create an ideal reciprocal base with Heavenly Father, everything becomes true joy and happiness. Then you can truly appreciate what Heavenly Father has created, and you can benefit from it. You can rejoice over it. When the Kingdom of Heaven is substantiated on this earth, joy and happiness will perpetuate, and I promise you it will be eternal. That is why we are willing to suffer.

Your attitude reflects your beliefs, your value system. If your actions are not the reflection of your original mind, you cannot become an ideal man or substantiate an ideal environment. This ideal place can be represented only by the people who become the embodiments of True Parents' life, ways, and tradition. Nobody else can call themselves Unification Church members. This is the greatest prestige, the greatest honor. This kind of honor is not given lightly. Even secular honor is very hard to attain. Do you think that heavenly honor is any easier?

Our emotions are there for a purpose

All the emotions that Heavenly Father has given you are there for a purpose. Why is there prestige? Because there is goodness. Why do we have the ability to hate? Because we want to eradicate evil. That is the original purpose of that trait. Why do we want to possess more? Simply because we want to possess God's love. Why do we have the desire to seek the greatest? Because the greatest thing is God's love.

I vowed when I came here that I would give every ounce of my energy. I came here to speak my Father's words. He gives his utmost. I am sure that my yelling is not too pleasant to your ears, but my words contain Father's suffering.

You must have a better attitude. I don't want to see any double standards. I don't want any understanding other than True Parents' standard in this movement. There is no "my standard." There is no Hyo Jin Moon's standard. Only Father's standard is true, because his value is absolute.

This is a serious time. We cannot bring about the ideal world just by wishful thinking or memorizing books. We must know



About 2,500 people attended the Main Convention.

what the ideal is and how to go about obtaining it. We must follow Father's tradition. We must know Father's value. Those of you who promise absolutely to commit yourselves and become the embodiment of what I have been talking about, raise your hands. If you absolutely promise to Heavenly Father, "I will give my best, I will give my utmost to bring about the ideal of Heavenly Father, which is our ideal," raise your hands and let's be grateful to Heavenly Father. Thank you very much.

□

Edited for Today's World

Excerpts from Jin Hun Nim's speech at the Closing Banquet

Hello, brothers and sisters! You may be wondering why I am here. Well, one good thing about being a younger brother to Hyo Jin Nim is that you can ask anything from him. I asked whether I could come, and he said okay!



We had a special luncheon with the rector of Ramkhamhaeng University. I could see his respect for Hyo Jin Nim. I even heard that the prime minister of Thailand wanted

to come but he was too busy.

As our movement gets bigger and more people are willing to help us, what kind of attitude should we have? We have to repent from the bottom of our hearts. Sometimes I feel that people outside our movement, like the rector, are working harder than us. They are so lonely, longing for Parents. Through his passionate speech, Hyo Jin Nim is asking you to do your utmost. Both he and Parents expect the best from you. As our movement gets bigger, we cannot just relax but should try harder.

This is a great event and happy occasion, but we have to be serious just like Hyo Jin Nim.

A Comment from Ursula McLackland, our missionary to Thailand

The most rewarding experience for me, and maybe for many of us who worked hard to prepare for this convention, was to see Hyo Jin Nim smile and declare the 5th CARP Convention a success. He said, "Each year the convention becomes better, and next year's convention will be better than this year's. I'll be better and you'll be better."



Hyo Jin Nim speaks strongly to the members at the Welcoming Ceremony.

CONTINUED FROM PAGE 17

quoted Father's speeches several times.

Then Hyo Jin Nim gave his speech, and everybody was moved by it. TV cameras were brought in. At the end of the ceremony, the professors and dignitaries came to Hyo Jin Nim and expressed their gratitude to him. After that, Hyo Jin Nim shook hands with all the CARP leaders.

Thailand means "Land of Freedom," and the Thais have a king whom they respect very much. They have never been invaded by a foreign power throughout their history, and thus they are very proud of their country. Thais have a sense of loyalty and filial piety toward their elders and toward the king. I feel there is great hope there. The Thailand family has brought more than 300 new members in this year alone.

The power of true love

Originally, the convention was to be held in the Philippines, but because of the political instability there, the location was changed to Thailand. When the Thailand family received the news, they were shocked. They had only four months to prepare. But they really invested their hearts from early morning before breakfast until late at night. Many spiritual phenomena took place during that time, and more than 100 young people joined.

Following the Main Convention we had the Han Ma Dang Games: track and field, Wonhwa-Do, soccer, basketball, and other sports. Thailand won first

*We are younger
brothers and sisters
to Hyo Jin Nim,
so we must unite
with him first so
that we can go
through him to
True Parents.*



At a special luncheon hosted by Hyo Jin Nim: (left to right) Mr. Satoru Katsuda; Dr. Lek Thaveetermsakul; Rev. Byung Wooh Kim; Jin Hun Nim; the vice president of Ramkhamhaeng

place. Afterwards, Hyo Jin Nim invited all the professors and dignitaries to lunch. They came and asked many questions of Hyo Jin Nim, and they listened intently as he explained to them about true love and about CARP and about what students and professors should do. He looked like their teacher. The president of Ramkhamhaeng University is a very young man, and very humble. In fact, all the professors were like students in front of Hyo Jin Nim. I felt that this is the power of truth and true love.

After the Han Ma Dang Games, we had a Closing Ceremony. A Japanese singing group had learned one of Hyo Jin Nim's songs, so they performed it, and everybody was inspired. Hyo Jin Nim was inspired too. He had never heard one of his own songs being performed by another person!

At the Closing Banquet Hyo Jin Nim gave a beautiful and moving speech. He introduced the church leaders of the Southeast Asia region. All the church members and missionaries of this region had worked together for this convention, not just CARP members. At the end of the Closing Ceremony, Hyo Jin Nim went to the stage and sang a few songs and played guitar. It was a beautiful completion to the CARP convention.

The next day, up until the last moment before his departure, Hyo Jin Nim invested his heart in the members by signing materials for them as gifts. On September 1, I came back to Korea with Hyo Jin Nim, and we met with and reported

Words From Rev. Byung Woo Kim

Regional Director of the Southeast Asia Region

Four months prior to the convention, during a monthly leader's conference in Bangkok, we received an urgent fax from New York telling us that the 5th CARP Convention would be held this year in Bangkok. We were totally shocked, and we felt such a message had to be a mistake—a communications mix-up! We had assumed that a World CARP Convention in Thailand would be at least five or six years in the future.

Thailand is the first country not in the central providence chosen by Father to host this annual convention. To prepare for such an extravaganza, all second selves and chosen ones throughout the Southeast Asia region were mobilized and invested all their energy. Many of our members have been in this movement less than a year, but they were able to work continually day and night. While preparing for the convention, everyone fasted 12 hours a day. There was just no time to eat! The spirit world was mobilized by the prayers of Father and Hyo Jin Nim, connecting us to the worldwide foundation of victory.

We were able to host more than 3,500 Thai and foreign delegates. God totally moved the rector of Ramkhamhaeng University and influenced many other university officials to help us as well. Through all the difficulties and problems, our primary concern was to do our best to welcome our elder brother Hyo Jin Nim.

There were several particularly significant aspects of this convention:

1) Bangkok has serious moral and ethical problems, so the convention's main theme, "World Students and Original Ethics," was very appropriate as a starting point for a campaign to establish a new

sense of morality.

2) The fact that Ramkhamhaeng University co-hosted the convention, with the close cooperation of Chulalongkorn University, was most unique. [This support was extraordinary compared to last year's convention in Berlin. See TW, Oct. '87.]

3) Hyo Jin Nim showed a great example of leadership and the heart and attitude of a true son attending our Parents. We were grateful but amazed that Hyo Jin Nim could come. Thailand is surrounded by [communist] Cambodia, Laos, and [unstable] Burma, and Bangkok is known as an international spy center; the security problems were considerable. But still Father sent Hyo Jin Nim. He told me that Father had told him not to leave the hotel except for specific events. For three days he concentrated on his Main Convention speech in his hotel room. His deepest prayers and efforts were devoted to internal and external preparation.

He made a powerful proclamation during the Main Convention based on the theme "True Lovism." Throughout the whole convention, his heart was totally on his mission, and he cared nothing for his own personal comfort. During his meals, if he spoke of Father, he would begin to cry and couldn't continue his meal. Although the entire Main Convention and Festival lasted nearly five hours, he never relaxed for one moment. He sat straight up in his chair the whole time, even during the entertainment.

During the four-month period of preparation for the convention, we learned that miracles can and do occur through unity. I want to give all credit to the missionaries and church members for their hard work. I'm especially grateful to Jin Hun Nim for his constant prayers during the convention. His prayers at the holy ground for Hyo Jin Nim's security were most moving.

The victory of the 5th CARP Convention is the victory of True Parents, Hyo Jin Nim, and World CARP. The spiritual support and preparation of Heung Jin Nim made an atmosphere for love and unity possible. □



University (name not available); Hyo Jin Nim; Dr. Thamnoon Soparatana, the president of Ramkhamhaeng University; Dr. Thamnoon's wife; Dr. Joon Ho Seuk; Ursula McLackland; and Dieter Schmidt, the leader of CARP in West Germany.

to Father and Mother. They were so happy.

To indemnify Father's youth

I would like to mention that just before the convention, on August 22, Father called some young leaders together at Han Nam Dong (Father's house in Korea) and spoke for nine hours. In his speech, Father said that he has taken responsibility for the three years since he was released from Danbury—until August 20, 1988. From now on, he said, the second generation must indemnify Father's youth. We know how much hardship and suffering Father went through when he was a young man in his 20s and 30s. Jesus Christ also endured much suffering and

Thais have a sense of loyalty and filial piety toward their elders and toward the king, so I feel there is great hope there.

hardship. Father said that it is our responsibility to indemnify both Jesus' youth and True Father's youth. He said, "Until I was 30 years old, I never had enough food. Every day I was hungry." Today, we should really be hungry to do our mission.

When Father was young, the floor where he used to pray never dried; it was always wet. We should have that kind of determination. We are

like David, fighting against Goliath. We must be courageous and bold.

Father said we must go the path of the Principle centering on heart. God is our vertical parent and True Parents are our horizontal parents. We should inherit that vertical center and the blood line-

age centering on the vertical true love of God and the horizontal true love of True Parents. Through that we can inherit the lineage of God's heart.

Even if we have to risk our life, we must invest our total heart. We must inherit the elder son's birthright. Father already restored that position; so did Hyo Jin Nim. Now we as Abels must inherit that birthright too.

Father was basically addressing this speech to young people. All of us are young, including myself, so I think this is appropriate for everybody.

An extension of True Parents

Hyo Jin Nim repeatedly says to the members that he feels he is the extension of True Parents at all times. "Even though Father might not play the guitar, the reason why I can play the guitar is because I am the extension of Father. Father already has the internal ability to do it, and I am just inheriting it from True Parents. Whatever I do is because of Father and Mother. It is not just because of my ability. I am part of True Parents and I don't exist at all in that sense." Hyo Jin Nim said that whenever he gives a speech or when any important thing comes up, he repeats at least 30 times, "I don't exist, I don't exist. I am part of True Parents." This is his internal attitude.

I feel we must resemble True Parents. Before that, we must resemble True Parents' children, particularly Hyo Jin Nim. We are younger brothers and sisters to Hyo Jin Nim, so we must unite with him first so that we can go through him to True Parents. We cannot go to True Parents directly.

Father and Mother are really concerned about us and are praying for us. We should give our best so that Father doesn't have to worry about this country. Let us do our best and bring victory. □



Brothers and sisters of the Thailand family.

"It Was So Much More Than I Dreamed Of"

by June Saunders

Having heard that Thailand was a "third-world country," I hardly knew what to expect when our 21 American representatives arrived in Bangkok, Thailand, on August 27 to attend the CARP Convention. I had never been to Asia, and to tell the truth, I wasn't very thrilled about going, in spite

of knowing that it was an honor to represent America and that the future lies in the Pacific.

However my experience was so much more than I expected or dreamed of! It's a whole other world over there: sunlit, warm, exotic, yet strangely familiar. Thailand family CARP had done an outstand-

ing job of finding accommodations and facilities, as well as providing air-conditioned buses that the native Thai drivers had decorated with colorful, free abandon. We were superbly welcomed and taken care of from the very beginning. The Thais laughingly accused themselves of a national characteristic of



A traditional Thai dance troupe performs at the Main Convention and Festival.

being "disorganized," but there was no evidence of that at all.

Bangkok is a bustling, highly motorized city, with colorful jeep-like taxis, sampans, motorcycles, and trucks crowded to overflowing with waving, smiling workers. We stayed at the YWCA, and each morning and evening we had a pleasant, balmy walk there under the palms, smelling the enticing and sumptuous smells of the street cookers and cafes.

A peaceful Buddhist spirit

Our first day was a free one as people were still arriving, so after leaving the very international hubbub of registration to the capable Thailand family members, several of us hired a car and guide and went to the famous River Kwai to view the spots where 10,000 Allied prisoners of war, most of them in their late teens and early 20s, gave their lives in World War II. We visited the Chungkai cemetery where "sadness blossoms"—frangipani trees—had been planted in commemoration. Our guide, a Buddhist, told us that it was good we were going to honor our ancestors who had died for his and our freedom, and he thanked us for their deeds. He later took us to a Buddhist temple where he burned incense and prayed. It seemed to me I could feel in his prayers an appreciative mention of us.

We were all especially moved by the graves that had no names, only the sim-

ple inscription, "A soldier in the 1939-1945 war. Known unto God." Exotica like floating houses and discos, a floating restaurant, and languid Thai maidens dipping their hands in the brown waters of the River Kwai while twangy Oriental music wafted over the water would have seemed like a mirage to the suffering soldiers there. I could not help thinking of Cambodia next door, a boneyard now with one-third to one-half of its population murdered by communists. I found myself fearing for the happy-go-lucky Thais.

Frequently a face unconscious of being watched would burst into an exuberant grin, carefree and full of life. The Malaysian students we talked to also expressed a great deal of happiness and satisfaction in their country and living in Asia. Feelings toward Americans seemed to be curious, warm, and positive. Thailand is a kingdom with a benevolent king and queen whose pictures are frequently seen. The army is a presence,

but the soldiers are so impeccably dressed, so sprightly, with such high morale and naturalness among the people, that there is no feeling of a militarized society at all, nor of abuse of power.

The peaceful spirit of Buddhism pervades the Kingdom of Thailand. When we toured the Grand Palace, we had the opportunity to pray before the Emerald Buddha, a treasure that has caused many wars. It is said that the country that

I felt a deep sense of peace and reconciliation and was very grateful that so much spirituality permeated this Far Eastern land.

possesses the Emerald Buddha has God with them. I felt a deep sense of peace and reconciliation and was very grateful that so much spirituality permeated this Far Eastern land. Even the Thai signal for "good-bye" is hands folded prayerfully in front of the chest and a solemn bow.

To become true people

The Welcoming Ceremony and Festival was held on August 28 at Chulalongkorn University, and representatives from over 50 countries presented themselves to the cheers of the other participants. International CARP dignitaries, including USA CARP's own Dr. Joon Ho Seuk, gave welcoming remarks. The President of World CARP, Hyo Jin Nim, gave a fiery speech. He exhorted us not to lose sight of our purpose in the excitement of international friendship, fun, and games, but to remember that our true goal is to become true people, true representatives of God.

The next day, at the International Student Symposium, held at Ramkhamhaeng University, several professors



Dr. Thamnoon Soparatana speaking at the International Student Symposium.

quoted Hyo Jin Nim in their speeches. Mr. Joachim Ng, vice president of the Inter-Spiritual Fellowship of Malaysia, said in his public address that Hyo Jin Nim had explained the relationship between law and love more clearly than he had ever heard before and had clarified a theological difficulty for him that he had been working on for several years.

The discussions and paper committees dealt with such topics as: the contrast between the Oriental and Occidental view of ethics; the problems of youth, including drug abuse, premarital sex, and suicide; and the CARP Worldview and Original Ethics.

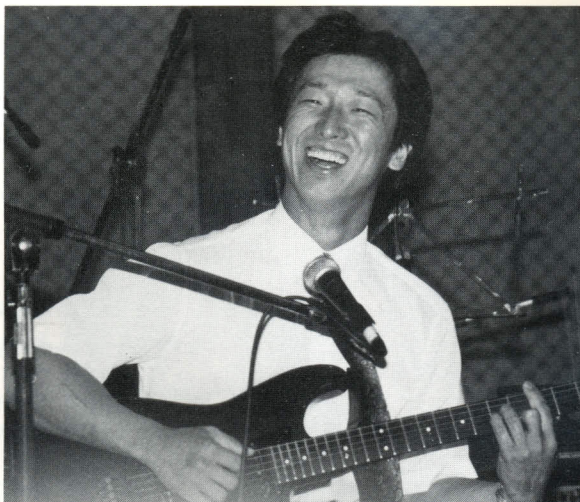
We visited and had lunch under the palm trees at the largest restaurant in

Thailand, which featured waiters on roller skates! The Main Convention and Festival was held in the ultra-modern Thailand Cultural Center, where a floating pagoda marked the past, and carpeted marble and fountains spoke of the present and the future.

One of the emcees of the Main Convention was Jack Hart, one of our American missionaries to Thailand, who impressed the audience with his ability to speak and make jokes in Thai. His co-emcee was a vivacious female television star from Thailand. The Royal Thai Orchestra played beautifully, and the program ranged from classical to rock, featuring the bands Blue Tuna from Europe, Sunrise Ocean from Japan, and New Vision from America. A famous Thai singer who had won an international singing competition rocked the hall with "Somebody to Love," but she brought out cheers and nostalgia when she donned a traditional Thailand cap and began singing traditional songs. The Thai people invariably broke into sighs and applause whenever traditional dance gestures or songs began.

A surprise cheering section

One of the most interesting personal experiences I had was on the day of the Han Ma Dang Games. With only 21 American participants, most of whom had to be out on the field, the USA cheering section was pretty sparse. In fact, we only had one or two people, and I was the only American. The Korean cheering section was as synchronized as the Rockettes, and the Japanese were



Hyo Jin Nim's music intoxicated the audience at the Closing Ceremony.

pretty wild—they had megaphones and drums and all kinds of banners and noise-making instruments. But then, to my surprise, a contingent of 40 Thai university students came up with members of Thailand CARP, saying that they understood the Americans had no one to cheer for them and that they had come to help.

They urged me to come forward and lead the cheers, and I thought, "Well, Father hates it when Americans just sit back and let other countries do everything, so I guess I'd better do it." But I really didn't want to lead the cheers. Frankly, I felt that would

be arrogant. So I just went up with the Thailand CARP members (who spoke little English but who had great audience rapport) and Charles, a young Korean brother. At first I felt incredibly self-conscious and foolish, and they said they didn't want to learn any American songs, although they did agree to learn the simple cheer, "USA team!" But we sang in Thai and banged on the drum and did Thai dances. I hummed along and faked it! Actually, it became a really fun and exciting experience, with all of us laughing, clapping, dancing, singing, and smiling into one another's eyes.

Afterwards, several of them came up to me and invited me to come to dinner with them at their university. They wanted my address—and my autograph and my sweat-soaked hat!

It became a really fun and exciting experience, with all of us laughing, clapping, dancing, singing, and smiling into one another's eyes.

One of them said in halting English, "Thank you for you!" and we gave each other the Thai "good-bye"—prayerfully folded hands and a bow.

The Thailand family and their guests captured most of the gold medals. Hyo Jin

Nim praised them for having brought in non-member students and urged the other countries to do the same. In the overall score, Europe came in second, the United States third, and Japan fourth.



The winners of the Games triumphantly raise their trophies.



Hyo Jin Nim is given the Han Ma Dang flag at the close of the Games.

5TH CARP CONVENTION OF WORLD STUDENTS
Closing Banquet

AUGUST 31, 1988

BANGKOK, THAILAND



The Thailand family holds up a banner signed by Hyo Jin Nim in a final burst of enthusiasm.

An exuberant, spontaneous cheering dance took place on the basketball floor while Hyo Jin Nim and Jin Hun Nim laughed and watched from above. (Jin Hun Nim later said he had wanted to join in.) Hyo Jin Nim came down and watched the awards ceremonies and then gave a rousing speech, asking us to remember the feeling of giving 100 percent and to apply it to our missions. Then he said happily, "See you at seven o'clock!" We were to meet him at the Central Plaza Hotel for the Closing Banquet.

The answer to a prayer

The Central Plaza Hotel was beautifully appointed, and we dined in the banquet hall, where the string quartet of the Royal Thai Orchestra again entertained us with beautiful classical music. Filet mignon was served, and the roses, candles, and crystal chandeliers added to the general delight of the banquet.

Jin Hun Nim spoke, and then Hyo Jin Nim took the stage. He spoke feelingly about true love. Referring to Thailand's Buddhist tradition, he said, "Buddha said life is

suffering and to overcome the suffering you must be desireless. I say to overcome the suffering you must have true love." It was a deeply affecting speech. True love seemed to radiate out of Hyo Jin Nim, and I felt tears dripping onto my plate. I was so deeply grateful that here was a family of people who were willing to stand for true love on this earth—people who would accept no substitutes, who would never be taken in by the sham and the falseness and errant values that the world shoves in our faces day after day while robbing us of the very love it promises. Hyo Jin Nim obviously felt a great victory at this convention and ardently hoped that this spirit would be carried by us back to our various countries and missions. He announced the

site of next year's convention—London.

My feelings for Hyo Jin Nim have been admiration, respect, love, fear, and sometimes deep pity for the painful life he has had.

Now for the first time, I experienced him as my Messiah and personal friend.

At one point during his speech, I was thinking very deeply, "Where am I to

I was so deeply grateful that here was a family of people who were willing to stand for true love on this earth—people who would accept no substitutes.

Reflections from Teo Puay Lam National Leader of Singapore

During one gathering of brothers and sisters of the region in Bangkok, God spoke to us through someone's suggestion that the Convention be organized with a recognized university co-sponsoring it. This casual suggestion was taken seriously, and we later understood that this was Father's original ideal for how universities could get involved in staging the CARP Conventions. The close support of Ramkhamhaeng University stood out as the most important external reason for the success of the Convention.

Four distinguished speakers were suggested to deliver papers on the Convention's theme, "World Students and Original Ethics," from the following perspectives: Buddhist, Confucianist, Christian, and Unificationist. And since the Convention was concerned with the students of the world, we decided that certain students should also present papers during the committee sessions. Though many of those students were not fluent in English, we felt it was absolutely essential to directly involve the students in presenting the issues of immorality and original ethics.

go? What am I to be? Does God have a specific ambition for me, or should I just aim for a generalized journey into true motherhood?" I was not expecting an answer to my yearning prayer, but Hyo Jin Nim responded to the spirit world, looked me in the eye, and told us that we would find our identity and destiny in the ideal of God. That has happened to me many times with Father: A prayer has been answered spontaneously in his speech, with the same expression on his face as the one on Hyo Jin Nim's—the pause, the listening to the spirit world, the searching of the audience, and the firmly spoken answer. I realized that Hyo Jin Nim was so at one with God that he

CONTINUED ON PAGE 63

HISTORICAL CHILDREN'S DAY 1988

Korean War represented the level of the nation, and the 160 nations that came for the Olympics represented the world. On the national stage, 16 nations failed, but on an international stage, 160 countries have succeeded in bringing harmony. The entire communist world and democratic world—the entire polarized world—came together, united in South Korea.

Who were those who came to South Korea for the Olympics? The second generation of both the communist and democratic worlds. This was a historical event. During Moses' exodus, 600,000 first-generation Israelites perished in the desert one by one. Only the second generation made it. Furthermore, before they set out, all the eldest sons of the Egyptians were killed by a plague. The second generation was on the side of God; therefore, they were saved.

In Korea, all countries—communist countries and free countries—have an embassy. In relation to Korea, the embassies are in Cain's position. The second-generation athletes who came to Korea were in Abel's position. I invited our representatives from 120 mission countries to Korea to unite with their own country's embassy and athletes; thus three parties would be united.

The athletes and ambassadors actually stand in Esau's place, and our missionaries are like Jacob. As you know, Jacob worked hard for 21 years and then gave everything to Esau, his elder brother, in order to unite with him. True Parents, in Jacob's position, gave everything that has been won in America to Esau. That historic action occurred at the time of the Olympics on the worldwide level. [See article by Ian Haycroft on page 10.]

A FOUNDATION FOR WORLD PEACE

Dr. Bo Hi Pak explains: The athletes coming from all over the world were lonely. Some athletes from small African countries could not get even one bronze medal, and no one cheered for them. But then they would see a big flag from their country waving in the stands. It was one of our missionaries from their country! When they met, they could not help but feel united with those missionaries.

What does all this mean? The Unification Church missionaries, who are united with Father, made unity with their own country's champions and their embassies. This means that Father, the athletes, and the embassies from countries all over the world were united. Imagine: The communist world champions may have sent telegrams home saying: "There was a team cheering us here in Korea! They were Rev. Moon's people!" The entire communist world must have been shocked.

We invited coaches, champions, and embassy officials to performances at the Little Angels Performing Arts Center. During one performance, coaches and medalists from the Soviet Union, the United States, the People's Republic of China, Greece, Poland, and Gambia were all invited up on the stage and joined hands and sang together "We Are the World!" Then all those medalists and coaches received a specially designed Little Angels medal created by Father, which was put around their necks by the little children.

What Father accomplished during the Olympics truly marks the beginning of a harmonious new world era. Can you imagine 160 countries ever coming together like this, particularly in Father's country? This time was like a launching pad!

A most incredible foundation for world peace was laid in Korea in 1988.

Father continues: The 24th Seoul Olympics was a heavenly celebration of the culmination of 6,000 years of God's providence. True Parents played the major role, laying the foundation for the Adam, Eve, Cain, and Abel nations to unite. The enemy nations were restored into a brotherhood, laying a new foundation during this Olympics for permanent world peace.

THREE PROVIDENTIAL STEPS

While I was in Korea this time, three primary providential steps were accomplished. First of all, a special ceremony was held that signified the age of transformation into providential unification. What kind of transformation? Cain and Abel have always fought throughout history, but this time Cain completely surrendered to Abel so that the elder son's birthright could be restored. The chain of command has been transferred. Also the transformation from the period of suffering for the Unification Church and the True Parents to the period of being in command has occurred. We are no longer going to just suffer; we are going to transform the world into heaven.

A second dispensational will was fulfilled in the ceremony on October 3, 1988. This day marks the Opening of Heaven for the Korean nation; in other words, it marks the true foundation of the nation after 4,321 years. On October 3, I declared the "Foundation Day for the Nation of the Unified World"—not a secular nation, but the heavenly, unified nation. This means that the two worlds, the spiritual world and the physical world, are one. At this morning's pledge ceremony, I made the declaration, "Heaven and earth are now one. The Foundation Day for World Unification has been declared. Now the restoration of each nation has become possible. Not just communities and societies, but nations can be restored under this one unified nation of the world."

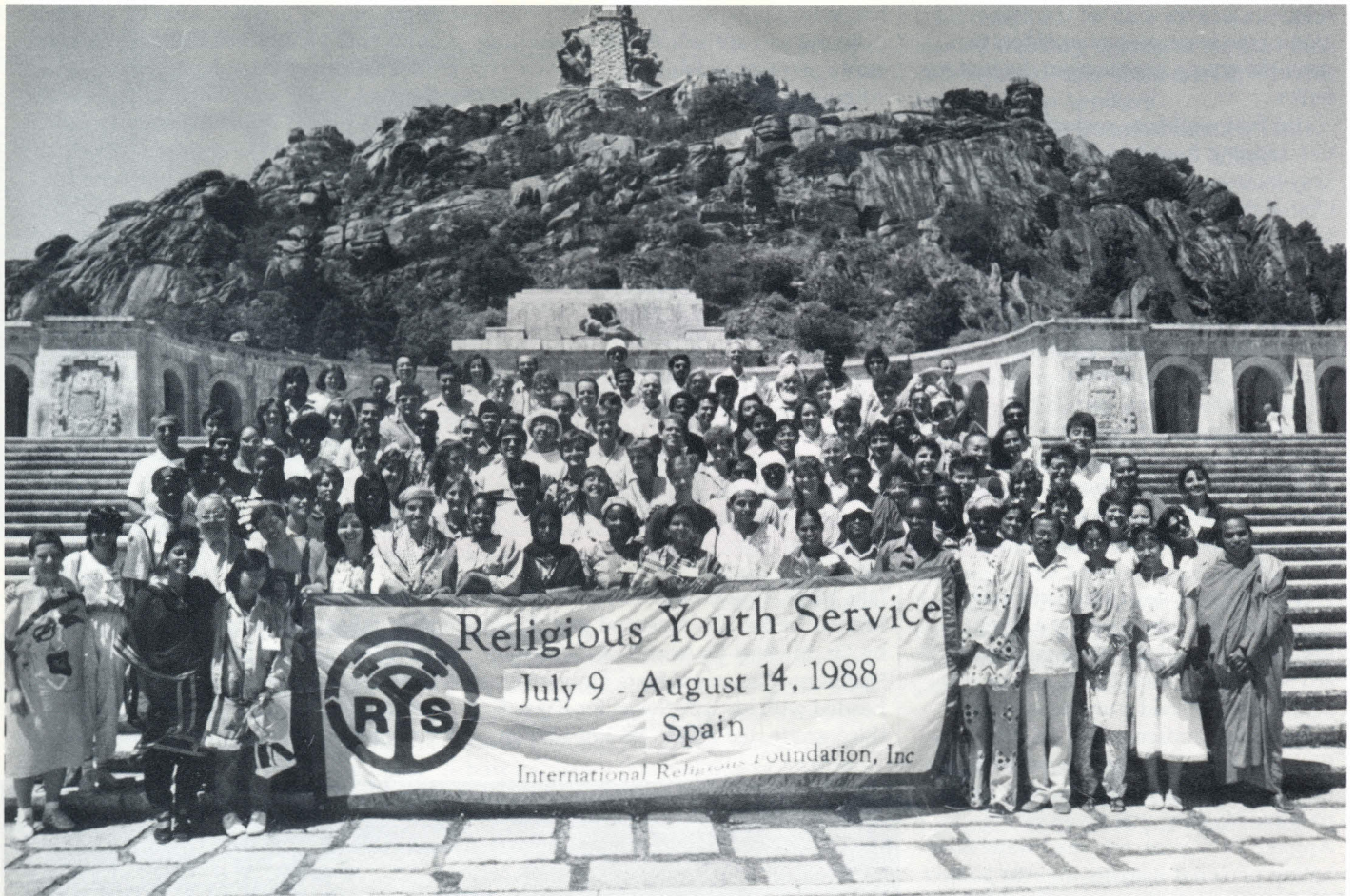
The third event I undertook as the culmination of my visit to Korea was the Blessing of 6,516 couples on October 30. Most significant was the international matching between Koreans and Japanese, between the Adam nation and the Eve nation. Korea and Japan have been enemies for a long time, and their animosity has never been healed. Through this matching, the two countries will now completely become one. All the emotional strains and hurt will be removed.

By the fall of man, individual separation brought separated enemy nations. By bringing the two enemy nations—Korea and Japan—together through a unified heavenly couple, that couple can go beyond their own countries. Satan cannot follow the true love way, so it's good-bye to Satan!

Today is Children's Day, 1988. This is an extraordinary Children's Day because in this year an enormous providential accomplishment has been achieved in Korea. The Olympics theme song this year, "Hand in Hand," is about breaking down every wall of cultural and emotional prejudice between the races and the nations. We can create this kind of phenomena. You and I are going to make this song a reality!

Remember, everything must be centered on true love: the family, the nation, the community, the world, as well as your mission. Everything centered on true love will be prosperous and victorious. You have to know this. That is the cardinal rule and way of life of the Unification Church. Amen. □

Edited for Today's World.



“God’s Ambassadors”

The Third Religious Youth Service Project

Spain July 9-August 14, 1988

by Mimi Allen

This summer, young people from all over the globe gathered together in Spain for the third annual Religious Youth Service project. The project, sponsored by the International Religious Foundation (IRF) and the International Relief Friendship Foundation (IRFF), was inspired by Father for the purpose of promoting interreligious harmony through dialogue and cooperative service.

For the first time, this summer's project began with a unique three-day leadership seminar for all the site leaders, as-

sistant site leaders, nurses, and group leaders. This was enthusiastically led by site leaders Dr. Ron Burr and his wife Sherry from Southern Mississippi State University. In these first days, the staff had a chance to get to know one another, discuss leadership styles, learn new options for leadership, and prepare for the arrival of the other 75 participants from over 40 nations. There was a real sense of excitement in the air as the participants arrived beginning July 9 for the orientation program, which was held about 20 miles from Madrid in the city of Escorial,

famous for its royal palace.

An indescribable feeling

Many of the participants had already heard amazing testimonies of the RYS experience from friends who had participated in the previous two projects in the Philippines and Portugal. For all of us, it was an indescribable feeling getting to know so many people from different countries in those first few days. Most made new friends almost immediately. Also on hand was an impressive group of nine special advisors, professors, and

religious leaders from all the major religions, who were present as elders to greet the young people from the various faiths.

Our first week was packed full of activities, ranging from interfaith morning prayers to swimming to Spanish lessons. One of the first main gatherings was a welcoming banquet at which Rev. Chung Hwan Kwak, president of IRF, shared his vision and hope for the project. He shared that by working on this project we were "God's ambassadors," serving "the ideal of a God-centered world culture, a culture that is nurtured by all the different races, nationalities, and religious traditions of the world." [See p. 30.]

Almost every day of the orientation week a lecture was given by a guest speaker or one of the distinguished RYS advisors. Dr. Francis Clark, senior consultant for IRF, had a unique way of bringing his audience into full participation with his talk, "Approaches to the Sacred." "The Mystics of Spain and Comparative Mystics" was given by Dr. Antonio DiNicolas, who had some fascinating personal insights into the subject of mysticism. Ambassador Emelio Beladiaz spoke on "The Cross Currents of Cultures."

Visits to historical, cultural, and religious sites were also an important part of the week. We traveled to the city of Segovia, where Roman aqueducts have stood for nearly 2,000 years. We went to the famous Prado Museum in Madrid and to the town of Avila, where the 16th-century mystic St. Teresa lived and taught. We also went to a place called Los Caidos, a huge and majestic monument in the mountains that was built by prisoners, under the order of Premier Franco, to commemorate the fallen soldiers of the Spanish Civil War.

At Los Caidos a special event was held: an interreligious prayer and meditation service. RYS representatives, clad in either their native costume or special religious attire, united together in prayer to form a colorful and beautiful representation of the religious youth of the world. Some bowed their heads, some clasped their hands together, some removed their shoes, some covered their heads, some burned incense, some chanted, some read, some sang, some shouted proudly the name of God—all were united, however, in a deep spirit of

love and brotherhood.

By the end of the orientation week, already many friendships had blossomed. Although new friends had to be left behind for now, there was excitement about getting down to work on the projects. Buses began loading for the trip to southern Spain where the work would

and a serious problem thereby arises: Since both parents usually work, the children are often left at home alone, even children under school age. So in Sevilla the RYS project was to construct a day-care center for these children as well as a facility which will provide lunches for them. The project was suggested by social workers and the regional government. A secondary project done by the Sevilla group was the completion of a senior-citizens center in Burgillos, a small town just outside of Sevilla. This building had already been started, but the RYS volunteers finished it.

The Sevilla group had the opportunity to have their bus "blessed." They happened to

be there during the festival of St. Christopher, when traditionally the townspeople drive through the town in their vehicles to have them blessed by the local priests for safety in the coming year. Our RYS volunteers drove into town and were able

All of us felt incredible hope for the future of the world. Even without words to express our sentiments and emotions, everyone was beginning to feel deeply the real purpose of the Religious Youth Service.

take place. One group, led by the Burrs, headed for Sevilla. A second group, led by Dr. Michael DeArmedy, also from Southern Mississippi State University, headed with his wife Susan for Baza. A third group, led by Dr. Ed Warner, an



Mimi Allen with two newly-made friends.

instructor at Indiana State University, and his wife Sue, headed for Almeria. All of us were full of hope and expectation as we left Escorial for a very different part of our RYS experience.

Real and lasting value

Sevilla is located on a vast agricultural plain. The majority of the local people make their living as migrant farm workers. They have to travel long distances from their homes to their places of work,

to be included in the procession and receive the blessing from the local priest! As the bus drove through, the townspeople marveled at how many colors, races, and nationalities were represented, and the people applauded them with great enthusiasm.

At the Sevilla group's farewell banquet and closing ceremony, the volunteers were introduced to an old man who would be the first to live in the senior-citizens center they had built. This expe-



The Sevilla group became proficient bricklayers in the process of building their day-care center.

rience made all the volunteers feel on an internal level that the work they had done was of real and lasting value.

In Baza, the site of the second group, there is a large community of Gypsies living in mountainside caves. The majority of these people are unemployed and poverty-stricken. They rely on food assistance from the city government's food distribution center, but its location is very difficult for the Gypsies to reach. In cooperation with the town hall and a local social worker, the Baza group converted an old school building no longer in use into a new food distribution center. It is located at the foot of the mountain and is easily accessible.

Having an opportunity to get to know the Gypsies was a life-changing experience for those of us in the Baza group. Seeing them break out in song and dance at almost every opportunity was fascinating, and at times our group participated. Seeing the way some of them lived literally in "holes in the wall," with no running water, electricity, or furniture, was another reminder that although Spain is not generally considered a developing nation, there are poor people everywhere. This knowledge reaffirmed to all the participants that their work was greatly needed.

The children came every day

Although most of us knew no Spanish, it was heartwarming to see how the local children always managed to communicate with us. They came every day faithfully to watch what was going on, play around us, try to help out, and sometimes help themselves to a few leftovers

ribbon.

Every participant at the Baza site had an unforgettable time building this food distribution center. It became more obvious each day the group was there just how necessary this building was for the people.

The third project took place outside of Almeria in a small town called Nijar, where an important drug rehabilitation center is located. It is the only center of its kind in the region. Like many other countries throughout the world, Spain also faces a problem of drug abuse. This particular facility had many needs, but it was decided that we would construct a training hall where trades could be taught, such as carpentry, welding, and ceramics, which could help the young men going through drug rehabilitation to adjust to normal life after leaving.

Many of our participants admitted afterwards that before reaching Nijar they had many fears about working with drug addicts, but after getting to know them, their

fears disappeared. One participant commented that they weren't at all what she had expected; they were men that could have been her brothers. The name of the rehabilitation center is Milagrosso, which means "miraculous." The directors of this program commented that they truly felt it was a miracle of God that they could receive so many young people from all over the world to help them. According to the volunteers, two nuns seem to be the life force of this center: Sister Pepita, who works full time in the center, and Sister Delores, who works all day in a hospital and then all evening in the center. The RYS site nurse Catherine Capelli said that the two women were always full of hope and joy even though they slept only three or four hours a night. Another participant, Anne Marie Gonzalez from Brooklyn, New York, was so inspired by the nuns that she plans to return to help them during her Christmas vacation this year.

Sharing our convictions

The service work was a life-changing experience, but so was the interreligious dialogue. Every participant had the op-

Sharing our convictions

Every participant had the opportunity to share their convictions and experiences during their time at the Baza site.



A short respite from the heavy work at Milagrossa.

Youth and The Emerging Global Culture

RYS Opening Plenary Address

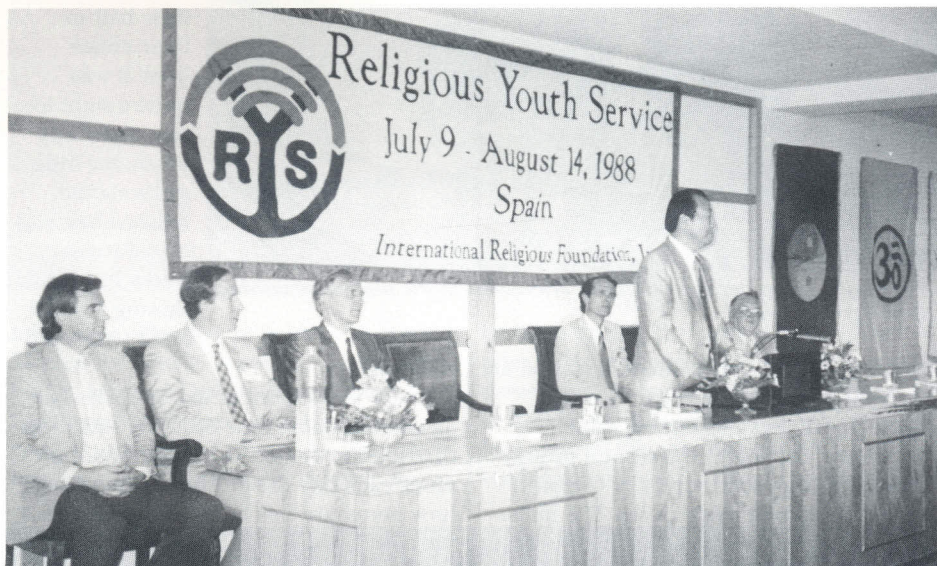
by Rev. Chung Hwan Kwak

Distinguished guests, honorable visitors, friends of the Religious Youth Service project, ladies and gentlemen:

On behalf of the International Religious Foundation and its founder, the Reverend Sun Myung Moon, I welcome you to the opening of this, the third international Religious Youth Service project.

Spain is a nation with a rich and enduring cultural heritage. As you know, three great religions have helped shape the history and people of this nation: Christianity, Judaism, and Islam. Furthermore, the influence of Spanish culture extends far beyond the borders of this nation to include hundreds of millions of people throughout the world, particularly North, South, and Central America. Therefore, Spanish culture, nurtured by three great religious streams, has a global significance. As you work and study here, you will discover for yourselves the important role religion plays in the lives of the Spanish people.

The Religious Youth Service is now in its third year, and stands on the foundation of the 1986 project in the Philippines and the 1987 project in Portugal. As I have watched the Religious Youth Service develop, I have been profoundly moved by the dedication, idealism, and open-mindedness of the participants. It is perhaps a platitude to state that the future belongs to the youth of



Rev. Kwak invites the young volunteers to challenge themselves spiritually as well as physically.

this world, but it remains unmistakably true. What the Religious Youth Service seeks to provide is an opportunity for conscientious young people to focus their vitality, their freshness of spirit, and their willingness to give of themselves for the sake of building a better world.

The spiritual spark

The central conviction of the Religious Youth Service is that religion should play a decisive role in the transformation of our present world and the formation of a future world of peace and

prosperity. Young people often embody the spiritual spark that lies at the core of the various religious traditions. Moreover, the young have a vision of the world that aspires to the elimination of artificial barriers that separate peoples, cultures, races, and religions.

The age we live in is truly emerging as a global age. The reality of our being inhabitants of a common planet is becoming increasingly apparent to all. Recent developments in communication and transportation only make this global consciousness all the more obvious. People travel from one country to

portunity to share his or her deepest convictions and to answer questions of the others. Our daily schedule was set up to provide an opportunity for work, discussion, and free time.

Wake-up was early so that we could complete as many work hours as possible before the hottest part of the day. Most found it challenging to rise before sunup after days of hard work. A team spirit developed, however, and it soon felt as if we were one family helping one another get ready for each new day.

Each participant became a living testimony to the world that peace in the midst of religious and racial conflict is indeed possible.

Driving on the bus and watching the dawn break over the hills was a memorable experience. Just as the sun was rising, the new day of work would begin with a

prayer. Usually the work day went from 7:00 a.m. to 12:30 p.m. with a half-hour break for breakfast. In many cases participants would stay longer to either catch up on unfinished work from the previous day or to receive supplies, such as bricks or other materials, that came in by truck.

The sun in southern Spain can get extremely hot, and the temperature often does not drop below 95 degrees Fahrenheit (35°C) all day and can climb to 110 degrees Fahrenheit (43°C). For this

another easily and conveniently in remarkably short periods of time. We communicate around the globe as easily as we can with members of our own town or village. Current news from any part of the world can reach even remote villages in a very short period of time.

Yet we must also recognize that profound divisions still exist. While news from all parts of the world is readily available, what are most often communicated through the news media are the various conflicts, disturbances, and wars that occur around the world. These only remind us of the barriers, resentments, and hatreds that still divide people. While science and technology have provided the conditions for a kind of external global unity, humanity remains sadly divided. From Rev. Moon's perspective, the unity of the world has its fundamental foundation in the unity of God. Humanity has its origin in God. But why then does the world not manifest the unity that is God's nature? This is of course a complex theological question, which time does not allow me to discuss at length. Suffice it to say that the disunity of the world exists in proportion to our disunity with God. Thus, at the most fundamental level, the disunity of the world is a spiritual problem. Therefore, the transformation of our world must involve the spiritual transformation of each human being.

Called to carry the ideal

As all religions teach, this is no easy task. The religious life involves a challenge that too few people take seriously in our world today. Furthermore, the ability to combine religious commitment with an openness to others is an

ideal that has seldom been attained. That is, many devout religious people have fallen prey to a dogmatism that hinders the work of the spirit of God.

The ideal of a peaceful and unified world is an ideal that God shares with each of you. In fact, that ideal originates with God. Each of us is called upon to carry out that ideal on behalf of God. If you will, we are each God's ambassadors. I want to invite each one of you, as participants of the Religious Youth Service, to think of yourself as an ambassador of God. But, you do not come as a loud, arrogant, or boastful ambassador. Rather you come in the same manner as did all of God's central figures. That is, you come wearing the

You teach by your actions, namely your service and the fact of your having overcome the barriers that have divided people throughout human history.

shoes of a servant and with the loving heart of a parent. You come to serve and to give, not to take or seek your own benefit. You teach by your actions, namely your service and the fact of your having overcome the barriers that have divided people throughout human history. You teach by example. In this way, you are the spiritual leaders that God needs to implement the ideal that we all share: a world of unity, peace, and love.

This gathering represents a truly historical event of great importance. It is not that we are such a large or even dis-

tinguished gathering. Rather, the significance of this gathering lies in the spirit and purpose of our coming together. For, unlike many gatherings in the world, we are gathered to serve. Certainly we are here to serve with our hands and our sweat, as well as to learn from the people we meet. More importantly, however, we are here to serve the ideal of a God-centered world culture, a culture that is nurtured by all the different races, nationalities, and religious traditions of the world.

You will face challenges

During your stay here in Spain you will enjoy a wide range of experiences: hard physical work, cultural enrichment, interpersonal relationships, and spiritual growth. On each of these levels you will face challenges. Your physical endurance will be tested at times. Likewise you will be forced to adjust to a culture perhaps very different from your own. Even the interaction among the RYS participants will be challenging at times. But perhaps your greatest challenge will be a spiritual one, the challenge to extend your spiritual horizon to a greater appreciation of the love of God and of the need to transform our world. For this task, please utilize the resources of your own tradition and at the same time open yourselves up to the traditions of others. Together let us move toward that place which many call the Kingdom of God. The Kingdom of God is the place where selfishness does not exist. It is a place where love and service toward others is the norm. Through this project, we will be creating the Kingdom of God in our own hearts and in the hearts of those we meet.

May God bless you. Thank you very much. □

reason many participants quickly adapted to the Spanish tradition of taking a siesta. Afternoons were mostly free except for occasional meetings. Each evening the group would assemble for a talk given by a participant on a topic of his or her choice. Some chose to speak about their religious beliefs; some spoke about political, social, or moral issues; some showed slide shows or presentations on their homeland or culture; some gave dancing or music lessons. It was enriching for all.

It was quite phenomenal to think that

representatives of different races, religions, and nations, who have not only been historical enemies but are still killing each other in wars today, were present together sharing peacefully their ideas, hopes, and dreams. All of us felt incredible hope for the future of the world. Even without words to express our sentiments and emotions, everyone was beginning to feel deeply the real purpose of the Religious Youth Service. Getting to know people by living in close quarters, praying together, sweating together, laughing together, crying together, and

rising up early every day together fostered deep and meaningful relationships.

One day a young man from the community in Baza came in tears to the volunteers he had gotten to know. His best friend had been killed the day before in a car accident. He asked for our prayers and wanted to know if someone could explain to him why this had happened. It was a serious moment; we were all faced with questions about death and dying. The group decided to first have a moment of silent prayer, and then we all discussed our various views about life after

death. Throughout the project, we shared every aspect of our lives with each other. It was hard to think of someone as black or white, as Jew or Muslim, as South American or Chinese; we were just Henry, Sharon, Eduardo, and Nawaal.



Bhikkhu Lokananda from Bangladesh became known for his hard work at the Baza site, where a school building was converted into a food distribution center.

"Pilgrimage of life"

A weekend trip to historic Granada was organized to reunite all the participants who had been separated for two weeks at the three work sites. There the group took a trip to an architectural wonder, the Alhambra, a magnificent Arabian palace built in the 17th century. The entire group also participated in what we called the "pilgrimage of life." We climbed the Sacromonte, a hill in the old part of Granada, pausing at different locations to share reflections, prayers, or readings on one of the various stages of life: birth, childhood, adolescence, adulthood, old age, death, and resurrection. Hearing these readings on the common stages of life of all human beings made it more clear to all of us how similar we are as children of God.

The last work week seemed to fly by, as participants began making plans for going back home. For the last week of the project we traveled to Toledo. Special lectures to prepare the participants for

going home and to help them internalize some of their experiences were delivered by Dr. Francis Clark and Father Frank DeGraeve, a Jesuit priest and educational counselor for RYS. The atmosphere became more serious as people prepared for their good-byes. One participant commented that the level of friendship he developed over the few weeks he spent at RYS normally would have taken him years.

On the days of departure, many shed tears. Addresses were shared, and many of us carried home gifts from our new friends from all over the world. Each time another van or car pulled out, it became more painful to say good-bye. We were all sad to

It was hard to think of someone as black or white, as Jew or Muslim, as South American or Chinese; we were just Henry, Sharon, Eduardo, and Nawaal.

go, but at the same time we each felt that a great foundation for hope had been laid. Each participant became a living testimony to the world that peace in the midst of religious and racial conflict is indeed possible. □

R Y S TESTIMONY

Milagrossa—Truly a Miracle

by Catherine Cappelli

Many of us were full of apprehension and anticipation as we first drove down the long driveway to our site at Milagrossa in southern Spain. In the midst of desert wilderness, surrounded by awesome mountains, we saw a small white building with a large banner welcoming RYS. The staff and rehabs (the male patients) came out and welcomed us all with warm handshakes and kisses to both cheeks.

Milagrossa translated means "miraculous." The history of this drug rehabilita-

tion center is a wonder in itself. With a sum of bequeathed money, Sister Delores, the nun in charge of the center, together with Maxi, the vice president of a local Catholic charity, managed to scrape enough together to establish a foundation for a most needed drug rehabilitation center. At first they were faced with a hostile response from the neighboring towns, who didn't want a drug center in the community. Not only this, but the local banks didn't want to finance them. With the help of God, bit by bit, they were able to win the support of the local townspeople, and by establishing greenhouses they were able to finance the center. Two members representing the Religious Youth Service had walked

into Maxi's office earlier in the year and offered the help of RYS to build a training hall for the young men at the center to learn trades such as carpentry, welding, and ceramics.

My heart was moved

Later that summer, 35 of us, representing 21 different nations, arrived at Milagrossa. Most of us had never experienced hard physical labor. We woke up at 5 a.m. so that we could do most of the work before the sun became too intense. One of my duties as the site nurse was to maintain fluid levels. While doing my rounds offering water, my heart was moved to see Ed Warner, our site director and a professor of world religions,

A student and a nurse at UTS, Catherine Cappelli was part of the third work group, which helped construct a building in a drug rehabilitation center.

wrestling with a jackhammer to dig the foundations for our building. Next to Ed was Nancy, working like a Trojan. On the truck was Anne Marie, only five feet tall, unloading all the heavy bricks. As I looked around, I saw that everyone was so diligent in their efforts. Side by side there were Jews, Arabs, Hindus, Buddhists, Mormons, and so on. Amid the scorpions and bricks we shoveled dirt and discussed world problems. We forgot our religious and racial differences. In the pits we developed a sense of communion and camaraderie that will not be forgotten.

The people of Milagrossa worked together with us. Though communication was difficult, we overcame with the use of our dictionaries and sign language. For

give up their summers, their families, their jobs, their studies, and their friends to come and construct a building for them. They kept asking, "Why are you doing this?" According to Maxi, in his closing speech at our final dinner, our presence at Milagrossa brought the realization that "brotherhood and sisterhood, solidarity and mutual help among people of different races and

It was a soul-stirring sight to see a Catholic nun crying in the arms of a Jewish Israeli when it was time to say good-bye.

cultures of the world, is really possible." He continued on to say, "You have shown by your example that obstacles and difficulties can be overcome."

By all means we had our struggles. The supplies didn't arrive until four days before we were scheduled to leave. When they did, Jonathan Tsevi, our site assist-

grossa came to learn the value of the love of God and the love of one's neighbor, to give freely without expecting anything in return." However, it wasn't only the men of Milagrossa that came to realize this. Each one of us came to a deeper reawakening of our spiritual lives.

Though we expected nothing in return, we gained so very much. Many testified that they were able to realize that God works through other religions, that God is beyond dogma, and that He is working through each one of us to help create world peace and bring in the Kingdom.

"Waves of religious harmony"

As Pramod, one of our brothers from India, testified, "A small pebble when it is thrown into the calm water creates a ripple effect, which reaches to the far end. In the same manner we, the small pebbles, will go back to our countries to create waves of religious harmony and racial brotherhood, which will reach to eternity."

When we departed from the people of Milagrossa, and a week later said our good-byes to one another, tears streamed down our faces. These tears represented the victory of our unity and the success of our poignant venture. It was a soul-stirring sight to see a Catholic nun, Sister Delores, crying in the arms of a Jewish Israeli, Jonathan Tsevi, when it was time to say good-bye.

Pramod said, "I remember the first week when we knew one another by name tags. Now we are good friends, acquainted with each other's religion, culture, and lifestyle. One special thing about these relationships is that they just happened.

We did not consciously try to build relationships. It was the natural instinct of the Divine Will that we became closer. We belong to different religions, cultures, and nations, but all those dividing walls seemed to be broken down. We are all the children of God and so brothers and sisters." □



Catherine Cappelli visits the town square in Nijar with two of her RYS sisters.

the people of this community, this was no ordinary building. For them it represented a new beginning and a new life. Most of the men at the center had supported their drug addiction with crimes such as theft, smuggling, and drug dealing. Some of them had been imprisoned up to 20 times. They were astounded to see young people from all over the world

ant, immediately mobilized our crew to work in rotating shifts. Nearly everyone volunteered to keep working rather than take a siesta. God worked another miracle and the building was erected in just four days. We were united by our belief that we could do it and our sincere desire to serve this community.

According to Maxi, "The men of Mila-

"Respect Each Person as a Child of God"

by Lydia Bennett

This year was the second time I have been a part of the Religious Youth Service. I participated in last year's project in Portugal. Since that time I have developed deep friendships with some of the people I met there. These relationships have taught me about the spirit within each human being and that through the spiritual reality we can be closely connected to each other, even if we are not physically together all of the time.

It was with great excitement that I anticipated working with this year's project in Spain, knowing that so many possibilities could develop. What always fascinates me the most, although it is also the greatest challenge, is the opportunity to come in contact with new people. I knew that I would not meet just any kind of people in Spain; I would meet young men and women who are interested in change—interested in giving their best to find new ways to create a better future for the world.

My journey to Madrid started from Minneapolis on July 3. It was extremely hot in Minneapolis, but I knew it would be even hotter in Spain, especially in Sevilla, my final destination. Heat is difficult for me to take. I knew the heat was waiting for me, but also new friends, and I could not meet one without the other. I decided to make the best of the circumstances and enjoy the whole experience.

Valuable guidance

All the staff members met before the rest of the participants. I attended as staff in the position of nurse. In our initial meetings we discussed the project and our ideas on how to make the entire experience the best it could be for all participants. Ron and Sherry Burr gave inspiring and helpful guidelines for our work. For me, the most important lessons were in interpersonal communication, concerning listening well to others as well as

maintaining a "listening check," making sure that the message was understood. These were valuable points for all of us to take home.

Over two days, almost all the participants arrived in Madrid and were immediately transported to the scenic and historical town of Escorial, where we convened for our orientation as a whole group of 120 people from over 40 nations. The religions represented were Buddhism, Hinduism, Jainism, Zoroastrianism, Christianity, Islam, and Judaism.

One of my most powerful experiences during the project happened the first week of the orientation through one of the lectures. The topic of the lecture was "Religious Intolerance," delivered by Dr. Braulio Justel Calabozo, professor of Islamic Studies at the University of Cadiz. I was struck when he explained, "Religion

cliff. There I joined in a Catholic service in the basilica. I had a lot of time and space to ponder my two questions stimulated by the sentence, "Religion should not stand above human beings." Why should religion not stand above human beings? Because religion is not God Himself; religion is a means to find God. God remains above everything. This was my answer, and it brought inspiration to me. I realized I need not worry about the religion people follow; if I can just invest myself in the people themselves, I can be free from false worries.

Through this freedom I found more room in myself to respect others. Actually because of this experience, I could honestly enjoy other people's faith. It felt good. Concerning respect, Father spoke these words, "Pay deep respect to all people, no matter what kind of person



Every day started with a prayer.

should not stand above human beings." Why did he say that? What does this mean to me? With these two questions in my mind, we traveled by bus to the Sierra de Guadarrama mountains, to a war monument built into the side of a

they may be. Only on the basis of deep respect can we truly love."

Welcomed by the villagers

After the orientation, our large group divided and dispersed to three different lo-

Lydia is a city leader in Duluth, Minnesota.



Lydia Bennett and two RYS participants outside a castle in Segovia.

cations. We stayed in the town of Alcala del Rio, near the city of Sevilla. Our group of 34 received an official welcome by the local townspeople, headed by the mayor. Each of us was given a welcome packet, including information about Sevilla and a free pass to the local swimming pool throughout our stay. Two of our women participants were invited to judge a beauty contest held as part of the town's festivities. The next day, Sunday, we had the opportunity to attend a Catholic mass and a Mormon service. As a group we dedicated our two working areas and the housing site to God. Each of us got involved in the dedication ceremony by offering a prayer or a reading from the scripture of our own tradition.

Our typical working day started around 5:45 a.m. We got ready and took some breakfast before we left at 6:30 a.m. to drive to our two work sites. About two-thirds of our group went to the village of El Viar to build a day-care center, starting from the foundation. The other 10 people went to the nearby village of Burgillos to continue a project begun by the local people—building a nursing home for the elderly people of the town. Their work had stopped when their money had run out.

To begin our daily work, we joined in prayer. Few of us had done this kind of

physical work. Even with no experience, our people worked hard and put themselves into the job. I felt they had a great desire to complete the jobs they were assigned to do. Our instructions came from local engineers, experts in the field. It was challenging to work with the local people. Their way of doing things was different from what most of us expected, but their kindness and warmth, and also the warmth of the rest of the people in the two villages, made it impossible for us not to develop deep appreciation and

I knew that I would not meet just any kind of people in Spain, but young men and women interested in change—interested in giving their best to create a better future for the world.

feelings for each other.

The villagers were grateful for what we did. Many of them were inspired just by the fact that such a "colorful" group could work so well together and actually accomplish something substantial. Some expressed that through us, they found new hope.

We usually finished our work between

1:30-2:00 p.m. This was the limit because of the heat. After clean-up, lunch, and rest, the program continued at 7 p.m. with group meetings, during which we shared testimonies and presentations on religious or cultural topics. We sometimes joined in activities with the villagers and got acquainted with Spanish culture. We visited many cathedrals and some mosques. I learned to enjoy the Arabic style of art.

Unconditional love

This year I learned more about the Islamic tradition than I ever had before, through presentations and especially through personal discussions and living with Muslim brothers and sisters. I learned to appreciate people who try to faithfully keep their religious practices taught by their scriptures, such as praying five times a day. They are trying, on a daily basis, to practice what their faith teaches. I think the only point to watch out for is motivation. We need to have love for God and our fellow man first in our hearts. Disaster may result if there is ritual without love being involved. If we have no genuine concern for others and only feel the obligation to keep a certain standard, then the point of the practice is missed. That way we could become fanatic. To put it in other words: Faith without love creates fanaticism.

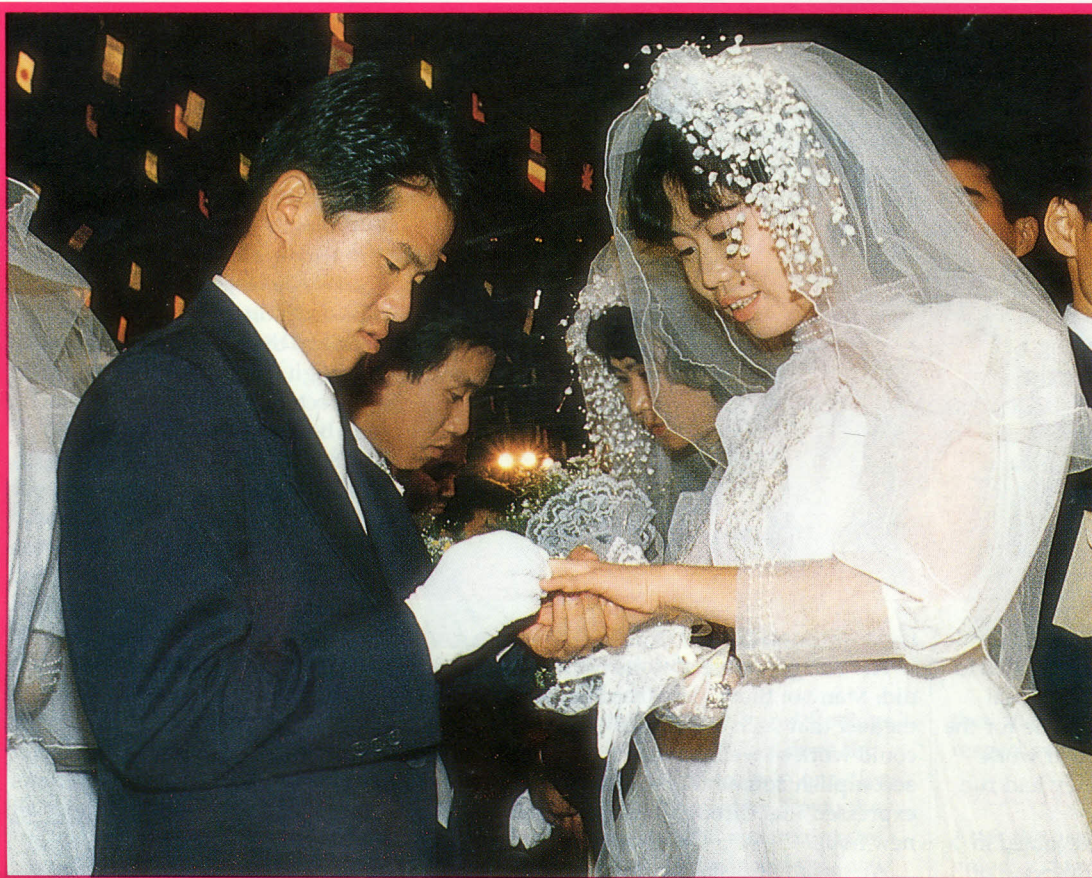
Listening to different ideas of faith, observing the ways of other people, being together with them at work and at meal-times, sharing our sleeping quarters—all together this awakened in me again a deeper understanding of my own belief. What is the main message taught to us by Father and the Principle? It can easily be put into two words—unconditional love. The way to achieve that unconditional love is through the path of humility and respect. It is not easy to live such a life because of our sin, but ultimately it is what God is waiting for.

I was inspired by our RYS participants. They were truly interested in God and mankind, and I felt so much goodness coming from

within them.

I want to close this testimony with a thought from my diary from my summer in Spain: "Be truthful and honest to your fellowmen and pray for them. Respect each person as a child of God. God has been waiting for this time throughout all the ages." □

HOLY WEDDING



On October 30, 1988, a tremendous step toward the unity of Korea and Japan was accomplished with the Blessing of 6,516 couples, of which over 2,000 were Korean/Japanese. From late in the day on October 23 and throughout October 24, a total of 2,197 Korean/Japanese couples were matched. On October 25, Father matched 3,632 Japanese/Japanese couples. On October 26, there were additional Korean/Japanese and other matchings.

The Holy Wine Ceremony was held on October 29. That event and the Blessing the next day were held in the warehouse of the McCol factory in Yong-in, Korea. Representatives from 17 different countries participated.

October 30, 1988

Korea and Japan have been enemies for a long time, and their animosity has never been healed. Through this matching, the two countries will now completely become one. All the emotional strains and hurt will be removed.

—Father, Children's Day Speech, 1988



The 1988 World Student Service Corps Project in Guatemala

"A Very Rich Cultural Exchange"

by Gary Page

Only a few short months ago, Guatemala conjured up images in my mind of sweltering jungles of exotic tropical foliage, sunburned workers tending bananas and coffee, an occasional earthquake, and not much else. Upon my arrival there this summer, I found so much more. Guatemala is a country of extraordinary beauty and variety in the land and especially in the people. Working there on our service project was undoubtedly one of the best experiences of my life.

I was not alone in these perceptions. With me this July were about 35 participants of the second annual World Student Service Corps project. Initiated in 1986 by World CARP President Hyo Jin Nim at the Third CARP Convention of World Students in New York City, the

WSSC has developed into a kind of student "peace corps," conducting projects on both local and international levels. This year, representatives from more than 12 different countries arrived at their own expense in order to participate in a month of service. There were 16 American students from 8 major cam-

puses across the USA, as well as participants representing Argentina, Australia, Canada, Columbia, the Dominican Republic, El Salvador, Guyana, Honduras, Mexico, Singapore, and West Germany. Several students and staff from Guatemala also attended. It was obviously a very rich and novel experience of cultural exchange for the students and for most of them, their first.

The locality in particular need of service happened to be an area often reputed to be the most scenic in Central America.

A land of many contrasts

Working on final preparations as project director, I arrived in Guatemala three weeks early. Invaluable assistance was offered by our two missionaries in Guatemala, Fritz and Anna Schneider, and their home church contacts. We organized four separate work projects in two different villages in the beautiful Lake

Atitlan region. Ambitious plans were made to complete two community centers begun last year, build a new school, and repaint another. It was our pleasant circumstance that the locality in particular need of service happened to be an area often reputed to be the most scenic in Central America.

I found Guatemala to be a country of many contrasts. From steamy lowland jungles to the vast temperate highland regions, which comprise the major portion of the country, almost anything will grow in Guatemala—all of the time. The country is known as the "Land of Eternal Spring." There are flowers always in bloom and fruits always in season. But it is also a volatile land of many earthquakes and volcanos in constant eruption. While I was there I had the "good fortune" to experience both!

Over a mile high, Lake Atitlan



The WSSC participants in Guatemala, along with some of the local children, at the close of their summer project.

is truly a gem of natural beauty. Volcanos and lush vegetation surround its waters, and the way of life of the Indians who live along its shores is rich in tradition. Guatemalan Indians, a strong majority of the country's population, are a warm-hearted, close-knit, family-oriented people. They still wear their exquisite hand-woven clothing for everyday use and cling to many of the traditions of the ancient Mayan civilization from which they are descended. Life goes on in the villages as it has for many hundreds of years.

Life is hard for them. Yet they go about uncomplainingly, toiling from dawn until dusk, eking out a subsistence living by working their small plots of land on the mountainside and occasionally selling their woven wares at the market. Because they own no modern machinery, their livelihood rests on the strength of their backs. And it eventually takes its toll. The average life span in Guatemala is barely 60 years, and the literacy rate is under 50 percent. To work



The children of Santiago in their brightly-colored, handwoven clothes.

this summer and participate in our service work.

Like another world

And so, on June 30, they came to Guatemala City, a bustling metropolis quite unlike the rest of the country. The partic-

ipants stayed in a modern hotel for three days and were provided with a tour of the city as well as the opportunity to explore on their own. They heard presentations on the WSSC vision of student service and received important background information on the culture, history, and circumstances of the Guatemalan people. A notable contribution to the schedule of events was an interesting cultural talk and musical presentation from Congressman Baudillo

greeted by breathtaking views of the lake and a waterfall cascading down from the surrounding mountains. Everywhere along the road we saw villagers dressed in colorful native garb on their way to the markets with baskets balanced on their heads and babies on their backs. It was like entering another world.

Arriving at the lake, we took a one-hour boat ride across to the village of San Pedro, located directly beneath a dormant volcano of the same name. This village is one of 12 villages surrounding the lake, each named after one of the 12 apostles. It was here on the shore of the lake that our "hotel" was located, our home for the next month. Living circumstances were quite humble—bare but clean rooms, cold showers, and simple local Guatemalan food. Yet we noticed that many villagers were far less well off.

Each morning we rose early and had a breakfast of beans and tortillas, porridge, fried plantains, and sometimes eggs, which we ate in the hotel restaurant, a pleasant outdoor grass-roofed pavilion that overlooked the lake. Then we commuted every day by boat to the worksites in the villages of Santiago and San Marcos.

Incidentally, we found boat travel to be the only practical means of transportation in this region. The dirt roads between the villages around the lake resembled dried creek beds. An adventurous motorist would often have to get out and move boulders and branches in order to clear his way



The volunteers participated in every step of the construction work.

among these people is to experience a constant collage of colors and smiles, yet one is always aware of the bare destitution of their lives. Guatemala's rich cultural heritage amidst a splendid scenic backdrop, coupled with the very evident social and physical needs of its people, inspired many young students to come

Ordoñez, the representative from the province in which we would be working and also a foremost marimba player.

After the orientation, we left the city for the countryside, traveling by bus for three hours along the Pan American Highway to the Lake Atitlan region, the area of our worksites. There we were

through. A few times it was necessary for me to make this excursion so that I could reach a telephone, since there were no telephones on our side of the lake. The

service programs, including seminars on medical and agricultural education, various adult education classes, school board meetings, and other functions according to the specified needs of the community.

Also in Santiago, the students built a modern two-room public school to replace an older, severely inadequate structure.

The previous school was an adobe mud-and-bamboo shack without windows and with only a few supplies for the children's needs, all of which made for very appalling teaching conditions. The new school building, which could accommodate 70 elementary grade students, served to advance the goal of the local Board of Education: to construct a new school building in each district. In addition, the WSSC provided an ample supply of badly needed school provisions.

This project was espe-

We and the children together literally carried the school in on our backs! The exhausting efforts of the children were particularly moving to us all.

Expressions of heart

For the third project, the Santiago participants repainted, both inside and out, a large 20-classroom, two-story public school located in the center of town. Assisted by local students, parents, and

The building process required not only a good deal of heavy labor, but also a healthy dose of cultural integration, as the construction was directed in three languages.

teachers, this project brought the community together in many ways and on many levels.

The fourth project was conducted in the smaller village of San Marcos. Work-

Boat travel was the only practical means of transportation in the region.

eight-mile trip took almost an hour.

A myriad of dialects

Another interesting aspect of rural Guatemala—and almost anything outside of the capital is "rural"—is that each village has its own distinct forms of dress and village traditions. A myriad of different dialects is spoken. These have evolved out of native languages passed down from the great Mayan civilization that mysteriously disappeared shortly before the Spanish conquest over 400 years ago. Spanish is learned and spoken only as a second language, if learned at all. Many Mayan religious and ceremonial practices still survive today. Guatemala is a virtual mosaic of various small subcultures within itself and is one of the few Latin American countries to so effectively retain its indigenous cultural heritage.

Each WSSC team worked hard to complete its assigned projects within the three weeks of working days. In the larger village of Santiago, the volunteers finished two construction projects and one large painting project. A sizable two-story community center begun by last year's WSSC participants was completed beautifully. This multi-purpose building is to serve as a base for upcoming community

cially rewarding for the student volunteers. Trained by skilled laborers working in conjunction with the students, the volunteers participated in the school's construction every step of the way. They leveled out the foundation, constructed the steel infrastructure, mixed and poured the cement, and laid the bricks. The building process required not only a good deal of heavy labor, but also a healthy dose of cultural integration, as the construction was directed in three languages—Spanish, English, and the local indigenous dialect, Tzutehil. Extra assistance came from the children themselves, who participated in carrying the building materials from the trucks to the worksite—no small feat in itself. The worksite was located at least 100 yards from the nearest possible drop-off spot.

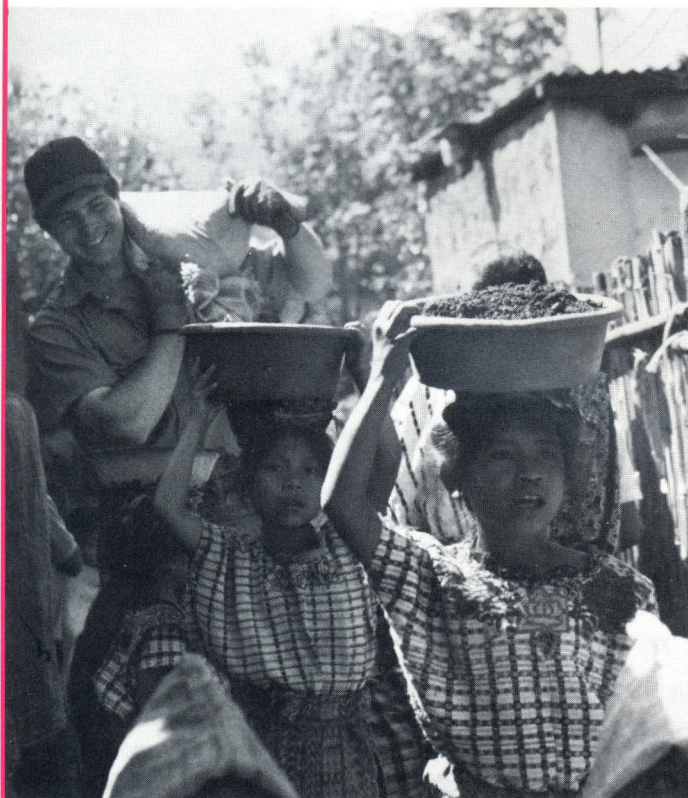


Leveling the foundation for the school.

ing upon the foundation begun last year, the students completed a multi-purpose building to be used as a weaving cooperative for the village widows. It will serve various other functions as well, such as a location for municipal and school board meetings and as an adult education center.

Testimonies of Participants

I am a person who usually gets excited, but this time I felt *over-excited* to get to the project site! At first I couldn't understand why I was so excited—then Martha said to me: "Service is a high!"



Gary Page, project director, with the plucky schoolchildren who helped carry the supplies on their heads.

I agree with the old saying that it is better to give than to receive. I've never seen any children work as hard as these [Guatemalan] children did, which is another thing that kept me going. I think everyone was touched deeply by this experience. It is one that I will be able to share and keep with me forever.

I want to thank the WSSC, because without this project I may never have had the opportunity to know this special feeling that comes from serving people.

Denise Mast
Ohio State University, Columbus

The most valuable thing that I learned was that the work we did with the [Guatemalan] people brought us close together. My first impression of Santiago was not very good, but working together with the people in the village changed that. From that experience I could see how "tourists" usually miss having a real experience of the country itself when they visit abroad.

What was really impressive to me was the willingness of the little children and village people to work hard with us.

I always thought that I was the only person who wanted to help in a third world country. When I was there working with other students from all over who had the same feelings as I did, I felt comfortable. In fact, I feel like I've met some of the best students in the world.

Thomas Miller
Ohio State University, Columbus

I would like to thank everyone behind the scenes who made this all possible. For me, it gave me the purest kind of gratification.

Every day we walked by the old school we were replacing, which was just a small shack made out of bamboo, carrying supplies to the new work site. The students were helping us build their own school! We watched this two-room building grow in front of our eyes.

It is going to withstand the next earthquake, and especially keep those kids dry during their studies. I've been in school for the past 14 years, and building this school for me was probably the most gratifying project I have ever been involved in.

One participant described the USA as being an over-developed country in a sense. Externally over-developed, but mentally and internally underdeveloped. If I look at how much patience I have towards things like work, I have noticed that I don't really give any more than 10 minutes of my time before wanting to see a result. But I saw these village people patiently going forward as if they'd worked on the same sort of project for years and years. And as if there was nothing outside of their capabilities. In America, we have machines that take care of our problems for us. We keep our hands clean. I think that one of the biggest things I've learned on this trip is patience, and I hope I can bring that home with me.

The WSSC provided me with a hands-on experience, which isn't really included in the curriculum of most universities. When I say hands-on experience, I mean the kind where you *live* the books and actually *become* the books.

I have to agree with what Dr. Seuk said: We need to network these activities in our communities. This project was already taken care of and laid out by CARP, yet I think it would mean more to us as students if we were part of the whole thing from start to finish. If we could just start with small projects in our own communities and just have patience and more patience, I feel that we could bring the same success.

This WSSC project embodies everything to me that a conscientious person would like to be a part of. I really believe that WSSC is going to catch on like a good disease in the 20th century!

Nils Christian
University of Washington, Seattle

Besides the overall satisfaction of doing valuable service for others, we each had many memorable and special experiences in our interaction with the local people. I will never forget the de-

lighted faces of the schoolchildren upon receiving their new pencils and balloons, or the generous family next door to the school construction site who offered to store literally tons of building

materials around and even inside their house. I'll never forget the hotel owners who became our good friends and who surprised us one night with a farewell party and banquet. And of course I will

always remember how the community leaders and people of the villages, out of gratitude, made several home-cooked dinners for our group and hosted official village ceremonies in honor of our efforts. Expressions of heart were apparent everywhere.

Throughout our time there, evenings in San Pedro offered us opportunities to experience many cultural events. Often we found ourselves challenged by local sports teams to basketball and volleyball games. (They usually won.) Some of the students organized evening weaving classes with a native teacher at her home, where she taught them, using sign language, how to hand-weave the colorful and traditional fabrics of the area. There were always many spontaneous gatherings. We played games, made music, sometimes danced, or just enjoyed the simple sharing of our experiences.

On the weekends, the students were provided with trips to historic cities and cultural sites around Guatemala, offering an overall perspective of the lifestyles and landscapes of the country.

The last few days were spent in Guatemala City with an emphasis on evaluation and reflection and the planning of future WSSC projects.

A deep resounding impact

To climax the whole program, we were fortunate to meet with Dr. Joon Ho Seuk, national director of USA CARP and president of the WSSC, who flew into Guatemala City. There he was received by Guatemala's president, Venicio Cerezo, in a meeting that also included all of the WSSC participants. President Cerezo ex-



Setting the commemoration plaque at the completion of the school construction project.

pressed his appreciation of our work and extended his welcome to us to come back to Guatemala as often as we'd like.

We are seeing that there is indeed still very much for student volunteers to do in Guatemala and in many other places in the world.

At the closing banquet, after several inspiring speeches and testimonies, cer-

tificates of participation were awarded.

As the 1988 WSSC international project drew to a close, I was able to clearly see that just a short time in service abroad had left a deep resounding impact upon each one of us. The experience of people of very different cultural, racial, and linguistic backgrounds coming together, not just for dialogue but for a common purpose under real-life circumstances, had immeasurable value in forging substantial bonds of heart. It was apparent to every one of us that the common base that made this all possible was *service*. We were impressed by how much we could do for others in such a short amount of time. For the students, an important realization was that service to others creates a natural "high." And all of this means that the summer WSSC project indeed accomplished its purpose.

Over the last two years in which WSSC projects have been conducted in Guatemala, news of the service corps has spread throughout the neighboring villages in the Lake Atitlan area. We have already received solicitations for next year from five different villages, including requests to build new schools, a community center, a health clinic, a regional emergency center, a washing facility, and a children's playground. Fortunately the spirit of volunteerism is rising on the campuses. We are seeing that there is indeed still very much for student volunteers to do in Guatemala and in many other places in the world. □



The completed community center built by the WSSC volunteers.

My Impressions of the WSSC in Guatemala

by Fritz Schneider

Being the missionaries to Guatemala since the end of 1986, my wife and I were involved in both the preparation and the running of the World Student Service Corps project here. Our personal experiences were deep and the benefits for our mission valuable.

To be a member in a country where the mission has not taken off to great heights bears certain spiritual challenges! You hear of Father's vision of internationalism and one world under God. You read of international conferences and big gatherings and see pictures of accomplishments like *The Washington Times*. Those of us who had the opportunity to be involved with some of those victories easily forget how essential is the experience of participating in something beyond our own immediate frame. It widens our horizon and creates the substantial feeling of being a part of the world providence. In this respect, our members here identified themselves eagerly with the World Student Service Corps project and its responsibilities, even before it began.

It was not a problem to find volunteers to help organize the difficult tasks of cooking and the purchase and transport of building materials. Using their personal connections, they always managed

I resolved to keep the faces of the crippled and of those begging children in my mind with the promise that, whatever I do here, it is to serve them.

to get the best deals. In matters of cultural differences, they handled problems and arranged situations in a sensitive way. How could we have otherwise improved, for example, the standard of hygiene and the menu in the small, rather primitive hotel, which was to serve as our home for three weeks, without offending anybody? On the foundation of their commitment, our members naturally felt

connected with the brothers and sisters from the other countries as soon as they arrived to work on the project.

My heart was awakened

As hosts, we longed to make everybody familiar with the country itself, her people, and her customs. Yes, we mentioned the beautiful weather all year 'round. We showed them the volcanos and the colorful traditional costumes, and we warned them of the food offered in the streets, of the dairy products, and the water. The list was long, and yet most of the special aspects of the country the students naturally discovered by themselves in their daily circumstances. They had their "packed-like-sardines" experience riding in the public buses, felt horrified by the wild traffic, and challenged themselves to try bargaining at the central market, which seemed just as wild. It didn't take them long before they could even use "Tse, Tse!" to call the waiter in a restaurant and the "Muchas gracias!" and "Buen provecho!" formality after finishing a meal.

Hearing their emotionally charged "Wow!" in seeing Lake Atitlan and, in contrast, observing their depressed silence in meeting the poverty in the villages made me reflect upon how insensitive and indifferent I had become to the beauty of my surroundings and how dull my heart had become in response to the pain of the underprivileged! I guess the beauty I had seen so often, and against the poverty I had erected a shield with the excuse that the problem of beggars and slums can't be solved at this moment, neither with charity nor with pity. I determined to deepen my appreciation for nature and keep it alive by sharing it

with others. To revive that compassionate heart, I resolved to keep the faces of the crippled and of those begging children in my mind with the promise that, whatever I do here, it is to serve them.

It seemed to me that many of the participants, if not all, had that same attitude of heart while working at the con-



A marimba band performs at a festival held in honor of the WSSC.

struction sites. The need for service was glaringly apparent. Even without it being pronounced in words, every conscientious person among us understood in the course of the program the purpose of the World Student Service Corps—to unify the world's students around the ideal of service and to foster a sense of caring. We learned to value each other within the group and those from the community, especially, of course, those we shared our activities with. It was not always easy to bridge the barrier of language. Communication had to occur on the level of heart with the desire for unity. Without that element, the hand and feet gestures would have led to impatience and destructive confusion, as happened in the story of the Tower of Babel.

Unforgettable memories

People became friends, and everyone carried home with them unforgettable memories. It was an experience of hope that the vision of one world where people serve people is not an illusion, that

CONTINUED ON PAGE 52

Seeking Harmony Between Two Faiths

by Frank Kaufmann

Following Father's guidance that religious leaders must be the internal leaders for bringing about lasting peace, the Council for the World's Religions (CWR) recently joined with leaders from both the Hindu and the Sikh communities to organize what proved to be a conference of historical significance. The Hindu-Sikh Dialogue, held from July 17 - 21, 1988, in Srinagar, Kashmir, India, was the first conference in modern times, and perhaps ever, to bring Hindus and Sikhs together to examine the theological and social issues confronting these two intimately related families of faith.

The CWR is gaining a reputation as the leading organization bringing religious leaders from the world's most troubled areas together to begin a dialogue for peace. In areas of high conflict, people often presume religion and religious fervor to be the cause of unrest. The CWR believes, however, that it is only when the sacred ideals of the founders of religions are abandoned or perverted that the fundamental goodness and tolerance inherent in all of the world's great religions is cast aside and replaced with the dark side of human character, which leads to conflict and war.

Centuries of mutual respect

During this conference, Hindus and Sikhs worked, laughed, and wept together, longing to reestablish the conditions in which, as brothers and sisters in faith, they could share peacefully in the daily life of India once again [see box next page].

Those whose knowledge of Hindu-Sikh relations has grown only in light of the media coverage of the recent tragic conflicts between Hindus and Sikhs may



Theological differences between Hindus and Sikhs were discussed openly and vigorously throughout the conference—but without any hostility.

Hindus and Sikhs worked, laughed, and wept together, longing to reestablish the conditions in which they could share peacefully in the daily life of India once again.

think that the enmity between these two faith communities is deep-seated. But this is not the case. What one discovers

when theologians, historians, and religious and civil leaders gather to seek peace is that the Hindus and Sikhs have enjoyed centuries of mutual respect, cooperation, and even intermarriage.

To be sure,

there have always been fundamental theological differences between the two

communities. These were discussed openly and vigorously throughout the conference—but without any hostility.

To date, violence and terrorist attacks have plagued many of the peace-seeking efforts involving these two groups. Again and again, headlines have spoken of lives lost while people have gathered to discuss peaceful solutions or to pray for peace. Even secret summits have been the objects of murderous attacks. Who would take the risk of having his name associated with a conference of this nature, or of traveling to attend a face-to-face meeting with one's alleged enemies? The danger of holding this dialogue lay not from within the carefully invited group, but in the unpredictability of the radical elements that have been involved in the conflict between Hindus and Sikhs. Thus it can be said, not only of the participants but even more so of the convenors, that by their attendance they literally risked their lives to promote peace through religious dialogue and harmony. This level of commitment underlay all that transpired at the conference, and thus there was never a wasted moment. There was a deep seriousness and mutual respect already present even before the first words of welcome were spoken.

Dr. Avtar Singh, dean of the Department of Philosophy at Patiala University in the Punjab, convened representing



The day after the conference, Sikh leaders honor Dr. Frank Kaufmann and the work of the CWR.

the Sikhs, and Dr. K.L. Seshagiri Rao, professor of religion at the University of Virginia in Charlottesville, co-convoked representing the Hindus. The reputations of these men, coupled with their persistence throughout the invitation process, resulted in the superior group of people who responded to our invitation to the conference. Widely read scholars and journalists, members of legislative bodies, university chancellors, and religious leaders representing literally millions of devout people attended this conference. Difficult issues were addressed head on, but the desire of every attendee for education and greater mutual understanding was prevalent in all the proceedings. Preeminent Hindus and Sikhs engaged one another in intensive discussions for three days. Some of the issues requiring serious debate between them were: the matter of caste; the concept of spiritual guides, or gurus; and celibacy as a spiritual ideal.

A great desire to learn

The effect of the conference on the participants themselves was profound because of the deep feelings underlying their motivation for attending the gathering. One participant wrote:

It was an excellent work. . . . The participants reacted with remarkable resilience, receptivity, and desire to know and learn from one another. Rev. Kwak's speech [see next page] almost transformed me. I will always cherish his profound words, which moved me deeply. From here on, I



A Sikh leader and a Hindu swami exchange ideas.

shall carry the message of love and tolerance, understanding and accommodation, help and cooperation.

Another participant recently wrote the CWR office, saying:

The earnestness with which the organizers and participants took their work is bound to produce fruitful results. All the participants were keen to know each other's viewpoint in order to help remove differences at social and theological levels. I know you face many difficulties in achieving the desired objectives, but what is most important is that you have taken the initiative which in due course will certainly produce good results.

The day after the conference, Sikh and Hindu leaders, who had been moved by its depth, organized of their own accord both a luncheon and a dinner banquet in Delhi to honor the achievements of the CWR and to introduce its goals to business, political, and religious leaders. Over 100 such leaders attended these events.

It becomes ever clearer that the spiritual conditions established by Father for the unification of religions, combined with our faith and unity with these conditions, is creating the hope for enduring peaceful relations within the religious world. □

In the mind of the average news consumer, the tragic and conflictual dimensions of the relationship between Hindus and Sikhs in India are based on religious differences. The truth is that the essentially spiritual qualities that define the terms Hindu and Sikh play virtually no part in the situation. The present state of conflict and unrest has grown primarily out of the political and economic events of recent decades. The situation is far too complex to describe briefly, but a synopsis is offered here in order to put the significance of the CWR conference into perspective.

In June of 1984, Prime Minister Indira Gandhi ordered the Indian Army to root out a band of Sikh holy men and gunmen who were using the holiest shrine of the Sikh religion, the Golden Temple in Amritsar, as a base for terrorist raids in a violent campaign for greater political autonomy in the strategic

Punjab border state. As many as 1,000 people were reported killed in the June 5-6 battle. The perceived sacrilege to the Golden Temple kindled outrage among many of India's 14 million Sikhs and brought a spasm of mutinies and desertions by Sikh officers and soldiers in the army.

In October 1984, Mrs. Gandhi was

greater political influence. Gandhi also yielded to demands for more lenient treatment of Sikhs arrested in riots over the last three years.

Violence continued unabated with about 1,000 people being killed in 1986 and the first half of 1987. (Information taken from the 1989 edition of *Information Please Almanac*.)

Extremists and terrorists still taunt the Indian government, and the Indian government reacts.

The result is more massacres and the loss of innocent lives on both sides. Never a day passes without tragedy. Moderates are driven to revengeful attitudes, and the precious, centuries-old love which religious Hindus and Sikhs have held for each other erodes day by day. It is now the desperate prayer of many that this difficult situation in the Punjab be resolved. □

The Hindu-Sikh Conflict

assassinated by two men identified by police as Sikh members of her bodyguard. She was succeeded by her son, Rajiv Gandhi.

The following year, Rajiv Gandhi and moderate Sikh leaders agreed on a package of steps to ease Sikh hostility toward the government and end the turmoil in the state of Punjab. A key element called for a change in the Punjab boundaries to increase the Sikh population within the state and give it

Recovering The Founding Spirit of Religion

Excerpts from his speech at the CWR Hindu-Sikh Conference

by Rev. Chung Hwan Kwak

Esteemed guests, venerable spiritual leaders, honored scholars, pioneers in the path of interfaith harmony, ladies and gentlemen: I am delighted to welcome you to this important conference on Hindu/Sikh dialogue, sponsored by the Council for the World's Religions.

We are all here because we share the ideal of interreligious harmony and cooperation. Each one of you has taken time away from busy schedules and important responsibilities to be here. In doing so, you already express your clear grasp of the urgency of the task which lies before us. I need not repeat what the headlines tell us every day. Suffice it to say that there is perhaps no greater offering we could make to God than to establish lasting harmony among the religions and religious believers represented here. Conflict between Hindus and Sikhs hurts the cause of all religions. How we long to say to God with one joyous voice: "Look at us. We who love You with all our hearts also love each other!" And then with the same voice say to the skeptic, the atheist, the materialist, as well as to the seeker, "Look at us. Religion and religious belief are not the source of our present problems; they are the cure. Belief in God does not lead to conflict. It is the foundation for lasting peace." This should be the reputation of religions and

its leaders, but we are so far from this ideal.

Many would ask: "What good is having another conference? Everyone in the world is aware of the tragic conflict in the Punjab. What has been the result of meetings among leaders? Could a small and quiet gathering like this make a difference?" My answer is yes. Not a timid or qualified yes, but a bold and unequivocal one. The abundance of meetings among ambassadors, political scientists, and heads of state do not make this meeting irrelevant, but all the more relevant.

The power to forgive

The breakdown in human relations becomes more deep-seated, more complex, and more widespread every day. Is this because the problems are incurable? Or because holding meetings is a misguided approach to curing problems? No. These are not the reasons. The persistence and expansion of conflict in India stems from the fact that the potential solution to the problems here has been eliminated from the conversation. Approaching religious conflict in In-

dia from purely—or even primarily—economic, political, or social perspectives is like trying to build peace in thin air. These approaches will always be helpful and necessary, but they will never be sufficient.

There is only one possible ground from which real peace can blossom.

Religious and ideological harmony is at the core of world peace because religions and ideologies guide a person's

internal dimension. The mind and heart with their internal values are subject over the body. The power to move people's minds to overcome anger and resentment, to forgive and be tolerant of each other's faults, and to strive for impartiality and compassion toward all has come through religion. When a person finds God in the core of the self, all hatred and prejudice perish. This is what makes your presence here, and all you will encounter and undertake in the next three days, so important. Religious leaders are the true internal leaders of the world. They hold the real key to peace.

With this power to guide a person's internal attitudes of mind and heart, religious leaders cannot afford to relinquish their precious authority to politicians, who so often inflame religious prejudice for selfish ends. We cannot afford to advocate or participate in divisive works and thereby disgrace our God. The Punjab, for example, has become a symbol to the world of the failure of religions to unite. Rather, it should be a beacon to the world of unity transcending the barriers of belief and other potentially divisive factors. It is the religious leaders who must pioneer the path toward harmony and cooperation. Sectarianism, racism, cultural elitism, and nationalism must first be transcended by those whose actions are seen by all to represent a loving God. Ultimately the political leaders, and leaders in all spheres of human endeavor, must be guided by the

How we long to say to God with one joyous voice: "Look at us. We who love You with all our hearts also love each other!"



"Sectarianism, racism, cultural elitism, and nationalism must first be transcended by those whose actions are seen by all to represent a loving God."

words and example of religious leaders. Peace cannot be dictated by external conditions. It must spring from the internal attitude of people's minds.

A standard of humble service

How can religion have the subjective power to bring peace to the world? In his keynote address at the 1985 Assembly of the World's Religions, Rev. Moon called for a new movement to revitalize and strengthen the spirit of each religion. This will not be a movement from the outside, preaching to each religion. Rather, I am convinced that each religion has within itself the resources to recover its original vitality and spirit. I believe that even now God is moving within each religion, stimulating men and women with sensitive souls and pure hearts to reawaken their faith.

This revitalization is born of relating the founder's standard to a visionary grasp of the present. The founders of each of the world's great religions were men inspired and led by God. They had intense faith and zeal to uncover the truth, and they endured trials and spiritual struggles along the way. They sought to relieve the suffering of humanity, disregarding their own lives. Therefore, God trusted them and revealed to them His deepest heart. Each religion should recover the pure spirit of its founder, the spirit of single-hearted devotion to God and service to humanity.

The religious founders were humble people who served their fellows with love. They foreswore luxury and privilege; they did not keep themselves isolated from the common people. Each saw in the meanest person a soul in need of salvation. They endured prison and exile. The founder's standard of true religion is the practice of God's love in the most miserable situation. When even committed Marxists will go out and share with the poor and common people, how can religious people remain contented and secure? Today's religions need leaders who will practice this standard of humble service.

In addition to these standards, all the great religious founders had in common a spirit of tolerance and inclusiveness. Though living in societies rife with social and religious prejudice, they welcomed people from all classes, castes, tribes, religions, and nationalities to their new way. They taught a common standard of value, based not on the accidental criteria of birth or wealth, but on faith and purity of heart. If the founding spirit of

Why Does Rev. Moon Do This?

Recently a rabbi contacted Frank Kaufmann, the executive director of the CWR, to ask for the ideological reasons why Rev. Moon expends the resources of his own movement on conferences for other world religions. The following is Dr. Kaufmann's response.

Dear Rabbi _____,

Regarding your request for the ideological underpinnings of the work with which I am involved: The Council for the World's Religions has no agenda other than those goals and aims listed in its brochure. I believe these to be consistent with the founders' vision for the organization.

Why would Rev. Moon found and maintain an interfaith organization like the CWR at such great expense? I believe that Rev. Moon believes himself called by God to be an instrument for establishing cooperative and harmonious relations between people of faith and good will. His personal belief system is theistic in the tradition of the major covenant faiths, and thus he believes in the existence of a perfectly loving God as well as that of anti-theistic forces that seek to influence human nature, philosophical systems, and social and political institutions. Rev. Moon believes that the love of God,

namely sacrificial love, is the only means by which to overcome the anti-God/anti-human forces. He believes that give and take action is the foundation for unity; thus, dialogue characterizes his peace-making efforts. He believes that the great, living, religious traditions reflect God's historical efforts to establish peace on earth and to perfect a loving relationship with His children—past, present, and future. Therefore, Rev. Moon supports activities designed to bring strength and unity to all the world's living religious traditions, and he inspires them to maintain loving and cooperative relations with one another. His personal theology is contained in a large corpus of literature, but the primary work for the believing community known as the Unification Church is *The Divine Principle, Level IV*.

I hope this will be helpful.

Yours sincerely,
Frank Kaufmann
Executive Director, CWR

religion is recovered, this broad-minded spirit of accepting all people of good will will also flourish.

Connecting past and future

Today's situation needs leaders who are grounded in these rich and beautiful traditions, whose lives reflect their founder's standards, but who also have the vision to comprehend the entire world as one. While each religion originated in a restricted cultural environment, the modern environment for all cultures and religions extends to the entire globe. What do you think the founder of your religion would be teaching if he were born into this century? Would he not be dealing with the situations of modern man? The sufferings that afflict humanity today have their own distinct form. Their solutions call for specific programs and policies. Your gathering here in pursuit of this great goal of religious harmony in India is one expression of what is needed for this age. Would your religion's founder deny or affirm our gathering?

Thus interreligious cooperation is not

foreign to any of the great religions represented here; it is there at the very root! The religions of the world need leaders who have recovered their religion's founder's spirit, and then they will be able to take charge of the world's future. This revitalization will connect the past with the future, recovering the best resources of tradition for creative application for the needs of today. When this is achieved, the religions will be capable of fulfilling God's providential purpose in this age.

I pray that you will be able to go forth from this conference with courage. I pray that the insights and determinations that arise in the next days will be carried out by you with perseverance in your own spheres of influence. Please make deep bonds with one another so that you may all support each other in your future efforts to achieve these great ideals of peace and religious freedom.

May God bless you. Thank you very much. □

This speech, in Rev. Kwak's absence, was delivered by Frank Kaufmann.

IRFF in Uganda

Teaching Primary Health Care to Kampala's Poor

by Ruth Robinson

Uganda, located in East Africa, is surrounded by the countries of Sudan, Zaire, Rwanda, Tanzania, and Kenya. Some 28 tribal groups exist in Uganda, although the major ethnic groups are the pastoral Nilotic tribes of the north and the agricultural Bantu tribes of the south. Ninety-one percent of the 15,300,000 people live in rural areas. Despite a difficult economic situation, the fertile soil of Uganda enables people to survive by supporting themselves and their families from the land.

Kampala is the commercial and administrative capital. The Kampala City Council includes a City Health Department which, in conjunction with the federal Ministry of Health, is responsible for health services in the city.

Years of political instability and economic decline have led to the deterioration of a health system that was once generally thought to be better than most in the continent. Hospitals have deteriorated physically, equipment and drugs are scarce, and skilled manpower has left the country. Tropical diseases such as sleeping sickness and malaria, which had been previously controlled, have become endemic. There is a well-

established network of facilities including dispensaries, health-care centers, and rural or district hospitals, which could be rehabilitated if given sufficient funds.

IRFF in Uganda has taken up the responsibility of renovating eight city clinics. One of those facilities, the Kinsenyi clinic, is located in the biggest slum area of Kampala. Having been almost demolished during the recent war, this clinic has now been renovated and staffed by professionals once again. IRFF centers in the United States, Germany, and Italy have been generous in their support of this and other clinics in the city by regularly sending us drugs and medical equipment.

My direction became clear

For two years I had been responsible for the IRFF Mobile Immunization program in the Ivory Coast [see TW, Nov. '87]. When one of our native church mem-

bers successfully took over the responsibility for this ongoing project, my desire was once more to volunteer to work in a foreign country.

Then, upon coming to Uganda for my new mission, I quickly had to prepare my heart to undergo a "spiritual operation." Heung Jin Nim had already set the pat-

tern for the second selves and chosen ones in this country, and the spirit of "moving forward" was clearly expressed by the members here. Coming to Uganda was one of the greatest tests in my life of faith. In the beginning I understood so little

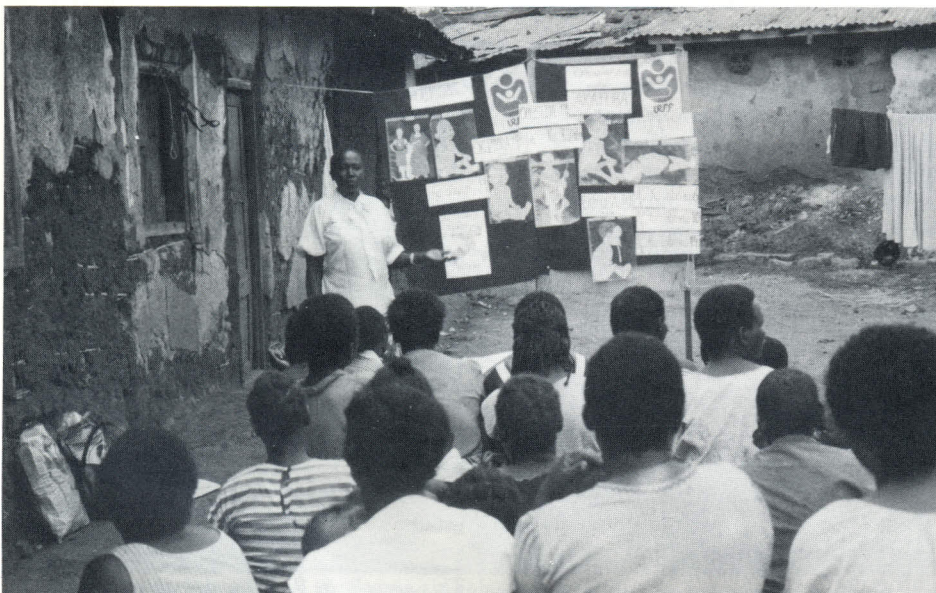
*I felt I had to do it.
Haven't our True
Parents educated us
to be willing to work
in the most difficult
circumstances?*

of Heung Jin Nim's guidance, and my heart was tremendously challenged in taking up this new vision, as expressed by our central figure in Uganda.

After three months of research into the social and medical needs of the area, the direction Heavenly Father wanted me to take became very clear: setting up a community-based health education program in a slum area of Kampala near the renovated Kinsenyi clinic. Even though several other relief organizations with much longer experience in this country warned me not to take up such a tremendous challenge, I felt I had to do it. Haven't our True Parents educated us to be willing to work under the most difficult circumstances?

Every big city in the world has, of course, its own section of poor. Slum areas in Africa are not so much different from those in Thailand, Bolivia, or New York. Uganda, once known as "The Pearl of Africa," has suffered tremendous hardship over the past 25 years since it became independent from Britain. Today, in its second year of relative political stability, much needs to be done to give internal and external hope to its people, especially to the younger generation.

With the help of the City Health



An IRFF volunteer gives a lecture on health care to the people of the community.



Mrs. Ruth Robinson oversees the construction of new sanitary facilities.

Department, we chose an area that served about 3,000 people. In 1985 and 1986, heavy fighting had taken place in this section of the city in the wake of a military coup. Many people had died. Murders, rapes, and robberies had taken place daily. The survivors—discouraged, hopeless, penniless, uneducated, old and young—were soon to become my many friends.

In April 1988 I started a socio-medical project, selecting local volunteers to be my students and assistants. They received a one-week orientation and training seminar. Our objectives for this project were based on a previously done survey of the needs of the area and were as follows:

1. Encourage primary health care through:
 - a) home visits
 - b) group education in the community
 - c) training local people to become health educators
2. Build one toilet per month as a community self-help project.

Home visiting was done three times a week for the purpose of locating social or medical problems in children under five.

Help was badly needed

In two months we were able to visit 81 families and examine 143 children. On several occasions I was horrified to see families actually living with their animals. Animals would be sharing people's huts or people would be living in animals' stables. I saw chickens and goats eating from the same plate of food as a 10-month-old infant. One day I saw the door of a hut half open, and as no one answered my call, I entered and found a tiny infant on the floor tied by a rope to some furniture. The baby was highly anemic and malnourished. I could not rest until, together with my volunteers, we located the father in the village. His wife had run away a few months before, leaving him with the baby. We informed the Kampala Social Welfare Center, and the child was moved from his home to a children's hospital for care.

We could see that health education

A New Primary School In Uganda

Another IRFF project in Uganda is a primary school that is currently offering 450 children the opportunity for a brighter future. The school sits on an 80-acre plot of land in the village of Kiwoza, located near Bugerere, about 80 miles north of Kampala. The land was donated to our church by Mr. Obadia Sajjabi, a local man; thus the school is called the Obadia Sajjabi Community School. It was registered in February 1986 as a private educational institute under the auspices of the Unification Church of Uganda. The main objectives of the school are:

1. To offer primary education in a rural area as a service to the nation and people of Uganda.
2. To improve the educational system by guiding children to be responsible as early as possible to live a Principle lifestyle.
3. To lay a foundation for a proposed polytechnical school.

Presently we teach grades one through seven; most of the children are

in the lower grades. The school serves not only the immediate village of Kiwoza but many surrounding districts as well. Eight teachers, including a headmaster, are responsible for the smooth functioning of the school. Most of the teachers have attended a 2-day or 7-day Principle workshop. Of the two teachers who are our church members,



The children stand proudly in front of their school.

one is responsible for religious education and the other teaches several different subjects. Pupils pay some money as a school fee and from this we pay the teachers an allowance.

Beautiful school uniforms were made

and donated by one of our church members. Boys wear blue shorts and white shirts, and girls wear blue dresses with white collars. Parents participate in the affairs of the school through a Parent/Teacher Association. The school promotes a very good image of our church and of IRFF to the community, and through it we can reach out to all the people of the area.

Although we have buildings for seven grades, a staff room, and a headmaster's office, these buildings are not yet fully completed, and the older ones need renovation urgently. Some pupils are sitting on the floors because of a lack of school desks. Our immediate goals are to renovate the old buildings and provide desks for the children. We also have plans to construct a room

that can be used as a first-aid post and a dispensary so that the pupils and the people of the community will no longer have to walk many miles in order to reach the nearest dispensary.

—Ruth Robinson

was badly needed in our small area. Six out of 10 families had experienced the death of an infant due to diarrhea, malaria, neonatal tetanus, or measles. All of these diseases could have been prevented if the mothers had been educated adequately in basic health care.

It took me a full month to accept the reality of the appalling circumstances under which these people were living. Many times I came home to our church center and was unable to express my internal feelings to brothers and sisters. It hurt me to realize that the people we were trying to serve were Heavenly Father's precious children and our very own brothers and sisters too. In my prayers I could grasp how much more I had to develop an unconditional heart of giving.

Internal restoration

Malnutrition is very prevalent here, as in other developing countries. We taught mothers how to prepare baby food in order to ease the difficult transition from breast milk to solid food. Mothers learned the necessity of immunization, the importance of a balanced healthy diet, how to prevent contamination that causes worms, and how to prepare the special sugar/salt drink that is used as a life-saving therapy for children with dehydration syndrome.

In our medical training for the volunteers, we included two hours of social studies a week. The Principle view was taught in such topics as: The Principles of Education, Moral and Ethical Behavior in Society, and Human Responsibility.

Especially at this time in Uganda everybody speaks about the rehabilitation of the country, so the students could easily realize the necessity of "internal" restoration in relationship to the country's external restoration.

Our work is still very small, and our accomplishments seem like a drop of water in a big ocean. Yet I feel deeply that Heavenly Father and True Parents have been guiding us. In teaching primary health care I am able to express at least



Mrs. Ruth Robinson teaches her staff how to convey principles of health care through simple diagrams and pictures.

I learned that if we do not define ourselves by our limitations, God always has a way to educate and guide us on the spot.

a little of God's heart, and I hope that through our activities, people may understand more and more that it is always our own personal responsibility to change a bad situation into a better one.

People around us have begun to wonder what the secret of our accomplishment is. The answer came out during an official primary health care seminar sponsored by the Ugandan Red Cross. Our students were asked, "How much does IRFF pay you for your work?" They replied, "Nothing!" "Why do you work for free?" they were asked. "Because our teachers love our community and us, and we're working together to make it a beautiful environment."

In the seven months I have been in Uganda, I have once again realized the importance of being open for any kind of mission. I never imagined that I would be teaching primary health care in a slum! I learned that if we do not define ourselves by our limitations, God always has a way to educate and guide us on the spot.

I want to express my deepest appreciation to all my brothers and sisters here—second selves and chosen ones—for their deep, loving support in all of our activities. I pray that together we may be determined to work hard in order to make the country of Uganda once again "The Pearl of Africa," centered on God's love, will, and truth. □



The medical staff at the renovated Kisenyi Clinic in Kampala.

Amid Gunfire and Persecution

LETTER FROM THE MIDDLE EAST

by Jennifer Symon

When I graduated from the Unification Theological Seminary at the end of June 1987 and was asked to work in the Middle East, I was almost completely ignorant about the activities of the Unification movement in this region. Although I had journeyed through parts of the Middle East before and considered myself reasonably well educated in terms of world geography, I found to my embarrassment that there were countries in this area I had never heard of before. This last year has been a process of education, brought sharply into focus for me during the 1988 Middle East regional conference and workshop held on a mountain in Turkey this July.

Open any newspaper and you will immediately realize that the Middle East is one of the most conflict-ridden areas of the globe. Things that seem almost unbelievable in America or other comparatively peaceful countries of the West are everyday realities in the Middle East. There are very few parts of this region untouched by violence. Think about Israel, Lebanon, or the Persian Gulf. Even here in Greece, the regional headquarters, acts of terrorism are becoming more frequent. It wasn't until I heard the testimonies of our Middle Eastern brothers and sisters at the conference, however, that I began to even vaguely comprehend what it means to function in the middle of a war zone.

One sister from Lebanon described how she and her family had been sitting together in their house when a rocket came through the wall and blew her brother to bits right in front of their eyes. She said the front line of the fighting moves around Beirut—sometimes near to our center, sometimes not so near. The sound of rockets and gunfire is the background to their life, the occasional

car bomb just another hazard to deal with. And in the middle of this, our family continues to make witnessing contacts and calmly fundraise door to door.

At the risk of their lives

Members described their situation living in Tehran, the capital of Iran, where Iraqi bombs fall randomly on the city almost daily. All Iranian men must do military service. If they don't, they can't get ID cards or passports and are forced to become fugitives. If caught, they get sent to the front line in active combat. But even in this situation God works. One of our brothers was witnessed to and joined while on active combat duty.

As the workshop progressed, I realized that war is not the only thing our brothers and sisters have to deal with. Isolation and persecution, in many cases, have a

It wasn't until I heard the testimonies of our Middle Eastern brothers and sisters that I began to even vaguely comprehend what it means to function in the middle of a war zone.



In 1985 a car bomb explodes on the outskirts of Beirut, Lebanon, only a short distance from the center.

more profound effect. The situation of our members in Iran provides a most graphic illustration. At the time of the revolution in 1979 that brought the Ayatollah Khomeini to power, the original

missionaries had to leave the country. The members who remained had a big responsibility but little experience. Because the authorities considered the movement a threat, it became increasingly difficult for them to witness, fundraise, or do home church. The only open avenue was education. But meeting with each other was difficult and the members had to be very careful.

Eventually the center was raided, all books and other Unification material were confiscated, and several members were jailed. After that, they were forced to become even more covert, witnessing only to those members of their physical families who could be trusted. Under these circumstances, amazingly, membership steadily grew.

Recently, the national leader of Iran was thrown in jail and tortured until unable to walk. The movement was attacked in the press, and the members were forced to cease all activities completely.

The members there now are incredibly young. There are no blessed couples to give them education or guidance. There are no centers. It is not even safe for them to receive overseas mail. They meet at the risk of their lives. If they were discovered, it would certainly mean death and torture. They receive very little news about the current providence or the activities of the rest of the movement. They naturally feel cut off, isolated, and alone. It is all they can do to keep their faith. For some of them, this workshop was the first time

they were even able to meet other Iranian members and the first time they could study the Principle openly.

In other countries, only one couple or a single member exists. Many of them

have been alone since 1975 when Father sent the first missionaries out. Many experienced being thrown in jail or deported in earlier years for openly witnessing, which forced them to move from country to country. With faith and determination, they have had to learn to survive and be creative in finding ways to support themselves financially and to in-

struggling young. We heard testimonies from the older generation every morning and evening. I was moved to watch them respond to the needs of the young, reaching out with tenderness and heart, sharing their love, wisdom, and experience, and being revitalized in turn by the youthful faith and enthusiasm of the others. As a regional family, we grew sub-

Principle.

Meeting with people from this area and visiting historic places like nearby Nicea and Istanbul brought these lectures and our discussions of the history of restoration to life.

This workshop, an annual activity of the region, was also the venue for the first Middle East national leaders conference. Each leader gave a comprehensive report about the activities in his or her country, focusing on business (the major emphasis of this meeting). National and regional issues were discussed, and solutions were worked out collectively, stressing in particular intraregional cooperation. A major concern was finding practical ways of helping the Iranian members develop an economic base for their activities in the future. It was a most constructive encounter.

More than anything, this workshop helped put my own life in perspective. I realize now that my problems are nothing compared to the life-and-death situations some of our members in this region face. All too often I have been defeated by things that in retrospect seem so petty. Thinking of these members, how can I complain? How much more should I be doing in my situation? As our regional director Thomas Cromwell reminded us at the close of our conference, this is True Parents' course; this is the ultimate standard—in every moment to lay down one's life in the service of God. □



National and business leaders meet during the Middle East regional conference.

troduce True Parents to the region. There have been many times of desperation.

Reaching out to each other

At this workshop it seemed as if two generations were represented—the somewhat battle-scarred survivors, and the

stantially closer as a result of this workshop.

Up until this point, the basis of my religious education had been Christian. It was most interesting to hear the Principle presented from an Islamic point of view. I was surprised to discover how closely the Koran is related to the

CONTINUED FROM PAGE 43

GUATEMALA

everyone has unique value and can contribute something and learn something.

The many testimonies given in the course of the project and at the final banquet were profoundly moving. The quality of changes individuals went through during their month here was evident from their testimonies. One of the students shared that before he arrived in Guatemala he didn't really know what to expect from this project. He knew for sure that it wouldn't change the world overnight. He wondered, would it be like throwing a small stone into the ocean, only to see it sooner or later washed back to shore? In other words, would it be only a token project without lasting influence? He worked at the school and watched the schoolchildren move a pile of dirt like ants—some in buckets on their

heads, others in sacks on their trib-back—from a place over 100 meters distant from the construction site. He saw their parents filling the buckets and the teachers mixing the cement. He invested a lot also and realized that the donation of materials, and his and the others' presence there, actually mobilized those people to help themselves. He went back to the States with some typical Guatemalan product, which he will use to raise funds for future projects.

Seeing the greatness

Another sister expressed emotionally, "It just felt good to serve—and it still does!" One of the quiet ones gave her raincoat to our local foreman, who had patiently introduced us to the skills of building. It rained a few times, so she felt he might need it more than she did. How much the attitude of our two foremen had touched the hearts of the students I sensed on the last day when I saw one of

our brothers give them a present, which he had obviously bought with virtually his last money.

The respect the group received from the local people in return was voiced by one of the teachers we worked with: "You are the first ones who did what you promised. You have set an example for us with your attitude." And the two foreman, Don Luis and Don Jose, still ask me about William, Nils, and all the others.

It is the inner personal gain of each person involved that gives even more importance to the WSSC project than the external accomplishments of painting a school, building another, and finishing two community centers. I feel that the influence of these projects will indeed multiply and eventually shape a new generation. Even the more skeptical, critical people will look into the philosophy behind it and will see and value the greatness of Father and his work. □

JOB'S COURSE: The Mystery of Faith and Suffering

Personal Reflections by Chris Garcia

William Blake



"Numb with horror, Job sits despondently in the ashes of his home."

And there came a messenger to Job, and said, "The oxen were plowing and the asses feeding beside them; and the Sabeans fell upon them and took them, and slew the servants with the edge of the sword; and I alone have escaped to tell you." While he was yet speaking, there came another, and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you". . . . While he was yet speaking, there came another, and said, "Your sons and daughters were eating and drinking wine in their eldest brother's house; and behold, a great wind came across the wilderness, and struck the four corners of the house, and it fell upon the young people, and they are dead; and I alone have escaped to tell you."

Then Job rose, and rent his robe, and shaved his head, and fell upon the ground, and worshiped. And he said, "Naked I came from my mother's womb, and naked shall I return; the Lord gave, and the Lord has taken away; blessed be the name of the Lord."

In all this Job did not sin or charge God with wrong.

Job 1:14-22

Not long ago I was visiting a friend in the hospital. As I rode up to the third floor, a priest came on the elevator. The car rode up and he leaned against the wall, evidently exhausted. I said, "A priest in a hospital. There's a man with a really tough job." He looked up at me, smiled, and nodded. I had to get off, but I always wished I could have talked to him. What *do* you say to a man who's just lost a wife to cancer or lost a child in a car accident with a drunk driver? How do you explain God's love to somebody who is diagnosed with a fatal disease and has two weeks to live? How do you explain it to *yourself* day after day?

Human beings have been asking those kinds of questions since the dawn of time. Thousands of years ago an unknown poet wrote a story of a man named Job, who wrestled with the great ques-

tions of life as no man ever did before, ultimately confronting God Himself with his great rage over human suffering. Long regarded as one of the greatest religious poems of all time, the book of Job, a dialogue between Job and his friends and finally between Job and God, bristles with blasphemous anger, hard-boiled honesty, and soaring spirituality, as one pain-wracked human being finally takes his complaints to the ultimate Manager. And its value for us is the profound understanding it offers to all thinking people about faith and suffering.

Nobody knows for sure whether Job was a historical person. The poet employs the character of Job as an archetype to illustrate his ideas about life. In the beginning of the story, Job is the archetype of "the good guy." The poet is going to confront, in his own way, the tra-

ditional view that good is always rewarded with prosperity and evil with poverty and suffering.

Every conceivable disaster

The story opens with Job being described as a man of the loftiest purity imaginable. Job is more than merely good; he is impossibly good, a virtuoso of virtue.

There is not a single thing he has done in his life for which he can be accused. Yet he repents every day for his own obscure sins and for any sins his family and

friends may have done or even contemplated doing. His chief business in life is the constant waxing and polishing of his moral tidiness.

The poet emphasizes these things in light of what is about to happen to Job. His well-shined morals attract the attention of both God and Satan. God holds him up to Satan as an example of a good man. Satan scoffs at this, replying that Job is well financed for his so-called goodness, but that if his rewards were suddenly removed he would forget all about God. Besides setting the stage for the persecution of Job that is to come, Satan is proposing a profound accusa-

tion. Essentially Satan is saying that orthodoxy alone does not equal faith. Although Job may be outwardly correct, he may simply be afraid of offending his benefactor, the source of his comfort and luxury. If Job discovers no profit in being good, his pretense at loving God will dissolve in curses.

A wager is made to see how far Job can be tormented before he breaks. God gives Satan permission to do anything he pleases short of killing Job outright. Satan goes to work, and without warning

Job suddenly finds himself crushed under a rock slide of every conceivable disaster that can befall a human being. His livestock are slaughtered in a stroke, his children are killed, and his wealth and property are destroyed.

Numb with horror, Job tears his robe

and sits despondently in the ashes of his home. His body breaks out in boils, and he takes a piece of broken glass to scratch them with. Job's wife comes to him and says, "Do you still hold fast to your integrity? Curse God, and die." He tells her she is a foolish woman, and he sits in the ashes trying to understand why these things have happened to him.

Job could take losing his property, his family, even his health. But thinking that he has lost God's love for no good reason pushes him over the edge.

Even though Job would very much like to end it all, he claims he will never curse his God.

It could be a shred of faith Job clings to, or maybe he is afraid God would just strike him with something even nastier. Yet it is hard to imagine that there is anything left that could happen to him. Job has gone from the archetype of the good guy to the archetype of "the last guy." When you feel sad, there's always a friend who can point out some poor soul to you and say, "You don't have it so bad; look at that guy." And it makes you feel a little better that at least things haven't gone *that* far. But Job is meant to be the very last rotten apple in the bottom of the barrel of mankind. He can't point at anybody and say, "Look at that guy." Job is *it*. Even though Satan has thrown everything he has at Job and Job's faith is still holding up, there is one thing coming that even Satan hasn't thought of. It is the one thing left that will shatter Job's faith to pieces.

"You must have deserved it"

Exhausted by suffering, Job cries out to God for his death and the release from his misery in oblivion. What comes to him turns out to be something even worse. Three of his old friends show up. Aghast at his ruin, his friends sit with him in silence for a week. It is the Hebrew tradition when calling on someone in mourning to wait for that person to speak first. Job doesn't have much to say. So after a while they bring up the great question he has been hiding from in his own mind:

"What did you do?"

Which is to say, what kind of hideous crime against God and man did you commit to offend God so that He would smash you into the earth this way? Don't you know that good is always rewarded, while evil is punished? You must have deserved what happened to you. *So what did you do?*

And Job really has no idea. Job is the good guy, Mr. Clean. Had this happened to someone else, he would have also wondered what titillating sin they'd committed. But in his case, he knows the answer, and it terrifies him: *He hasn't done anything at all to deserve these things.* Under the surface, his friends are afraid also. In their hearts they know Job is probably a better man than any of them. If this could happen to him, maybe it could just as easily happen to them, too. They are desperate to uncover his sin, rather than face the possibility that we

William Blake



"Job's friends persist in tormenting him with their arguments and implied accusations."

are all on a runaway train with no one at the wheel. Maybe his ancestors . . . ?

His friends persist in tormenting him with their arguments and implied accusations. These are the very ideas he had believed in himself, and now these ideas have turned on him with a vengeance. He is tortured by his doubts and the prosperity of his cruel friends compared to his own undiminishing pain. But most of all he is tortured by the idea that God does not love him after all, that God has suddenly, capriciously, abandoned him. He could take losing his property, his family, even his health. But thinking that he has lost God's love for no good reason pushes him over the edge. His flawless faith crumbles.

For the first time he becomes openly angry at God. Why should anyone suffer? Why should any creature be born into this tough world, plod through its days in ignorance, and then die? "What is the meaning of life?" he rages. His suffering has become transcendent, the plaintive voice of mankind crying out at his Creator without any pretense of humility or servility, because at last he has nothing to lose.

Beyond our comprehension

His three friends are terrified at his nearly blasphemous ravings, and they argue with him, using trite examples of God's justice that Job rejects again and again out of hand. Finally Job invokes a Hebrew law that says when a man is accused of a crime, he has the right to confront his accuser and his evidence and dispute it. Job feels his accuser is God Himself, and he demands to meet Him and be given reasons why he was brought to ruin.

And God shows up.

A whirlwind blows in from the desert, and out of the whirlwind the spirit of God appears. He thunders down His

own questions at Job. "Where were you when I created the world and its creatures? What do you know about good and evil? Just who do you think you are?" Those readers hoping for a good

fight are disappointed by Job's answer: "I am dust." Seeing God face-to-face, he backs down, like a terrorized field mouse under the shadow of a diving eagle running him down. There is no contest.

But God's answer to all this is the most mysterious thing of all. Instead of being angry at Job, He is angry at Job's friends. He accuses them of not speaking the truth as Job has. He sets Job up as a classic Abel figure and tells them to make sacrifices through Job on their behalf and that Job will pray for them. The story says that God accepts Job's prayer and that afterwards He gives Job twice as much of all the material goods he had lost before. Job again becomes the father of seven sons and three daughters and lives happily ever after.

Though it may seem vague at first, we can learn a lot from God's answer to Job.

In the top drawer of my desk lives an ugly black spider. While rummaging through my desk for something, I've often run across him, and more than once I've lifted up the dictionary to crush him and then thought, "I don't have to do that; he's not bothering me. Even a spider has a right to live." And yet I know if I tried to explain these human ideas to the spider he probably wouldn't understand, and if he did he wouldn't agree. Because to a predator, life and death are just business. If I kill him or he kills me it's

nothing personal. Ideas about mercy, pity, or reverence for life are meaningless to him. Human life exists on a whole other level of consciousness. In God's answer to Job, He seems

to be saying that there are levels of good and evil that are way beyond our comprehension. There's as great a difference between God and Job as between me and a spider.

What would good and evil amount to

Gutave Doré



Job receives the horrible news from one of his messengers.

in the kind of world Job wants? When the rewards of good or evil are strictly a matter of cause and effect, you don't need prayer or even a conscience. Morality becomes simply a matter of following an instruction booklet. When something goes wrong you track down your sin and fix the problem and reap your just rewards. Under such a system we would be reduced to the level of the spider, where life and death are just business and nothing personal. There would be no hatred and no love.

Chastity of faith

Satan's original accusation towards Job was that his faith was mechanistic and had nothing to do with love. When Job was stripped of absolutely everything that made his life bearable, including God's love, his orthodoxy disappeared and he discovered for the first time his

CONTINUED ON PAGE 63

A fighting faith in God means that we belong to God and His righteousness no matter what happens to us, good or bad.

Strengthening Our Commitment

ICC Alumni Activities in New York

by David Byer

The period of time from July to November 1988, when our True Parents were in Korea, was characterized by enormous growth for the ICC Alumni Association in the New York City area, Region 11.

On August 2, through the guidance of our new regional director, Rev. Joong Hyun Pak, the New York ICC staff and New York church members held a banquet for alumni for the purpose of celebrating the victory of sending 7,000 ministers to Korea and of charting the future course of ICC in the region. Under a beautiful banner with the words "Reviving the Soul of New York," the banquet was well attended by over 160 alumni, who heard testimonies, music, and keynote speeches by Rev. Pak and Rev. James Bevel.

At the end of the program, the ministers filled out response cards, which revealed that youth seminars were an area of concern for them. Consequently, Rev. Pak directed the New York ICC to begin a youth seminar program.

Being children of God

The movie *The Last Temptation of Christ* was showing in local theaters at that time, amidst tremendous controversy.

After viewing this movie, Rev. Pak felt that our youth seminars could much better portray Jesus as a true role model for young people. Through lectures and slide presentations, these seminars emphasized that our true human value comes from being children of God. Jesus' words in the Beatitudes were explained, using excerpts from Rev. Pak's doctoral work on this subject, and clips from the movie *The King of Kings* were shown. Rev. Sudo, who had come to Region 11 as our national itinerary worker in the role of a truly loving parent, gave insightful presentations on who

Jesus really is and how we can be more like him. Emphasizing the importance of maintaining purity, Rev. Sudo explained in contemporary terms the consequences of the fall to the young guests.

The young people responded enthusiastically. Albert Johnson of Harlem,

NY, said, "The ICC Youth Seminar showed me how I can get closer to God and what steps I have to take." Celia Johnson added, "I learned a great deal about who Jesus is, and how I can be like him." Geraldine Savage of Long Island, NY, testified: "I realized how important it is to strengthen my relationship with Je-

sus daily . . . he is the best father I could have."

During a New York area leaders' meeting, Rev. Sudo suggested that the strongest testimony we can give to encourage young people to live a pure and God-centered lifestyle is to lead our own lives as

Rev. Sudo suggested that the strongest testimony we can give to encourage young people to live a pure and God-centered lifestyle is to lead our own lives as representatives of True Parents.

representatives of True Parents. He said we should not be hesitant to openly testify to all the world about our lifestyle.

With the coming of Rev. Sudo to Region 11, our focus became the education of ICC alumni. Education involves a process of fine-tuning the ministers' understanding of the significance of the ICC and alumni work. This requires time and investment, but it is vital in order for them to assume more responsibility in sending other ministers to Korea and in ultimately saving this nation. With Rev. Pak's encouragement and Rev. Sudo's experience as a lecturer, our region was able to give a deeper understanding of the Principle and the reasons why American ministers have such an important responsibility in the salvation of the world.

To this end, eight Advanced ICC Seminars were held throughout the various districts of New York City with the theme and purpose of deepening the vision the ministers had caught in Korea and encouraging them to share their revitalizing ICC experience with others. Two of the seminars were a joint effort of Region 11 church members and the national ICC staff.



Rev. Joong Hyun Pak greets Rev. Jeddie King and other ministers at an ICC Alumni Banquet.

Each seminar began with Rev. Sudo going over the process of the fall of Adam and Eve, followed by an explanation of the current moral dilemma of fallen man. Next, he would give a testimony of Father's life, including many of his own personal experiences with Father. He would focus on Father's discovery of the fall during his journey through the spirit world in very explicit and dramatic way. It would go something like this:

Father began to question Lucifer very generally at first . . . "You must have been very lonely when Adam and Eve were created, weren't you?" "Yes." "Sometimes you and Eve would go for long walks together, isn't that true?" "Yes." "Eve must have appeared to be so beautiful to you, is that right?" "Yes." "Sometimes you would hold hands and touch, wouldn't you?" "Yes."

Then Father, in a manner like a knife that pierced through Lucifer's heart, said: "Then you must have committed fornication with Eve, DIDN'T YOU?"

Lucifer could say nothing. He was in complete shock!

This was a powerful prelude to Rev. Sudo's next words, in which he testified directly and personally to Father's messiahship. He would begin by asking the ministers, "Many of you have heard that most Unification Church members believe that Rev. Moon is the Second Com-

ing, isn't that right?" Whereupon Rev. Sudo would give an explanation of his understanding of Rev. Moon's providential role.

A foundation for the future

In our movement, generally speaking, the greater one's understanding, the deeper one's commitment. One of the difficulties we have found through our association with alumni is the ministers' varying levels of commitment. In order to strengthen their commitment, we sought to deepen their understanding of the Principle, especially in connection with immediate providential concerns such as sending ministers to Korea. A lecture on "Rebirth and the Significance of Physical Salvation" enabled many ministers to understand why they still struggle with sin; consequently they could gain a much more solid understanding of the purpose of the Second Coming.

Through these and other presentations, using comparative theology, we found that we could help to solve many of the ministers' questions. The ministers who participat-

ICC and the development of the ICC trinity system [see next page]. Revealing their newly-found commitment, the ministers enthusiastically agreed to be a part of a trinity and support each other through prayer and service in each other's churches and ministries. An impor-



Rev. Sudo gives an eye-opening talk on "Rev. Moon and World Peace Centering on Korea."

tant function of the trinity system will be to invite other ministers to participate in a trinity and encourage them to go to Korea.

Through Rev. Pak's guidance, approximately 10 trinities have now been developed in Region 11. Each trinity consists of three to five ministers and is supported by a Unification Church district leader or local ICC representative. As the director of ICC for Region 11, I am also encouraging the formation of trinities on the regional level with representatives from each district. We are learning that this is not an automatic process; it requires a lot of investment and support!

In conclusion, while Rev. Sudo was in our region, approximately 120 ministers received very deep internal guidance centering on the Principle. This included more than 40 alumni who attended our Advanced ICC Seminars and about 70 alumni who received, in a very positive way, Rev. Sudo's talk entitled "Rev. Moon and World Peace Centering on Korea." Thus, we feel we now have a more substantial foundation upon which to once again start bringing ministers to Korea in 1989. □



A rousing gospel number at the ICC Alumni Banquet on October 11, 1988.

ed in these lectures increased their understanding, acceptance, and commitment to the Alumni Association.

During one seminar, Jim Stephens, the national ICC director, gave an inspiring presentation on the direction of the

A Giant Network of Heart

by Jim Stephens

Excerpts from a talk given by Jim Stephens, ICC national director, at an Advanced ICC Seminar in New York on October 11, 1988.

As you know, the ICC will start again in 1989 in order to bring an additional 14,000 ministers and religious leaders to Korea. This time, ministers from Europe will also attend. The conferences will be held in a new hotel guest house that is being constructed in Seoul, Korea. It is in the building complex associated with the new newspaper printing facilities and is scheduled for completion in January.

There have been struggles and various controversies within certain denominations in America because of some of the 7,000 ministers who have gone. If just those 7,000 could stand up for what is right, they could affect thousands of other Christians as well. Think what could happen with three times that number! There could be a whole new awakening of ecumenism in Christianity. You, of the first 7,000 to go to Korea, have broken the ice, so to speak. I believe that your par-

significance in your having gone to Korea. I hope that all of you will want to share the responsibility to find and send other pastors to Korea. I even hope that you can begin to help people who are not financially able to go. Although the Unification Church is still footing the bill in Korea, our American members are no longer able to pay for the ministers' air fare as they have been doing. In a lot of places around America the air fare for ministers, therefore, won't be as cheap as it has been in the past.

Share the responsibility

One internal aspect now developing for the ICC will be our Advanced ICC Seminars, which you are attending today.

We'll be holding more advanced conferences for those who want to deepen their vision and study the Principle more seriously, as well as to find out what Rev. Moon is all about and what is really going on in this church.

An important aspect of the ICC externally is the Alumni Association and its activities. The Alumni Association is the 7,000 and is distinct from the ICC, which is a

project funded by the Unification Church. Unification Church members know we are not able to save America alone, and we really feel that the responsibility belongs more to you ministers.



Rev. James Cokley, president of the ICC Alumni Association of New York, gives Rev. Sudo a big hug.

We're willing to support and advise and help in any way we can. You know our members are half your age, and our experience can't compare with the experience that you have had in pastoring your congregations, working with other Christians, and studying the Bible. We are much less experienced and can't really lead people the way you can. We're expecting that the Alumni Association will take the responsibility to guide America in the direction it needs to go.

Washington DC has one of the best examples of an Alumni Association that I've seen so far. They have set up nine different committees, including one for outreach and finding other ministers to go to Korea. In any one geographical area, the ministers who went to different conferences don't know each other all that well, so the Alumni Association helps to get alumni from the various conferences working together and sharing. I believe that by fellowshiping and worshipping together, we can invite Jesus to work in a powerful way through our ecumenical movement.

The trinity system

The last thing I want to talk about is the trinity system. Briefly, this is a system whereby three alumni join together in a trinity for the purpose of supporting each other through love and prayer. This concept comes from the Bible. As we know,



Mr. Sohichiro Nakamura, Don Sardella, Rev. James Cokley, Rev. James Baughman, Rev. Joong Hyun Pak, Rev. James Bevel, and Henri Schaffler at an Advanced ICC Seminar.

ticipation at this time will be seen in the future as the pioneering movement for the fulfillment of Christianity.

I think that Rev. Sudo's lectures have convinced you that there is a historical

there was a trinity consisting of Jesus' three main disciples: Peter, James, and John, with Peter being the chief disciple. Jesus said, "Wherever two or more are united in my name, I will be there." In the Unification Church, Rev. Moon has three main disciples or couples, then 12, 36, 72, and on and on. Our Blessings or marriages are all organized into trinities.

Being in a trinity has great value because if you can love someone not like yourself—even, in fact,

someone you don't like—you are overcoming your own inability to love. Some of Jesus' most difficult words to follow were: "Love your enemy"! We experience this in our own church. Many times we are guided to be together with someone we don't like in order that we can overcome the barriers in our own hearts. If three people can love each other and overcome their differences, it allows the spirit of God to work there with tremendous power. Basically, all three are equal, but one person must act as the head, the one calling the meetings and being the subject of the group. If any one of the three gets spiritually down, the other two are always there to help and give support. Just imagine what would happen if you had two assistant pastors and all three of you loved each other very deeply? What would happen in your church? So if you love each other, that love will emanate from you to fill every pew.

What we're suggesting is that you, the alumni, form yourselves into trinities. It will probably take a lot of prayer and talking and sharing with each other to start your trinity. You should think about what type of person you need to balance your nature so that as you work together, God has power to work through you. If you are a conservative, maybe you need a liberal to balance you.

We recommend that once you establish your trinity, you should try to meet with each other once a week or at least once a month, and to write or call each other often. You can use this system also among your congregation. It's a system through which God can give inspiration and energy and really work with you. Any time you get together with two others, I promise you that out of that meeting in-

spiration and power will come.

You have a special role

We believe that eventually the individuals who are experiencing love and guidance and inspiration from Jesus in their

trinity can then have another trinity connected with them. Rev. Levy Daugherty envisions that this kind of linking of heart among Christian leaders will create a giant net all across America, protecting her from the attack of

Satan.

If we love each other beyond race and denomination, we can create a kind of spiritual "strategic defense initiative" over America so that Satan cannot come into our communities and our congregations. We will have so much more power to go forward to do what is necessary.

When I travel, I'm welcomed by pastors wherever I go. I feel there is an invisible relationship of heart that's being created among people all across this nation. By committing yourself to two or more other persons as if they represented all the world and your Christian brothers and sisters, then God will be able to multiply that love tremendously.

I don't think these inspirations are coming just to us. I was at a prayer retreat last week down in Washington DC organized by the Intercessors of America and the National Prayer Committee, and I met some fantastic people there from all over the nation. They have organized churches all across America for 40 days of prayer, repentance, and fasting from September 30 until the elections. They really feel strongly that America needs to repent for its sins and ask God's forgiveness and that maybe this is the last chance for America. When they went to other churches to ask them to be involved, they found people who were already praying and repenting. So when we

see these things, we know that the Holy Spirit is inspiring all of us. The ways of God are consistent.

If these are truly the Last Days, and if Jesus has called you and has a mission for you, each one of you should feel that you have some special role to play in the history of mankind at this time. Maybe 100 years from now, people will look back and say, "That was the generation that began the movement to eliminate all evil and suffering and saved the world!"

We are at the time of a new beginning for mankind. We are the people that God has chosen to work through to bring the Kingdom of His love on this earth. Each one of us is valuable and precious in the plan of God. There are so many millions of people who have never even seen a Bible or heard a word of scripture. If we could break down the barriers we've built up among ourselves, we could reach the many people in communist nations around the world who need to be taught and given life. Every one of us has

If we love each other beyond race and denomination, we can create a kind of spiritual "strategic defense initiative" over America.



Everyone listens intently to the lectures given at the banquet on October 11.

enough to do for the rest of our lives and two or three more.

There are certain cycles of history that come around in which just a little bit of effort can bring tremendous results and help mankind take a great leap forward. It's all because of the foundation of suffering that has been laid in the generations before us. I really do pray for all of you. I hope you can share all of these things you have heard and received today with alumni members you know who are not here. Please invest yourselves.

Thank you very much. God bless you.

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"A Public Mission in a Hometown Spirit"

Blessed Children's Summer Camp In France

by *Bénédicte Fournier*

Bénédicte Fournier, a sister who has been directing camps for blessed children in France since 1985, sent this letter to Today's World at the suggestion of Mrs. Hilde Blanchard, the wife of the national leader.

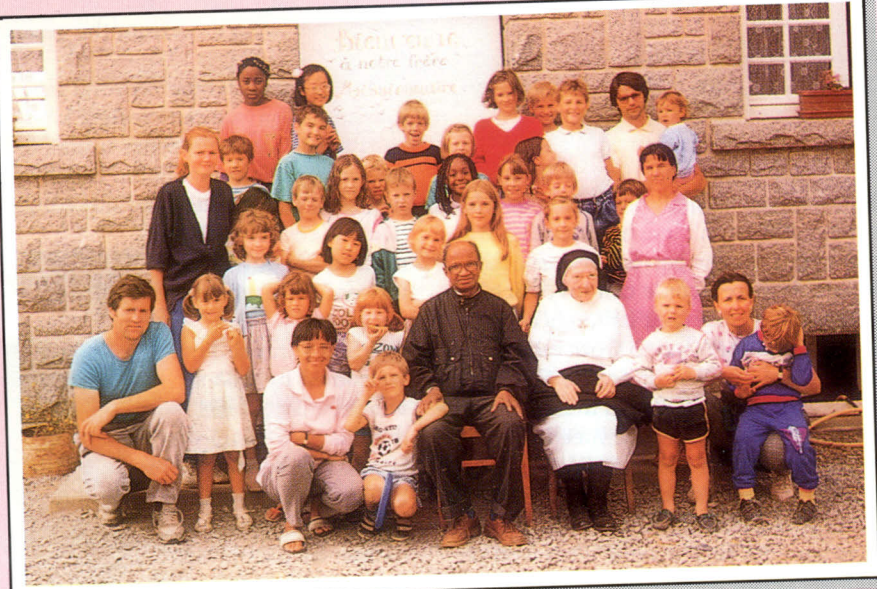
Dear Brothers and Sisters,
Our children's summer camp was held in Brittany (in the northern part of France), not far away from the city of St. Brieuc. It was held on the farm of Chosen One André Penhard, who just had his 40th birthday on the 23rd of August this year. Our brother raises pigs on his farm and once had 600 of them.

Four members of the Penhard family are in our church: Second Self Jean (in France); Second Self Madeleine (in Austria); Chosen One André (taking care of the farm), and their cousin Second Self Marie-Hélène (in Alabama, USA).

It was truly Heaven that inspired Chosen One André and Second Self Jean to propose that our camp be held on their farm. Actually we had no choice. The reason was that our usual camp place, Chateau de Mauny in Normandy, was being used all summer by workshop trainees. Heavenly Father had His plans already to bring us there to "Uncle Dede's farm" (as the children named it).

Chosen One André has been, for more than 10 years, a town councilor in his village of Brehant, and almost everybody there knows him. His parents and one of his brothers, Michel, also live nearby. Through André, our camp became an extraordinary way to make a public mission in a hometown spirit, as True Father had emphasized on God's Day this year. The children could enter directly into public life, as they were invited several times to sing in front of people. As you can imagine, news spread out very quickly to the small villages, especially when they knew that all those children were sleeping at "Dede's farm."

We had many different activities: going to the beach, riding ponies, visiting interesting places, going to a pancake



A missionary priest from Madagascar visited the blessed children one day and shared the experiences of his life with them.



The children bow after singing in front of an enthusiastic audience.

restaurant, playing group games, water games, and yut, making wood houses, singing, making sketches, and having campfires.

Chosen One André invited guests to each of our campfires, and they were delighted by the children's songs and by the beauty and happiness of their character. We did not even need to speak so much. Most of the people knew that Chosen One André was a Unification Church member and that all those children were too. The children were serving the guests with a warm and loving spirit that people had never seen before. They were so moved!

We also invited the Catholic nuns of the old people's home in Moncontour (a big village nearby), whose Mother Superior had lent us tables and chairs and where the children had already sung

*Our children radiated joy
in their smiles and faces.
They had hope. They
brought these feelings
wherever they went.*

once. Four of them came: Mother Pierre, two nuns, and the priest of the hospital. André's brother Michel and his wife (both active charismatic Christians) were invited too, along with their four children, as well as André's mother and another very good Christian couple. So we had an ICC campfire—with charismatic, Catholic, and Unificationist songs!

Together we ate cheese and bread and sausages cooked on the fire, beautifully served by the blessed children. The nuns were so moved, because they had never been served by children before. One of them was so moved that she cried. It was a great success, with a beautiful heartfelt harmony. We ended with a nice prayer offered by Michel and his wife, and after singing "Tong Il" while holding hands, the priest gave us his blessing.

After this event, Michel came to see me and asked, "Do you want to receive a missionary priest from Madagascar? He could give a testimony to the children." I said, "Yes, why not?" I heard afterwards that the nuns had phoned him to ask if we would be interested in receiving him. With the children we all prepared for his coming. Second Self Catherine wrote a nice welcoming message on the whiteboard: "Welcome, our Brother Missionary." Chosen One Françoise, who is from Madagascar, rejoiced to be meeting someone from her own country.

We prepared a nice table with flowers and drinks and brought in chairs for the children and staff to sit on. Chosen One André had his video camera ready to film the whole scene. At 3 p.m. the missionary came with an elder nun, accompanied by Michel, his wife, and their four children. We listened to the extraordinary experiences of his life. The priest and the elder nun didn't want to leave us. They stayed more than two hours with us. We took group pictures and exchanged addresses. It was a great success.

We moved many people as well by bringing the children to Sunday services every week, wherever they were held. People could not imagine that Unification Church members would allow their children to enter a Catholic church and listen to the whole service. They were so amazed by the discipline of the children. As you know, in this world parents are very worried about the education of their children. They cannot control them and just give up, making it worse. They also do not know how to bring joy to their children because the children never seem to be satisfied. But our children radiated



A ride through the village on a donkey cart.



Meals were taken outside near the cornfield on "Uncle Dede's farm."



The barn was a wonderful place to sleep.

this place, they truly had a heart-to-heart experience with Heavenly Father and developed deep ties of true friendship among each other. All of our staff were also deeply moved by the attitude of the children and gave out everything they could to make it successful.

We must give deep thanks to Second Self Jean Penhard, who was an inspiring teacher and father for the children; to Second Self Sakae Yochikawa, who was our wonderful cook and mother; to Second Self Catherine Weber, who took care of the little ones with such a motherly heart and who was our precious driver; to Second Self Asae André, who was our laundry sister taking loving care of our clothes; to Chosen One Frances Murray, who took care of the little ones with such an unconditional heart and who made us laugh so many times with her Irish accent; to Chosen One Françoise le Quang for taking care of the bigger ones, always

joy in their smiles and faces. They had hope. They brought these feelings wherever they went.

One couple, good Christians and friends of Chosen One André, really liked the children and invited us all, staff plus children (we were 35), to their home for dinner. They served us a wonderful meal with such a parental attitude that they seemed like members of our church! It was so intimate! The children sang. The husband sang an old romantic French song. They had also invited the husband's brother, his wife, and their children. The grandmother was there, as well as one grandfather. I could feel the Holy Spirit descending on us. The night was falling. We were still singing, using an old lamp outside, beside the fire where we had cooked sausages and fish. It was the Kingdom of Heaven without speaking!

We finally officially ended our camp with a nice theater play, which we were invited to produce in the banquet room of the old people's home in Moncontour. That morning we went with the bigger children to all the shops of the village to invite people. We were offered ice cream, sweets, and chewing gum. It was like the children were witnessing. Our play was a great success. A nun who was responsible for a school in Rome asked me to photocopy the text of our play, because she liked it so much she wanted to teach it to her children in Rome.

The next day we had our closing meal on the farm, and we invited Michel and

his family and their parents. The children were given nice books and sang nice songs before the sharing of a cake.

I can definitely say that this camp was the best one we have ever had. We took many pictures and slides, and Chosen One André filmed around nine hours of videotape.

When the time of departure came, the children were crying their hearts out. In

The children were serving the guests with a warm and loving spirit that people had never seen before. They were so moved!



Bénédicte Fournier

ready to help with everything; and to Chosen One André Penhard, who made everything possible, helping us whenever he had time with humility and simplicity.

But most of all, we truly must thank Heavenly Father and all the heavenly people in the spiritual world who protected us always. Without their help we would not have been able to succeed in this camp. But we know that our Heavenly Father could not have worked without the prayers and the sacrifice of all the parents while their children were at camp. This was the key point of our success. So we have to send all our gratitude to the beauty of parental sacrifice.

We all hope to come back next year to "Uncle Dede's farm" and meet again the people we know there in the village. We want to keep in touch with them and hopefully eventually bring them to True Parents.

In Their Precious Names,
Bénédicte

JOB'S COURSE

real love for God and his fellow man.

He really wanted to believe in God's justice. He wanted to believe that somehow God would prove Himself innocent of Job's charges. He wanted to see God prove him wrong. He also realized that what he was going through now was the common lot of humanity. And he wept for humanity from the bottom of his heart and felt compassionate outrage for his fellow man. These were things he would never have realized if he hadn't suffered.

When you taste failure and disappointment in life, you begin to notice other people. And when you see them going through those same things, you see the beauty and courage of ordinary men and women. Faith does not come from orthodoxy, but more often exists by way of doubt itself. Just as courage is not the reckless absence of fear, but rather the overmastering of great fear with a great purpose, faith can often be the overmastering of great doubt with a great sense of purpose and loyalty.

Faith is the product of an attitude that is disappearing from our affluent society, the attitude of permanent commitment to a person or group. It used to be that the family was the mediator between the individual and society, because the family was the place where a person learned about commitment. Parents and chil-

dren, and brothers and sisters, were bound by common blood to stand by each other through good times and bad. A fighting faith in God doesn't mean we believe everything we're told, but rather it means that we belong to God and His righteousness no matter what happens to us, good or bad. The Principle refers to this attitude as "chastity of faith."

*Father and Jesus both
showed us the greatest
example of faith by saying,
"But still, I love God...."*

Jesus Christ and our Father have both showed this absolute standard in their own lives. Jesus had the mission to save all mankind, and he kept on going as he saw his hopes fading, his prayers go unanswered, and all his followers abandon him one after another. Finally, when he hung alone and despised on the cross, he still believed that he was God's Son and that God loved him. He never doubted God's love or his own relationship with God.

The example of steadfastness

A few short years ago, our True Father went through a tremendous ordeal of suffering. His beloved son Heung Jin Nim was killed, and he himself was sent

to prison on trumped-up charges. But he never complained and he never got angry at God or anyone else. He continually thought of the work to be done and had a kind word for everyone around him. It was a great learning experience for those of us who were not with him during the early days of the Korean church, when Father lived in poverty and obscurity, to be able to see him under such circumstances and learn from his example of steadfastness. Even though we all wish such troubles had never come, it's at such times that he shows us the way to practice chastity of faith.

There is a legend that the happily-ever-after ending of the story of Job was not the original ending but was tacked on by religious authorities who were offended by the story but unable to suppress its popularity. The legend is that the story really ended with Job sitting in his lonely ash pit, scratching his sores, surrounded by the ruins of all he had loved, and looking to heaven and sighing, "But still, I love God . . ."

A servant works for reward; a true child works for love and loyalty. When one man was hanging despised and abandoned on a cross 2,000 years ago, and later, when another man was sitting in prison after burying his beloved son, they both showed us the greatest example of faith by saying, "But still, I love God . . ."

□

CARP

could feel and respond immediately to a heartfelt prayer.

I was a big rock fan in my 20s, but I am in my 30s now and my tastes have changed a great deal. But this night, I felt so one with Hyo Jin Nim that I loved his music! He rocked the room with it. I went to the back and danced and felt totally intoxicated with it. I felt like I was 20 years old again! I realized that this was what my entire generation, with its rock and its drugs, had been looking for—an intoxicating love movement.

"You must keep this rose"

At the end of evening, the beautiful Thai family hostesses gave all the sisters roses. I felt as if mine had been given to me by Hyo Jin Nim. I felt completely enveloped by true love, and any loneliness from being in a foreign country melted

away. Everything seemed so sweet and fulfilling.

On the way out of the banquet hall to the parking lot of the hotel, I passed a white Buddhist shrine and thought, "Oh, it's probably just a fancy decoration." But then I thought, "If I have learned anything about the Thai people at all, I believe they are using this as a real shrine." Indeed they were. A golden Buddha smiled benevolently down at me, and the altar was heaped with flowers, candles, and pearl-strewn statues of elephants.

I was about to give my rose to the altar in thanks to Buddha for this visit to this beautiful land. Then I remembered how Hyo Jin Nim, just two weeks before, at the commemoration day of the Victory of Danbury, had given Bill Sheppard back the slippers Father had given to Bill in prison. Hyo Jin Nim had refused to accept them as a gift from Bill, saying with his whole heart, "I cannot accept these. You must keep them. Father gave them

to you for a reason." I felt the whole altar now exude love, communicating to me, "No, I cannot accept this. It was given to you for a reason. You must keep this rose in memory of this very special night." I still have it, pressed in the pages of my journal.

Thailand is an ever-happy memory for me. I remember it as a peaceful, sunlit, beautiful land where heavenly romance visited and mingled with the jade green of the lily pads and the glories of the Grand Palace and the Emerald Buddha, and where I first glimpsed the golden glories of the exotic Far East. □

ERRATA

On page 47 of our August 1988 issue, Tyler Hendricks' summary of Rev. Sang Sun Lee's report from Korea was reprinted from "True Family," New England's Unification newsletter.

Major Church Holidays

There are now six major holidays:

하나님의 날	God's Day [hananim-e nal]
부모의 날	Parents' Day [pumo-e nal]
자녀의 날	Children's Day [janyô-e nal]
만물의 날	Day of All Things [manmul-e nal]
부모님탄신일	True Parents' Birthday [pumo-nim-t'anshin-il]
세계 통일국 개천일	Foundation Day for the Nation of the Unified World [segye t'ong-il-guk kêch'ôn-il]

(This holiday was established on October 3, 1988, and is on the same level as the others.)

for birthday is 생일 [sêng-il].

d) The literal word order of the new major holiday is "world unification nation(al) foundation day."

통일 [t'ong-il] can mean unification, unity, united, uniting, unify, unified, or unifying.

국 [kuk] can mean nation, nations, nation's, nations', or national. 개천 [kêch'ôn] means foundation, but in a special sense. 개 [kê] means opening, beginning, or founding, and 천 [ch'ôn] means heaven or divine. So it is a divine founding, not just an ordinary, secular one. An additional meaning is that this marks the

Notes on the above:

a) 의 [i] is equivalent to an apostrophe-s ('s). So a literal translation of "Day of All Things" could be "All Things' Day." When this syllable is used in this way, it is pronounced 오이 [e] as in the Spanish word "olé." The first word in the song "T'ong-il," 우리의 [uri-e] is another example.

b) 만 [man], as in 만물 [manmul] and 만세 [manse], literally means 10,000. But it is also used in the sense that we sometimes do when we say "a million," meaning "a lot" or "every imaginable."

c) 탄신일 [t'anshin-il] is not a generic word for "birthday," but is reserved for birthdays of special people. The common word

"opening of heaven," the unification of heaven and earth, centering on Korea. 일 [il] means day. It is worth noting that there is already a Korean holiday on October 3, 개천절 [kêch'ôn-jôl], "National Foundation Day." Notice that it also uses 개천 [kêch'ôn], meaning a divine founding. This probably has its origin in the legend that the mythical founder of Korea, 단군 [tan-gun], was the grandson of 하나님 [hananim], or God (thus a three-stage divinity). Father said, however, that this new holiday "marks the true foundation of the nation after 4,321 years." As a result, "the restoration of each nation has now become possible." Rev. Kwak explained that in this case "nation" also refers to the world as one nation, and he compared this new holiday to the USA's Independence Day, July 4.

Pronunciation and Romanization of Korean

There are many situations in which it is either helpful or necessary to "Romanize" Korean words (in other words, to write them in the characters we use in our alphabet). You may have been confused by the many (and sometimes incomprehensible) spellings of some Korean words; it would be easy to conclude that there must not be a standard way to Romanize Korean. In fact, however, there is among linguistic experts widespread agreement with minor variations. One of the more basic points agreed upon is that a Romanization for general use should reflect pronunciation transformations (changes in the pronunciation of certain consonants).

Some guidelines to these pronunciation transformations should be of help to the language learner.

Unlike English, each Korean character (letter) is always pronounced approximately the same way, regardless of its position in the word. (In English we have letters that are sometimes silent, such as "gh," "l," and final "e"; we have "long" and "short" vowels, complicated rules with many exceptions, and other difficulties in pronunciation and spelling.) In Korean, the only complication is that consonants are sometimes transformed to closely related sounds. The rules for these

transformations are simple and consistent, and seem very natural when you get used to them.

1. The ㅅ [s] sound before | [i] or [y] (as in ㅅ, ㅆ, ㅅ, ㅆ, ㅅ, or ㅆ) sounds like "sh."

2. The ㅇ [h], [w] (as in ㅁ, ㅂ, ㅅ, ㅆ, ㅅ, or ㅆ), and [y] sound (as in ㅅ, ㅆ, ㅅ, ㅆ, ㅅ, or ㅆ) are halfway between being pronounced as we would in English and being silent. This is especially true after a consonant.

3. ㅃ, ㅄ, ㅅ, and ㅆ are voiced between vowels (they sound like g, d, b, and j, respectively). These same consonants are unvoiced at the beginning of a word (they sound closer to k, t, p, and ch, respectively).

4. Final consonants are "unreleased"—there is no puff of air at the end. So a final ㅁ, ㅂ, ㅅ, ㅆ, ㅅ, ㅆ, or ㅇ [t, t', s, ss, j, ch', or h] sounds like a quiet "t." Normally, a "final consonant" would be any consonant at the end of a syllable; however, if a consonant at the end of a syllable is followed by a vowel, it is pronounced normally (not unreleased).

For example: 교수 kyosu (ㅅ sounds like "s" at the begin-

ning of a syllable); 무엇 muôt (ㅅ is unreleased at the end of a word—sounds like a “t”); 있다 itda (ㅅ is also unreleased at the end of a syllable if it is followed by a consonant); 무엇을 muôsül (ㅅ sounds like “s” if followed by a vowel).

5. When a consonant comes before ㄴ [n] or ㅁ [m], it becomes “nasalized.” So, when a consonant in the “p” group (ㅂ, ㅃ, ㅍ, or ㅑ), comes before an n or m sound, it sounds like “m.” When a consonant in the “k” group (ㄱ, ㅋ, ㆁ, ㆁ, or ㆁ), comes before n or m, it sounds like “ng.” When a consonant in the “t” group (ㄷ, ㅌ, ㄴ, ㄴ, ㄴ, or ㄴ), comes before n or m, it sounds like “n.” Notice that the “t” group includes all the consonants that sound like a “t” when at the end of a syllable, as described in rule 4. Examples: 합ㄴ다 is pronounced hamnida. 한국말 is pronounced han-gungmal. Nan Sook Nim (난숙님) is pronounced nansung-nim. 있는 is pronounced innün.

Once again, before ㄴ [n] or ㅁ [m]:

“p” group (ㅂ, ㅃ, ㅍ, or ㅑ) → “m”

“k” group (ㄱ, ㅋ, ㆁ, ㆁ, or ㆁ) → “ng”

“t” group (ㄷ, ㅌ, ㄴ, ㄴ, ㄴ, or ㄴ) → “n”

For a rough description of the pronunciation of each Korean character, please see last month’s Korean Study.

In last month’s issue, the spacing of the Korean words and syllables did not come out properly. There was far too much space between syllables, and the word divisions were unclear. Whether or not spaces are placed between certain words is, interestingly, not as important as in English, because the syllables are already divided into convenient little units. Nevertheless, the two-word entries from last month are reproduced here:

참 부모님	True Parents [ch’am pumo-nim]
참 사랑	true love [ch’am sarang]
통일 교회	Unification Church [t’ong-il kyo-hwe]
조국 통일	unification of the fatherland [joguk t’ong-il]
가정 교회	Home Church [kajông kyo-hwe]
문 선명	Sun Myung Moon [mun sônmyông]
한 학자	Hakja Han [han hakja]

(A person’s name may be written this way or as one word.)

Last month’s Korean vocabulary is part of a 4-page “Principle words” vocabulary list, available through HSA Publications.

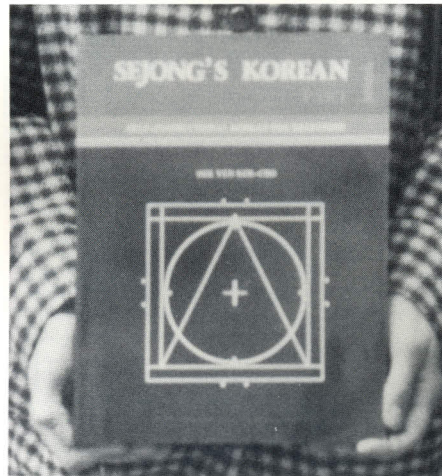
by Steve Wright

Our Official Korean Language Textbook

Sejong’s Korean, Part I, published in the summer of 1988 by the Research Institute for World Affairs, is Father’s official choice as the key textbook for Korean study to be used by our worldwide membership. The author, Dr. Sek Yen Kim-Cho, a professor of phonetics at the State University of New York at Buffalo, presents in this book not only a new scientific teaching model but also some of the philosophical background of the Korean language.

At the 1986 Conference for Koreans Overseas, an annual conference inspired by Father, Dr. Kim presented her doctoral thesis on a new method of teaching Korean and her conviction that Korean is meant to be a global language. Naturally these ideas were enthusiastically received by our members.

The preface explains that the title of the book honors King Sejong, “truly the architect of the Korean alphabet.” Our spiritual mother tongue was invented by King Sejong in 1446. His goal: to create a universal language and do away with illiteracy in the world. He and his staff of linguists devised the 28-letter alphabet to correspond to the various shapes the mouth makes in pronouncing the conso-



nant and vowel sounds. Thus, Korean words are spelled exactly as they sound. Father has repeatedly told us that the Korean alphabet is most logical and scientific one in the world.

The subtitle of the book is “Self-Instructional Korean for Beginners.” Feedback from her students throughout 10 years of classroom experience enabled Dr. Kim to refine the pattern passages, drills, and dialogues she presents in simplified form.

There are 18 lessons altogether, and

each is divided into six sections. Each lesson is meant to take six days to complete, although Dr. Kim encourages students to take more time on each lesson as the material becomes more difficult. The dialogues given at intervals throughout the book are designed to acquaint the student with phrases and patterns used in everyday conversation.

Phonetic representations in English of the Korean words and expressions are absent. According to Dr. Kim’s classroom experience, after the first week her students preferred the Korean script. The chapter devoted to the alphabet, though highly technical, is quite extensive, as Dr. Kim presents in concise terms the position of the larynx, tongue, molars, incisors, etc., in pronouncing each Korean letter.

Throughout the 685 pages of this soft-bound textbook, it is evident that the author has devoted herself to sharing with her students not only her knowledge, but also the deep love she has for her language.

Sejong’s Korean, Part I, as well as companion audio and video cassettes, will soon be made available to our members.

□

The population of our precious second generation is increasing rapidly; therefore, we are offering a section in Today's World that we hope can spiritually stimulate our blessed children (and the original child in all of us.) We want to create a forum for those trying to provide blessed children with nourishing educational materials as well as help encourage others to create new resources.

We rely on your contributions and suggestions. Please send articles, stories, pictures, poems, games, puzzles—anything that may help children grow toward a better understanding of God, True Parents, the Principle, and the values of our way of life. Contributions from the children themselves may also be considered for publication.

This month we present a folk tale from India, contributed by June Darby, a South African member, and currently a missionary to Kenya.

THE HARE AND THE HUNGRY MAN

Contributed by June Darby

Indian children say they can see a hare on the face of the moon, and this is the story of how they imagine the hare got to be there. This story is hundreds of years old.

In India long ago, animals were as wise as men. They could speak, and

what is more, they could think deeply.

There were four creatures in particular who were very pious: a jackal, an otter, a monkey, and a hare. They lived in a wood near the city called Benares. They never thought of being selfish. They gave alms and kept

the fast days just like the good Brahmins, the religious men of India.

One evening a poor beggar man came through the wood and found the jackal sitting on a log, deep in meditation.

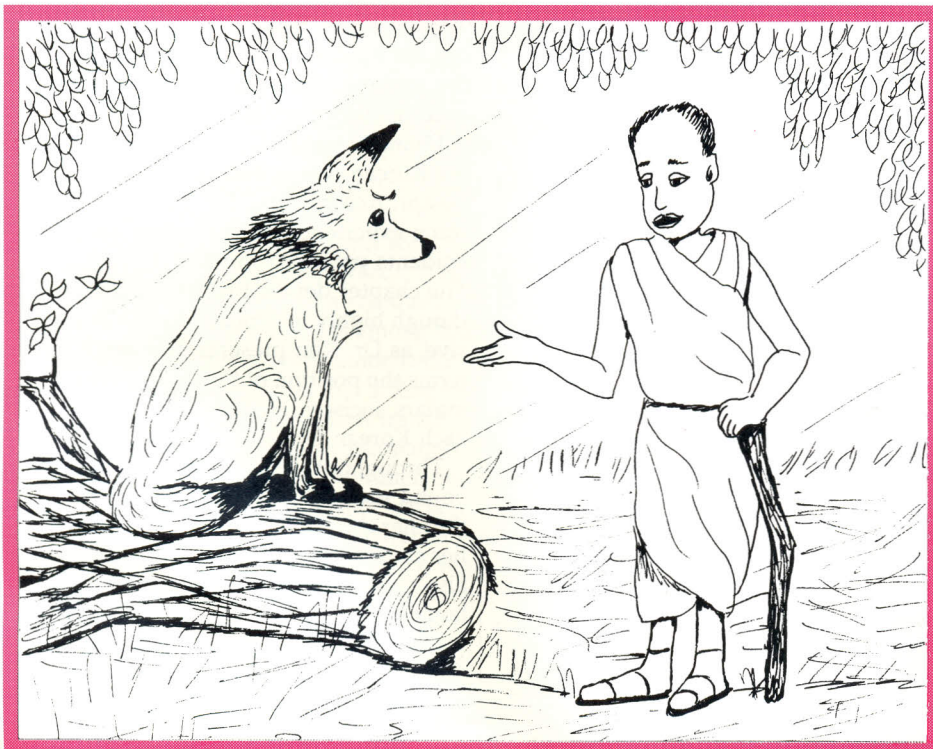
"Good beast!" begged the man, "Be kind and give me a little food!"

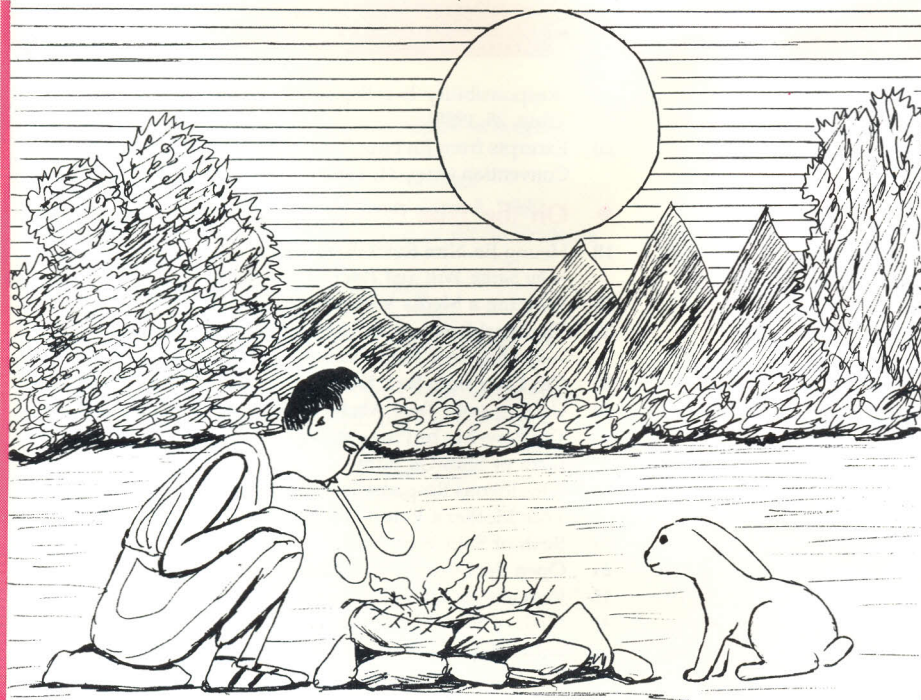
*"Good beast,"
begged the man,
"Be kind and give
me a little food!"*

"With joy!" cried the jackal, jumping up. "How fortunate it is that I was lucky in my hunting today. I will bring you the meat from my cave."

"But I do not eat meat," said the man, and he walked on.

Soon the man saw the otter sitting on a stone in the middle of a stream, deep in meditation. He begged the creature for something to eat, and





the otter gladly offered him some fish, but this, too, the man said he could not eat, and he went on his way.

By and by the man met the monkey swinging slowly from a tree branch by one hind leg, deep in meditation.

*The kind animal said,
"Make a fire, sir,
and you shall soon
have a good meal."*

He had hardly begun to ask him for something to eat when the monkey offered him some mangoes, but the man would not eat fruit either.

Lastly the man found the hare lying in the dewy grass with the moon light shining through his pink ears, deep in meditation.

"Please, good hare," whimpered the man, "I am starving!"

All that the hare had to give him was the grass he was lying on, but of what use would that be to a hungry man? The hare thought, "I will give him myself."

The kind animal said, "Make a fire, sir, and you shall soon have a good meal." The man made a fire of twigs on some large stones. When they were red-hot the hare threw himself upon them.

But instead of being burned, the hare felt as if he were lying on a bed of cool water lilies. He lifted his head and asked the beggar, "What is this? Why am I not burning?"

Suddenly the beggar grew to a gigantic size, much higher than the tree tops and splendid in appearance.

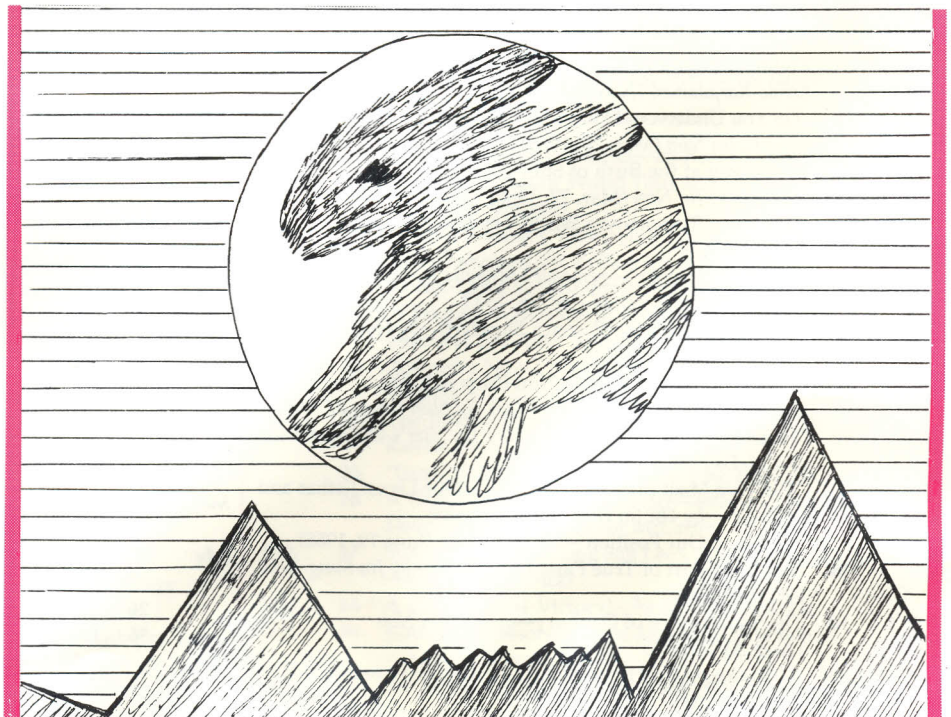
"Oh, noble little beast," he said. "I only wanted to find out the depths of your kindness. It is truly boundless and unconditional. I will place your image in the skies so that people

*Using the mountaintop
as a pen, the man
dipped it in the juice
for ink and drew a
picture of the hare on
the full moon.*

will forever remember your example."

So he picked up a mountain and squeezed it until its juice ran out. Then, using the mountaintop as a pen, he dipped it in the juice for ink and drew a picture of the hare on the full moon.

To this day Indian children point out the hare in the moon to each other. □



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 38 Home Church in Brazil—by Marcia Aires
 Mar. 36 Jamaica Revived—by Barbara Van Praag
 Nov./ 38 "A Very Rich Cultural Exchange": World Student
 Dec. 38 Service Corps in Guatemala—by Gary Page
 43 My Impressions of the WSSC
 —by Fritz Schneider
- ◆ **Life in the First Days**
- Jan. 43 Contribute to History!
 Feb. 40 God's Love—by Ken Owens
 41 A Lesson in Faith—by Gabriella Baisui
 Mar. 44 Experiencing Father as a Young Man in Pusan
 —by John Robbins
 Apr. 46 Tears of Restoration—by Dagmar Siivonen
 May 44 "Second Self"—by Larry Moffitt
 45 "Like the Beauty of the Sea, Our True Parents"
 —by Sylvie Tan
 45 "True Parents"—by Kym Sandford
 Aug. 39 My Thanks to the Unknown Missionaries—Anonymous
 Sept. 38 My Experience at the Matching Ceremony—by Grace Hsu
- ◆ **Media**
- Jan 19 Winning a Media Victory—by Sarah Witt
 Feb. 17 The Fourth World Media Association Fact-Finding Tour
 of the Soviet Union—Interview with Larry Moffitt
 Aug. 46 "Beacon of Truth": The New York City Tribune Praised by
 Conservative Leaders—by Robert Selle
- ◆ **Ocean Church**
- Sept. 2 Father's Prayer at Ocean Challenge (July 8, 1988)
 29 The Challenge of the Ocean 1988—by Karen Smith
 31 Adventure on the Ocean—by Erling Lea
- ◆ **Performing Arts**
- Oct. 23 The Second Annual International Conference on the Arts
 —by Richard Lewis
 24 Restoration of the Manhattan Center Opera House
 —by Jeremy Gaylord
 25 Acceptance Speech at the AAI Conference—by In Jin Nim
 27 A Beacon of Hope—by Dr. Bo Hi Pak
- ◆ **Personal Testimonies**
- Mar. 27 A Serious Desire to Convey God's Heart—by Joe Willett
 Apr. 16 My Successful Search for God: Part I
 —by Dr. Young Oon Kim
 22 Farewell Celebration for Dr. Young Oon Kim—by Rev.
 David Hose, Rev. Ken Sudo, Mrs. Nora Spurgin
 May 16 My Successful Search for God: Part II
 —by Dr. Young Oon Kim
 28 A Prayer of Reconciliation in Memphis
 —by Andrea Higashibaba
- 30 "God's Instruments"—by Carrie Phalo
 46 Breaking Barriers of Heart—by Nicholas Buscovich
 June 13 "My Real Brother"—by Laura Reinig
 Oct. 19 Testimony of Bill Sheppard
 21 Testimony of Teresa Evola
 Nov./ 13 A Personal Reflection—by Ian Haycroft
 Dec. 53 Job's Course: The Mystery of Faith and Suffering
 —by Chris Garcia
- ◆ **Poems and Songs**
- Feb. 17 "Lenin's Mir (Lenin's Peace)"—by Larry Moffitt
 May 44 "Second Self"—by Larry Moffitt
 45 "Like the Beauty of the Sea, Our True Parents"
 —by Sylvie Tan
 45 "True Parents"—by Kym Sandford
 Oct. 34 Poem for God—by Stephanie Newman
- ◆ **The Children's Section**
- May 40 The Unity Game—by Ken Weber
 June 46 The Valiant Toy Soldier—by Ken Weber
 July 24 True Mother Is Mother to Us All—by Kim Brown
 Aug. 31 The Wishing Stone—by Ken Weber
 Oct. 42 The Lost and Found Kitten—by Ann Brown
 Nov./ 66 The Hare and the Hungry Man—contributed by June Darby
 Dec.
- ◆ **Unification Theological Seminary**
- Jan. 18 Heung Jin Nim Revitalizes Us
 —by Sarah Witt and Peter Fleischmann
 19 Winning a Media Victory—by Sarah Witt
 Aug. 20 UTS Graduation 1988—by Victoria Clevenger
 22 "The Providential Time Period Doesn't Stand Still"
 —by Rev. Sun Myung Moon (June 29, 1988)
 24 Campus Ministry and the Future of America
 —by Amy Cuhel Schuckers
 26 "Now You Must Stand in My Place"
 —by Rev. Sun Myung Moon (Apr. 5, 1988)
- ◆ **Worship**
- Mar. 18 USA National Headquarters Chapel Dedication
 —by Tamara Grapek
 19 "Carry the Spirit"—by Hyo Jin Nim (Jan. 10, 1988)
 Oct. 16 Taking Care of My God—by Rev. James Baughman
- ◆ **Other Organizations**
- Jan. 38 The Third Anniversary of the ISC—by Laura Reinig, based
 on an article by William Selig
 Oct. 28 The Video Providence Moves Forward
 —by Valerie Shimoyama
- ◆ **In Memoriam**
- Feb. 46 Dennis Feinman
 Oct. 47 Clive Anderson, Geoffrey Baker, and Eva Resmerowski
- ◆ **Miscellaneous**
- Jan. 46 Chronology
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 July 47 Pen Pals Project Report
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1 9 8 9 C A L E N D A R

JANUARY

- 1 **GOD'S DAY**
- 2 DAY OF VICTORY OF LOVE
- 7 Hyo Jin Nim and Nan Sook Nim's Blessing (1982)
- 10 Hyo Jin Nim's 27th Birthday
- 18 Ye Jin Nim's 29th Birthday
- 31 Jun Sook Nim's 22th Birthday

FEBRUARY

- 2 Shin Gil Nim's 1st Birthday
- 6 Hoon Sook Nim's 26th Birthday
- 8 Yeon Jin Nim's 8th Birthday
- 1800 Couples' Blessing (Korea, 1975)
- 11 **TRUE PARENTS' BIRTHDAY**
- 16 Couples' Blessing (Belvedere, 1978)
- 20 In Jin Nim and Jin Sung Nim's Blessing (1984)
- Heung Jin Nim and Hoon Sook Nim's Blessing (1984)
- 21 Shin Jeung Nim's 6th Birthday
- 74 Couples' Blessing (New York, 1977)
- 22 430 Couples' Blessing (Korea, 1968)
- 25 Kwon Jin Nim's 14th Birthday

MARCH

- 17 Shin Won Nim's 1st Birthday
- 25 Jin Sung Nim's 27th Birthday
- 31 Hyun Jin Nim and Jun Sook Nim's Blessing (1987)

APRIL

- 6 **PARENTS' DAY**
- Sung Jin Nim's 43rd Birthday
- 11 Un Jin Nim and Jin Hun Nim's Blessing (1986)
- 12 Blessing of 36 Couples of the Second Generation (1986)
- 16 Shin Hwa Nim's 1st Birthday
- 21 **TRUE PARENTS' BLESSING** (1960)
- 26 Original 3 Couples' Blessing (1960)
- Nan Sook Nim's 23rd Birthday
- 30 Jin Hun Nim's 26th Birthday

MAY

- 1 HSA-UWC Established (1954)
- 43 Couples' Blessing (Japan, USA, Germany, 1969)
- 7 Shin Bok Nim's 7th Birthday
- 14 Hyun Jin Nim's 20th Birthday
- 15 36 Couples' Blessing (Korea, 1961)

- 16 DAY OF THE LOVE OF GOD
- Ye Jin Nim and Jin Whi Nim's Blessing (1981)
- 21 118 Couples' Blessing (London, 1978)
- 27 Jeung Jin Nim's 7th Birthday

JUNE

- 4 **DAY OF ALL THINGS**
- 72 Couples' Blessing (Korea, 1962)
- 13 39 Couples' Blessing (Germany, 1981)
- 20 Young Jin Nim's 11th Birthday

JULY

- 1 2100 Couples' Blessing (New York, 1982)
- 16 Kook Jin Nim's 19th Birthday
- 17 Sun Jin Nim's 13th Birthday
- 24 124 Couples' Blessing (Korea, 1963)

AUGUST

- 13 Shin Goon Nim's 6th Birthday
- 19 In Jin Nim's 24th Birthday
- 20 **THE DAY OF TOTAL VICTORY**

SEPTEMBER

- 5 Hyung Jin Nim's 10th Birthday
- 18 Foundation Day

OCTOBER

- 3 **FOUNDATION DAY FOR THE NATION OF THE UNIFIED WORLD**
- 4 DAY OF VICTORY OF HEAVEN
- Father leaves Prison in Seoul (1955)
- 7 Shin Myung Nim's 3rd Birthday
- 14 6000 Couples' Blessing (Korea, 1982)
- Father Liberated from Hung Nam (1950)
- 21 777 Couples' Blessing (Korea, 1970)
- 30 **CHILDREN'S DAY**

NOVEMBER

- 16 Jin Whi Nim's 26th Birthday
- Shin Young Nim's 3rd Birthday
- 21 Heung Jin Nim's 23rd Birthday

DECEMBER

- 20 Un Jin Nim's 22nd Birthday
- 22 35 Couples' Blessing (Belvedere, 1976)

On October 3, I declared the "Foundation Day for the Nation of the Unified World"—not a secular nation, but the heavenly, unified nation. This means that the two worlds, the spiritual world and the physical world, are one. Now not just communities and societies, but nations can be restored under this one unified nation of the world.

*Rev. Sun Myung Moon
November 9, 1988*