

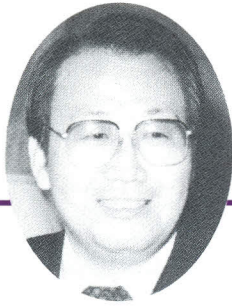
TODAY'S

WORLD

AUGUST 1992



FATHER PROCLAIMS "I AM THE MESSIAH"



Letter from the Publisher

by Rev. Chung Hwan Kwak

“Temple of the Holy Spirit and Truth”

Sunday, June 14, 1992 Chong-Pa-Dong, Korea

[after his appointment as the president of the Korean Unification Church]

Translated by Malihe Iusto

I WILL start with Father's very recent speech of June 2. You have *in-yeon* [the conditions which bring people into contact with each other; *karma*] of thousands and millions of generations to meet with True Parents. You, by yourself, do not have the one to one *in-yeon* with True Parents.

Let's keep this word in mind. Formally, this service is supposed to be the official start of my mission, but I will speak today on the topic of the “Temple of the Holy Spirit and Truth.”

This headquarters church has a very valuable name, and altar, from the viewpoint of its history. Father opened it personally, and there were many tears shed and conditions laid here to make our tradition. Also many leaders and elder members have built this altar with their tears and prayers. So now, after receiving Father's direction, feeling a heavy burden and responsibility, I am standing here before many elders and members of this church.

The important point is not the building of the church, but the connection with the conditions and heart of Father; otherwise, we cannot be connected to this altar. We should always remember the history of our church.

The concept of church that Father is teaching us is different from other Christian teaching. Church is defined as in Corinthians 3:16. God's plan was not to dwell in a building, but in the hearts of Heavenly Father's sons and daughters. Father has taught us the same, saying that we should be God's temples. Temple does not mean a building or an external place.

As the history of our church progresses, Father is teaching us more about the blessing, blessed couples, blessed families, and about our daily life—how we can attend God in our family life—he has been training us in these points. Father is teaching us that when we eat, or some fruits, for example, are given to us, we have to think of God and True Parents first—this is the life of attendance. With this kind of heart of attendance, when we have a guest, or someone comes to our house, we have to take care of them.

So Father has been training us in that way, and based on those individuals and blessed families who attend God and True Parents, Father has introduced home-church. Recently Father announced the tribal messiah providence, and some members may have become con-

fused, but actually the ideal of homechurch is the tribal messiahship, and the ideal of tribal messiahship is homechurch.

We have to go to our hometown for the tribal messiah providence, but in reality we have nothing to take with us and nothing to show. So some people worry, saying, “Now we are like Jacob, and we have to bring some wealth with us to our hometown, but we have nothing.” Not only here in Korea, but in Japan, and in America as well, we can see the same thing. But I always tell people that our tribal messiahship, and our going to hometown, is not just Jacob going to meet Esau. It's not Abel going to meet Cain.

It is the incredible title of messiah that we are being given. The title messiah is only given by God. The messiah is not someone who is born and then, through his life of faith, hard work and victory, receives the title of messiah, but, rather, messiah is a person with whom from his birth, Satan has no way to interfere.

Messiah—not Cain and Abel

Jesus is the same and True Parents are the same. There are no other examples of the Messiah except Jesus and True Parents. There are many examples of Cain and Abel. The course of restoration is full of examples of the subjugation of Cain by Abel, and the restoration of Cain and Abel in the womb. But as for the Messiah, there are only two cases: Jesus and True Parents.

So for the tribal messiah, the only way is Jesus' and True Father's way. No other way. The title of tribal messiah has been given to Unification Church members only. However hard you look in history, you cannot find any other time when such a title and qualification was given. This is an incredible qualification.

The problem is that members go to their hometown, and they try to do the work of Jacob. This is the cause of the problem. God's expectation of the tribal messiah is not of Jacob who has accomplished his responsibility. It is not of Abel who has completed his responsibility. He is expecting us to do Jesus' work and True Parents' work instead. Jesus also returned to hometown. Where is his hometown? Isn't it Adam's hometown? Adam's hometown is this earth. Adam lost his hometown, and Jesus, with the mission of bringing back mankind to the original home, came to this earth.

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Front Cover:

Father and Mother give a *Mansei* for God, country, and Women’s Federation for World Peace in Masan City, Kyung Nam Province. They were on the Women’s Federation tour and Mother was the keynote speaker testifying to Father and the mission of women today.

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TODAY'S WORLD is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. Founded in 1980 by Rev. Sun Myung Moon, it is written for the foreign missionaries and the members of the Unification Church. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's worldwide movement. Members of the Unification movement generally address or refer to Rev. and Mrs. Moon as "Father" and "Mother."
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FOUNDATION DAY SPEECH

— PART II —

BY REVEREND SUN MYUNG MOON

MAY 1, 1992 BELVEDERE

Translator: Col. Sang Kil Han

TALK every chance you get. Talk about Satan's world. It looks the same, smells the same, feels the same. There is a variety of concepts, but there is only one center.

The focus point is the zero point. That is the dwelling place of the ideal true love. All things are focused on that, nature and human beings. When we connect with that center love, Satan's side diminishes. When you focus on that center, you immediately connect with God's territory, God's side.

This should be the focus of your eyes, your ears, your hands. It is the center direction. When all your senses are focused there, immediately your sexual organs will follow. All will connect in one place with one center. The center of everything is true love. Everything in the world, including human beings, is divided into plus and minus. Their unity is the true love way. All following true love go in one direction. At the head is True Parents. They are leading the way and the entire universe is following behind. In that realm,

everything is enjoyable, not miserable. Mind and body unite and form an individual truth entity. The same value center will be found on every level: the individual value center, the family value center and the world value center. They will all share the same value. This is equalization of the original, ideal creation.

This is a spiritual teaching, but Father also has to teach you about physical things. Now I am going out to the ocean to fish, but at this rate, it would take me many hours to explain. At any rate, I will continue. Number three: three is hell. The stage of conclusion or perfection of the fall is hell itself. The terminal point is hell! Whether or not people want to go there, they will have to go there. They cannot escape. Those of you who can say to me, "Father, I am confident I will never go to hell," raise your hands, please. Of course, you don't know enough about



The time is coming for a joyful sound to rise up from the whole world. God has been waiting for this time.

the fall because that fallen lineage can claim you. The lineage connected with Satan enables Satan to claim you. Satan is the king of hell. Do you understand? You are ultimately connected to hell. You cannot escape that place. It doesn't make any difference whether someone has a degree from Harvard or if he is the president of the country. Without exception, where

*As time goes on, it becomes clear why free sex and
homosexuality are wrong. Mankind is seeking stimulation
which they should be getting from God's love.*

will they end up? In hell. That doesn't make you feel so good. All two hundred and forty million American people will go to hell.

MOST DIFFICULT PROBLEMS SOLVED

To stop that from happening is, of course, the purpose of the religious movement. Have you ever stopped to think about the greatness of the Unification Church, where these most ambiguous, difficult problems of history are being solved? Now even the smallest Unification Church member knows clearly and also has the system to explain the truth in language for even the greatest intellectual minds. Can you imagine, most of the library books which are of this nature have ceased to have a reason to exist? All those books which purported to contain truth but which had nothing to do with this central teaching are unnecessary. All those archives and libraries full of archaic philosophies—why do we need them? Many of those library books will exist only for historical purposes. Can you imagine that? Once you understand truth and the fact that the Unification Church has that truth, then you can argue with intellectuals and you can certainly win them over, convincing them one hundred percent. If you are not so confident now, then just wait. As time goes on, it becomes more and more clear.

You may not know why at first, but as time goes on, it becomes clear why free sex and homosexuality are wrong. Mankind is seeking stimulation which they should be getting from God's love. Fallen love is the equipment Satan is using to destroy God's ideal world. Do not touch. A man is smoking, dating women; it immediately leads to connecting their sexual organs. Drunken men and women easily engage in free sex. This is Satan's armament for destroying God's ideal world. We understand clearly that this is the enemy's weapon, so you cannot touch that and cannot see that. That is how we can make God's world. Those women who are anxious to find a husband who smokes cigarettes, drinks a lot and indulges in free sex, raise your hand. Is there any woman like that? How about men? Do you want that kind of woman as your wife? Yes? No? Most American people say yes, because that is the way they themselves are going. American people follow everything Satan does. The outside world says yes, but you are saying no. You are the "inside" world. Which one will follow the other? The outside world will follow the inside world more and more in the future.

Say this: *chiok*. *Chiok* means hell! Do you like hell? Many times American people seem to be saying yes, they like hell, but you must say strongly, "No, absolutely no!" Forever and absolutely, say no to hell. You have to know that concept. With that attitude, you can make a new nation. We have to deny the direction everyone else is taking. To deny means not just in concept, but also to become restored out of it. Thus we have restoration by indemnity. What is the solution to the fall? To deny the fall. How do we deny the fall? By indemnity. The American Unification Church is the one in the world which does not know so much about indemnity, about going the way of misery. You ask, "Why must we be miserable? Why can't we enjoy ourselves while we are being restored?" I, too, would

like an easier way, but you cannot get out of Satan's realm by enjoying yourself. You have to overcome that realm and kick it out. Otherwise there will be no hope for heaven.

To avoid hell, we have to restore by indemnity. Is Reverend Moon a wise person or a foolish person? Why do you say I am wise? Don't I do everything backwards according to the standard of the world? How is it that a wise man can always be persecuted and opposed? They opposed all they could and now they have gotten tired of it. Even those who are still opposing Reverend Moon are following him, too. They say that Reverend Moon is growing stronger and stronger. Kim Il Sung is like that, too. He said, "Don't follow, don't go there." It is very ironic. That is true. The American White House has looked at Reverend Moon and said, "He's not so bad. He's so good! Very much good! He is too powerful in the Washington area." That feeling is good. We are having an influence. Now they want to stand next to Father.

GOD'S DANCING SOUNDS

From now we are completely making the unified world, the morning time. This is the dawning; the darkness has been destroyed. People have no explanation for this. All people, all creatures, even the birds are coming into the light. They follow the sun. In the darkness Satan made noise, so they followed him in the past, but when the morning comes, it is different. The world's morning time is coming. The sun is rising on the Unification Church foundation. Reverend Moon's name is bringing resurrection to America and all the free world. From now on, the Third World will look more to Father. They know in the past he was the guy who made the most noise. They did not like that, but they see that where he made the noise, good things have followed. The time is coming for a joyful sound to rise up from the whole world. God has been waiting for this time.

God knows that the most successful person in history is Reverend Moon. The most miserable one in history is also Reverend Moon. He had to overcome everything: going up there and coming down again to the original place. Do you understand? There I can plant the love seed in the field where no one is against me. We can sow everywhere, no problem. Nobody is against me. That time is coming up now, where our ideal world is opening up. You can look at the rising sun. Ah! How wonderful is that sun. I want to kiss it! You think about it. Heaven and earth are coming into oneness centering on true love. That kind of body, with that kind of center, makes a laughing sound. That noise will be so loud throughout the universe. At that time, the outside world will say, "Why are you making so much noise in there?" They will come in and join us in dancing. That is humankind's great hope: to make God's dancing sounds all throughout the universe. True love will occupy everything. God will dwell in every place. No one will be against Him. "Oh, my wonderful world of freedom. Please, all humankind, take happiness forever up here with me. Ha, ha, ha!" Do you want that? Are you American women sure about that? Is it the same for American men?

Should we accomplish restoration through indemnity or

You cannot get out of Satan's realm by enjoying yourself. You have to overcome, otherwise there will be no hope for heaven.

not? The Unification Church is the only church which knows the principle of indemnity. Do you welcome indemnity? Do you welcome being hit at every level? Until now, you haven't even started. No matter how famous you may be in America or in the Unification Church, Father does not care about that. Without *tangam bok qui* [restoration through indemnity] we cannot return to heaven. The American Unification Church does not understand much about this, and the second generation is no exception. Without this understanding we cannot overcome the fall. Here the biblical statement is very applicable: those who want to die will live, and those who want to live will die. How paradoxical, it seems one hundred and eighty degrees different, but that is truth, isn't it? Your own family is the enemy and your own country is an enemy, according to what is written in the Bible, because they oppose you.

RESTORATION BY SELF-DENIAL

On the eightieth birthday of Kim Il Sung, he selected seven heroes of the world, and he put in the name of Reverend Moon. America wants to discredit and denounce Reverend Moon, even at this point, and the South Korean government also wants to suppress him, but Satan's side understands clearly now—they are the first to understand. The same thing happened in Jesus' time. Those on the satanic side recognized Jesus' greatness. We can remember this warning: that those who came earlier will be the last. Those who join later will become first. Say it: *Tangam bok qui*. Restoration by indemnity. *Tangam bok qui*. You understand, right? Without indemnity, we cannot go over the fall.

Why didn't Reverend Moon prevent his imprisonment in the past? Why did I have to go to prison six different times? There was no way to prevent whatever came along the straight road of God's will. If jail was on the path, then I went through it. Jesus, too, did not evade his suffering. When he was faced with Golgotha, he went. We too, must go through Golgotha but we must do it while we are alive, not dying there. Jesus died there and went to the spiritual world. At the time of the second coming we are going over Golgotha, not dying there as Jesus did. In there, there is no left wing, no right wing. Reverend Moon has unified those two. We are going the opposite way, overcoming.

Tangam bok qui. To accomplish that, we have to deny ourselves and indemnify the past. The more we deny ourselves, the more perfect our foundation becomes. This is not just what I am saying. This is the same path which I have had to go through. You are going the same way that I did. Would you like to cross over that barrier before you have a baby, or after? You know the answer well: before. The Bible warns, "Woe to those who are with child," in the last days. Why? Those who are pregnant are bound to that child. It becomes like her enemy. She has a path to go, but she has a lot of things to take care of. For those who are married, the same is true. A husband gets in her way. Of course, that is a certain stage I am talking about. In general, in the Unification Church, we have to go by the family level. Of course, I do not mean that blessed children are the enemies—but before restoration, before blessing, this is

so true, isn't it? Tribal messiah work must also be done as a family unit. Why? It is winning the position over Jesus' failure. We can realize the Kingdom of Heaven, not by being persecuted but by being welcomed.

TRIBAL MESSIAHS—ONLY GO OUT

Some twenty-five thousand blessed couples have been sent out as tribal messiahs. We horizontally connect our bloodline with Father's foundation. Satan cannot influence this. This is a one-way path. You can only go out; you can never return. Live or die, you have to accomplish this. Of course, we want to accomplish by living. True Parents are forever; nothing can change that. It is their absolute position. We have to accomplish even if we face death. Jesus had to die without accomplishing everything, so God had to revive him and resurrect him spiritually, but here Reverend Moon sent out twenty-five thousand couples to the world. Now we do not need so much from the spirit world, but we can have horizontal support. Tribal messiahship is like the time of the Second Advent, centering on the earth. Centering on Father and Father's nation, the nation center and world center all connect to that pillar. They are completely one, making three hundred and sixty degrees. Otherwise there is no way. We need restoration by indemnity.

How do we overcome the evil lineage? That is the purpose of the blessed family. We all know the meaning of lineage, don't we? By being blessed we enter into a new lineage. We never want to go back to the fall or to the bad lineage. It is impossible for the blessed family to fall again. We see that the first human ancestors fell before they were perfected or mature. It was when they were in the growth stage that Adam and Eve fell. We have now passed beyond Adam and Eve's level where they fell. After being blessed, should the American families go their own way, the English families go their way and so forth? Is that the right way for blessed couples? Why not? White people control everything around the world; why shouldn't everybody else follow them? No, that is the foundation of Satan that already exists everywhere. That is the satanic concept. Do you understand?

Father has been working so hard at cultivating what is now Satan's world and developing it. He had to endure so much persecution to do so. Such a great quantity! You have to know that. Father came against America and every powerful foundation within Satan's side. They pulled back afterwards. You didn't take that kind of action, so you were behind the True Parents' power. Reverend Moon did not fall down; you did not fall down. What shall we do? We should embrace indemnity. *Mansei*. The ultimate conclusion is clear.

Now our enemies are silent, sleeping. They are in the middle of night time and darkness. We are in the middle of noon-time, looking at everything, occupying every place freely. In this time of harvest, you have to harvest your personal property. How about you? Until now, no matter how much you harvested, your youth passed away for indemnity action. In this time of harvest, it includes you. You can save your family and relatives. Following you, they will ultimately belong to

I forgot everything for the sake of saving this nation and securing the national foundation. American people can now go forward without me. God wants them to go the straight way. So from now Father is focusing on the Asian world.

heaven. What a wonderful gospel this is, how valuable! It cannot compare with any other.

FATHER WANTS TO BELIEVE IN YOU

American women are so bad. American woman are dull, not sharp, because of bad action. The only exceptions are the Unification women. You are different, aren't you? Is that true? Can Father believe that, or not? Until now, I could not believe in you. From today, May 1, Father wants to believe you and that you will follow this concept. Otherwise, no way of hope exists. Humankind inherited Satan's blood lineage, so every single human being, including the most famous people, ultimately goes down to hell. How can they be liberated? This is God's will. Father wanted to find some kind of truth. At last he found out everything and now he is teaching it clearly in this place, our Unification Church. You are hearing that concept clearly. You can have settlement on only one point. No matter how difficult a storm blew up around me, I didn't fall down. Father still kept the same concept. No matter that the American world and the communist world came together to oppose me, I didn't retreat. I just continued to connect. The American government tried to kick me out by bringing the indictment against me. As soon as I heard about it, I immediately flew back here.

Father was sent to Danbury as his mission. Without taking the middle position you cannot go back to hometown. Who took that middle position? Only I did. Behind the walls of Danbury, the name of Reverend Moon was resurrected. The turning point was passed in the Western world and we welcomed the morning time. I understood this clearly. After seven years, all American high-level people, as well as high-level people throughout the free world, now respect me. Representatives of the world are coming and saying, "We were a bad nation; please forgive us." They completely repent for that now. The most miserable branch of humankind in the future will be the white race. What shall you do? Do you like to hear that? Father wants to liberate all humankind. Your purpose is to follow. Father knew that concept of going the difficult way. You will say, "Thank you, Reverend Moon."

During the time of the court proceedings, I initiated *The Washington Times*, *Insight*, and *World and I*. I started the American Freedom Coalition while I was in Danbury. All these projects were done for the sake of this country, but still America stood on the enemy's side and came against me. Father follows God so he forgets all that others have done against him. I forgot everything for the sake of saving this nation and securing the national foundation. American people can now go forward without me. God wants them to go the straight way. Do you understand? So from now on Father is focusing on the Asian world.

THE GREENING OF ASIA

What time is a good time? In May every flower blossoms, a green color covers everything, the mountainsides and hillsides. It's a good feeling, isn't it? Until now, the Asian world

has been like a desert. That's the world where Reverend Moon came from. He will bring prosperity and make it into a green world. Economic power is growing in the Asian world, too. America has been harvesting and now their warehouse is full. What is the point? They did it, not for a serving purpose, but for the owner's purpose. But who is the owner? Not America, but God and the Second Advent, True Parents. The owner is standing in the Asian world. All economic power and everything will follow the owner and automatically connect to the Asian world. No matter how much American people deny this, it is heavenly fate.

The other day, the Japanese premier, Mizawa, said that the American people were too lazy. That stirred up everybody! The response was, "We are not!" But the American people are like the grasshopper. Japan is the ant. Grasshoppers have lots of fun during the summer, drinking and dancing around, while the Japanese are working very hard. In the wintertime they are gathering food. They take life seriously. What shall America do when wintertime comes? "I like to feel good." In the future, America will be in the middle of the wintertime. When serious times come, they cannot take the easy way to overcome that situation.

Father worries about the future of the Americans and the next generation. No one has the power to endure, but Unification Church members are different, aren't they? They know about wintertime, right? In springtime they take wintertime training. In summertime they take wintertime training. In autumn time they take wintertime training. You are learning to overcome everything, no problem. In a day, we face one million problems. During one week we take on everything but we remain alive, no problem. We can fast for seven days, no problem. You have to have confidence. No matter how bad America is, the future will be different. I will digest everything, eating everything and digesting it, no problem. It takes energy. Do you understand? We can do everything. We can even die on a cross. We have to have that thinking. In this time God will appear. Why? Satan is not there. That kind of time is coming. Satan has no power over us. This is the Principle concept. In the sight of God, this is Principle. In the sight of Satan, this is Principle. Do you understand? Satan knows clearly that he cannot bend the Principle way. The only way to go is to follow. You think about it. Would Satan take the easy way or the difficult way? Darkness cannot stay in a place of light. Satan wants to stay in there too much. It is too tedious and a shameful situation.

HE BELONGS TO GOD

Chupo means blessing. We went through the blessing ceremony for the change of lineage, as well as the three day ceremony. Was that easy or difficult? In your own experience, were those ceremonies easy or difficult? Yet to make them possible, you can imagine how difficult it was. All men and all women of the world opposed this in the beginning. To repel that and to pave the road and complete this, how difficult it was. You can only imagine. You, who did not know what it took to create, have been given this opportunity. You know



Some twenty-five thousand blessed couples have been sent out as tribal messiahs. Tribal messiahship is like the time of the Second Advent, centering on the earth. We horizontally connect our bloodline with Father's foundation. Satan cannot influence this.

how difficult it was to build the Empire State Building. How much time and effort it took, yet once it is completed, all you need is a piece of paper to show your ownership, in other words, the deed. If that ownership is transferred to another person, he then owns it. Just one piece of paper gets passed on and the ownership changes. That building becomes yours. You don't have to build it yourself. By the same token, God took great effort to create you, but then the fall took place.

After the fall, you married by yourself, didn't you? Did you Unification Church members get married according to your own will? No, you married according to God and according to Parents. You have been through that change of lineage, correct? If you disdain it again, it is a very serious matter. Just as many descendants of Adam and Eve blamed them, the same thing will happen to you. It is a more serious situation. Adam and Eve were not yet in the perfected position, but at this time, you are in the perfected position. You would be worse than Satan.

So we should preserve the renewed lineage of the blessed family. If someone were trying to invade you, you would rather kill yourself than go through the fall. At least you will not go to hell that way. Even if you die, you don't go to hell. That means love comes before life. With that concept, it means that even if we have to lose our lives for the sake of love, it is no problem. We have a reason to be proud; we are not from this fallen lineage, but from God's lineage. This is not a mere ritual or some empty gesture lacking deep meaning. It is a matter of life and death. There is nothing more important than the new lineage.

Those of you who are blessed families, raise your hands. Almost all of you. Naturally, you know what comes in this position—heaven, instead of hell. However, we must understand that there is a zero point. You have to replace your thoughts. Simply forget the old, disgraceful love affairs of your past. No matter what they were, simply erase them. You can even forget that you are an American or citizen of a great nation. To make you forget, especially the old ties from past love affairs, Father will just push you out. If you take the identity of an American, you will have too many enemies, but if you reduce yourself to the zero point, no enemy will confront you.

AT LAST, ONLY GOD, THE WINNER

Americans who have been against us are now turning around one hundred and eighty degrees and ultimately reaching God's direction. The persecution way is not so bad. It is good. It is good because, through it, we are taking our property out of Satan's world. We are doing it simply by being persecuted. What a wonderful concept that is. Compare Father's situation. America and the communist world all combined against me. They have continued to tear me down. That was bad, but because of that, I am now making a victorious foundation.

American people look at Father's face and say, "He is so bad!" But no matter how bad they think I am, I am always taking things away to God's side. How wonderful the way of persecution is. From there we become owners, gaining property on a high level. Satan and God both want that power. In

You know, people have a lot of problems with stress and insomnia. People spend millions of dollars to get over that, but if they would go and do hard labor for even one day, they would be cured of those problems.

this world there is only one man who represents humankind; that is Reverend Moon. He is the only one who recognizes these truths. You know well God's situation. Receiving persecution means gaining more. Behind the scenes things are moving to God's side. At last, only God, the winner, is left standing in the owner position. Do you understand?

Now the world is welcoming peace everywhere. What shall we do? I want to take on more persecution. By going down to the dungeon of hell and being hit, soon everything will belong to me. That is the true way. Reverend Moon always took that way of life. At last, he is at the top of the world. Did I get to the top of the world by using guns or by fighting? No, only by true love. In that place, naturally there is no persecution. In heaven there is no persecution. What do you think, is that true or not? Is it only a concept, or is it reality? Father is speaking about reality. You are reaching for the heavenly world. After that Satan will look back at me, all people will look at me and no one will be able to make any complaints against me. They will say, "We will follow only you, occupy only you and obey only you." How precious is this kind of man. God will call Reverend Moon closer and closer. He even wants Father to go ahead of Him. That is what you can receive when you go the way of persecution. Do you think this is concept or reality? Now we are standing on the most high and proud level. I only think about how we are going to save every individual on the earth. That is my purpose.

TRUE LOVE—ONLY FULFILLMENT

Father has done this in America. In the future he will take that foundation to the Asian world. The Asian world will be very proud of Reverend Moon and will follow Reverend Moon. Three billion people will praise Reverend Moon. The Asian world and Western world both will be following one way, connecting with God's ideal organization of the unified world, centering on parents. God is the vertical parents and True Parents are the horizontal parents. True love can be found there. All humans, all creatures on heaven and earth, want to dwell there. God's true love can occupy everything. No being will have any complaint there. No matter how proud a woman is, centering on the true love concept, she will always welcome her husband. In true love there is no hell, no complaint or dissatisfaction, only fulfillment.

We understand that this is the time of the Last Days and we are following this concept. How wonderful we are! *Mansei!* For every moment during the past thirty-eight years, Father has thought about how to accomplish this. While he did that, Father was persecuted very strongly. During that strong persecution Father was lifted up in all different fields. That includes the area of academics and scholars. In all positions, Father is on top of the world now, but compare thirty-eight years to the long time of human history. God tried to work out the restoration for thousands of years, but it has been a mere thirty-eight years since the Unification Church was established. Father has accomplished something great. We can see that. We have to understand that.

Do we see division or unity between religion and politics,

like mind and body? How can they remain divided? The flesh side, or politics, has gotten the better of religion every time. Religion had to be sacrificed and had to pay the indemnity all the time. Now Father has combined these two. Now the politi-



Mother listens as Father says, "The goal is never two; two must be made into one."

cal field is afraid. They have no scapegoat any more to pass the indemnity on to. They have to pay the price. Father created a political organization for world peace and also a religious organization for world peace. When the two combine, the center of that, of course, is true love. Mind and body, or politics and religion. The goal is never two; two must be made into one. Nobody in history could achieve this. They didn't know how or why to do it.

GOD WILL BE LIBERATED

On all levels, Father has accomplished: the individual level, family level, national and world levels. As a result of Father's work during these thirty-eight years we now see liberation coming on every one of these levels. Essentially, God will be

When America is full of welcoming sounds for the Unification Church, that will be the beginning of hope for America.

liberated, and mankind will be liberated.

Through *The Washington Times* and through access to a great television media channel, we can educate the entire world in forty days. It wouldn't take longer than that. The world will come to know the truth. When Father accompanies the presidents of all the nations of the world, every country will say, "Please visit us in our country," and then we will bombard them with God's love and God's truth. Ultimately they will be liberated, even overnight. Every sort of preparation has been made now. When Reverend Moon shows the example of that in Russia, the United States says, "Please come here and do the same here in America." They will plead with a long face. I know well that will happen soon. The day when the world will know Father is not far away. You understand, don't you?

Everyone thinks, "I want to jump from here to here. I don't want to take a millennium to get there." As you know, the distance from the top of one mountain to the top of an adjoining mountain cannot be bridged by jumping. You have to climb down the first mountain and climb all the way up the other mountain. That is the natural way. People get inspired about going to the Kingdom of Heaven. They say, "That's so good! I want to jump into it," but that's not possible. You have to follow the restoration course. That means going through all the different levels of education, beginning with elementary school. You can't just jump from primary school to college right away. You have to go step by step, following that original formula. You cannot skip one. Do you want to reach the Kingdom of Heaven? Really? I cannot believe you! It is not a very easy way. Don't you want to take the easy path?

THE FOREVER WAY

Go to your hometown. That's the most hopeful way. No? Yes? Why? You cannot stay on the high level forever. If one time you make a mistake, you cannot reach the peak point of success. Restoration is so difficult. You must try harder; otherwise, you can never reach there again. That is a normal concept, isn't it? You are clever, so you can understand this well. It is never so easy, especially the nearer you get to the top. I have explained things clearly to you, telling you to always take the indemnity way. You wonder why I am always taking the difficult way, going opposite from the easy way, but by going this way, the forever way, I become the owner occupying God. All creatures and everything become mine. This is true with love partners, husband and wife, too. God is the original big plus. When He connects with His love object, both sides become of equal value. It means that sometimes God occupies me, and sometimes I occupy God.

The two have the same meaning. Ultimately God is in control. Standing in love, occupying God is no problem. This is the true love concept of attributes. Inheriting, participation and dwelling together—these are the three attributes of true love. Between absolute love and absolute being, which one is first? Absolute love is first, so that means the absolute being, which is God, is following behind absolute true love. The center is true love, not God. This is different from other theological concepts: God sometimes tells His children, "You have to

follow absolute love." Absolute love can own everything. God will do something, and after He does it the first time, He educates the children saying, "Okay, now I did it; now you can do it." This is the same kind of concept.

The one with absolute love can own everything. "How much do I love you?" and "How much do I own you?" have the same meaning. I can own everything including myself, including God, all creatures and everything. Do you like that? After you reach that standing point, how happy your situation will be! Your mouth will want to break out laughing. Everything will be one thousand percent open; your eyes will be looking at everything, your hands touching everything, your nose smelling everything. You will want to participate in every action, including dancing. In springtime the rain comes, and everything buds and blooms, turning into a green world. That is the hopeful world.

True love can control everything—the past, present and future, the joyful way and painful way. Every place can become heaven. Even the dungeon of hell immediately becomes heaven when true love is there. Is that true? Father is saying this, but Father cannot feel that love. It doesn't feel so good to hear that, does it?

STRICT RULES

The global center is heaven. Regardless of which direction you are facing—north, south, east, or west, up or down—you are welcome. You are happy. Here we have gathered people of every skin color and every nationality—Japanese, American and German. People from enemy countries come together on the basis of loving Father, don't they? Not because they love each other, perhaps. In America, there is so much promiscuity that people do not recognize it as wrong. What if Father saw it that way, too? Would everybody still love me? No, because that is not godly. When I look at a woman, no matter how beautiful she may be, I see her only as a daughter, or perhaps as a sister. Father sees her as anything other than his object, in the sense of husband and wife subject and object. This is a very strict rule within the Unification Church as well. We know this very well. In East Garden, the rules are not very strict about what people do, think, and so forth, but they are absolutely unbending when it comes to relationships of love. We have strict love rules. That is what keeps order and allows everybody to feel free and comfortable.

We must understand the rules of even the spousal relationship. Before they became a couple, the husband and wife were children and brother and sister. After the recognition of God, they became a couple. The couple relationship is the last step. It does not start that way. However, this is not the way it is in the world. Do you have to feel that person is your dear brother or sister before you develop that spousal feeling? No, people come right to that level of relationship without going through the other levels, but that is not love. You experience loving your brother or sister so dearly and becoming a part of God. Then you are ready to give to God-like children after getting married, fostering God's own families. Do not make a mistake about the nature of sexual intercourse. Of course, this

To inherit what Father has made for you, you must take the initiative during the next two years and work like Father.

is the essence of the marriage relationship, and it has a clear purpose, that is, to rear a good, God-like family. Without that goal, then you can say that everything is evil. Before now, we did not have a clear idea, so this idea is something new, but it is God's idea. Compare that with the thinking that reigned in America for the past two hundred years. How can you compare that? This is definitely godly, and that is ungodly, unclean. That is why I have given the name, the Royal Family of Heaven, to blessed couples.

Now the elements of the fall cease to exist. [Referring to diagram on board.] Now we can go directly from here to here, but this zero point still remains, and we have to go through that. That means we should empty ourselves of all these things. This indemnity is not at all sorrowful, tearful or heartbreaking. Now indemnity is something we can happily anticipate. By suffering, we know some blessing is guaranteed. It is that kind of indemnity we have now, not like the indemnity in the past. Do you see that difference? If we say, Let's all go to Africa and work for three years very hard, and we are full of hope to build the brotherly nation of Africa, that means you are full of hope, even though you suffer. We call that indemnity. You know, those highbrows who never did anything but read books and never did so much as plant a tree or work hard, will be the ones who drop the books and do physical labor for three years. That's a welcome change for them, too. Father loves labor. I love any sort of hard physical work, so I know intimately the world of many different laborers, including fishermen, farmers, factory workers and construction workers. However, that is not everything in the world. I have also become recognized in the scholastic world and the political world. By the same token, you should appreciate physical labor. What would you like to be? Just one thing, going a one-way course, doing only one thing in this world, knowing that you cannot do anything else? Maybe you can read or type, but that's all you do. Is that good? Or do you want to become as versatile as Father, doing everything?

CURE FOR STRESS & INSOMNIA

You know, people have a lot of problems with stress and insomnia. People spend millions of dollars to get over that, but if they would go and do hard labor for even one day, they would be cured of those problems. Stress would disappear and even if someone tried to wake you up in the middle of the night, they couldn't! It is very simple. Somebody might force you to dig a tunnel for about a week, and that would be enough to cure you. You would not have any stress or insomnia any more, and you could go back to your other work. Insomnia? You would sleep while you were eating! How exciting, wonderful and magnificent is the Unification Church! Have you ever stopped to think that way? Are you going to follow the exact same pattern as Father? How about everyone going to do mining, side by side with Father? Maybe everybody else would run away or die, one or the other, but Father would survive to the end. When Father goes out on a boat, everybody who goes with me is excited the first day. Then there is the second day, third day, and finally they want to find a way to

escape. Father started out at 8:00 in the morning, which is unheard of. Everybody liked that. Then I shifted it to 5:00 a.m. every day. They all said, "Father, why can't we go back to 8:00?" You are always thinking like this, but Father says, "We will do our fishing starting at 5:00 and then we will go to the office at 9:00! If you start fishing at 8:00, how can you go to the office that day?" How wonderful it is—it is like having two days in one. You, too, should go out for three days and fish, starting at 5:00 in the morning. Be prepared for even one week! Do you want to do it?

Father already told you to buy one boat, didn't he? Have you done that? Do you have a boat ready? There is a beautiful, small boat in the Hudson River. It is a prototype. It costs \$6,000—that's all. Certainly it's not for commercial purposes. It provides you with a good, local boat. It doesn't sink. Styrofoam never sinks. You women would have a security net. Father recognizes that American women are the kings of their family, so I want to make them kings of their boat. Father may train a pirate-like woman captain for going out on the high seas then say, "Go occupy Japan." Maybe she will—not by force or by gun, but she will occupy a country by love. How wonderful it is to know.

DANCE INTO HEAVEN

"A-men" means a number one, wonderful guy. The fact that Father did all these things in a mere thirty-eight years, less than the forty years which was my goal, is truly amazing. Now heaven and hell become so clearly visible. How wonderful that this is happening in the whole cosmos. It is the best news in the whole universe, in God's history and man's history. Have you ever seen the farmer's dance which the Little Angels do? Now Father will do that so the whole world will dance like a ribbon. Are you going to be part of that ribbon and stay there, dancing when Father dances? That's how we've got to dance, see. All Father does is this, and what you should do is that. [Dancing around the stage.] We will dance into heaven, not to hell.

Think how much has changed within the last two years, a mere two years! We have two more years until the fortieth anniversary of HSA. If we did that in the next two years, how much more would the world change for the good? When America is full of welcoming sounds for the Unification Church, that will be the beginning of hope for America. What is your assessment? Do you think I am speaking just sweet talk, conceptual talk, something which is not true but sounds true? Or is what I have explained here this morning totally true? Not only that, but you can do it. Which one is it? Absolutely, you can do it because your brain is washed thoroughly! It is nicely cleaned. I don't care what the people call us, we are happy! For thirty-eight years, Father stood in the front, and practically, Father did everything. Now to inherit what Father has made for you, you must take the initiative during the next two years and work like Father. Pledge to me that you will do that and you will march forward together. Those who are ready to do that, raise your hands. What a great crowd! How wonderful you are! God bless us! ■■

Sixteenth Commencement Address

BY REVEREND SUN MYUNG MOON

JUNE 28, 1992, BARRYTOWN, NEW YORK

RESPECTED professors, parents of our students, ladies and gentlemen:

Today I wish to extend my warm and sincere congratulations to the forty-seven honorable graduates who are participating in the sixteenth graduation ceremony of the Unification Theological Seminary. Hereby, we are celebrating their future.

In speaking of the future, allow me to share with you my hopes for a world of peace and harmony.

MOST PRECIOUS THING

What is the most precious thing in the world? It is true love centered upon God. If there is anything that you cannot buy with money or power, it is true love. True love is unique in that it cannot be actualized except within a relationship. This requires give and take between two beings, a subject and an object. Love between husband and wife, parent and child, and brother and sister are all experienced within relationships.

In the same way, in order for God to fulfill the ideal of true love, He created the universe to be His object. Of all His creation humankind, as His sons and daughters, was created to be His primary object of love. It is only through true love that we can experience true unity between God and humans, between men and women, and among all the creatures of the earth.

True love is the ultimate center of all unified and absolute values. This love originates from the action of sacrificing oneself for the sake of others. Give yourself to others and forget your giving. Then give again. This is the nature of true love. When God created His object of love, He gave Himself for the sake of His entire creation and invested one hundred percent of Himself. And then He invested again and again.

In nature, when air moves, a vacuum is created. Then air rushes back in a circular motion to fill the vacuum. In human life, when we give our love until we have no more to give, God's unlimited love rushes back into our hearts to fill the void. Absolute giving for the sake of others, therefore, will bring us unlimited energy. God stands in the subject position of giving love to humankind. His original nature of giving love again and again created a perpetual dynamic motion characterizing His eternal existence. Thus, eternal life is the natural consequence of living the way of true love.

If you can stand in the position of God's absolute and unchangeable love, you can be where God is. You will have the right to live together with Him all the time.

If we, as human beings, resonate with God's love and enter a sphere of unified oneness with Him, then God's love will be our love, God's life will be our life, God's lineage will be our lineage, and God's creatures will be our creatures. It is, therefore, by God's design that humans are created to live for the sake of others. By living and sacrificing for others, the ideal of love can be realized.

With this in mind, we cannot expect world peace to result from the contemporary philosophy of individualism in which

each person lives for himself. It is the intention of evil to destroy the sphere in which the individual dwells as an object of God. When that occurs, what remains is the individual living only for himself. This is the fundamental cause of family breakdown, racial conflict, economic disparity, and disunity among religions.

America was founded upon the Judeo-Christian spirit of love. Then how did it develop this culture of individualism?

While fighting communism, I have continually tried to awaken America's youth and I have repeated my warnings to the free world so they would not be affected by this degenerating pattern.

Yet, America is still suffering from a variety of social ills. Drug wars, AIDS, and increasing criminal violence still plague this great country. Even the considerable military, economic and intellectual might of America have not cured and cannot cure these diseases.

I came to America only with the desire to help save this nation. Even after this country indicted me, I am still committed to this cause. While sitting in the courtroom during my trial, I even made the decisions that created *The Washington Times*. Moreover, I gave instructions to start *Insight* and *The World and I* magazines while in Danbury prison. I am proud of the fact that these publications played a decisive role in heightening America's awareness of the threat of communism.

It was also during my time at Danbury, out of my concern for America's decline, that I helped found the American Freedom Coalition. The Coalition's goal is to educate the public through a nationwide grassroots network in order to promote a better human society. More recently, I started USA, United to Serve America, which has been advocating the reawakening and reuniting of Christianity in the true love of God.

AMERICA'S PROVIDENTIAL RESPONSIBILITY

Although this country has repeatedly rejected me, I have continued my best efforts to awaken America to its providential responsibility. God loves America and its Judeo-Christian heritage and looks to this nation to assume the central role in saving the world from the collapse of traditional values.

God's absolute purpose is to save humankind, and His strategy is to absorb evil. In other words, to "take the first blow" and suffer loss. But then, over the course of time, God would regain even more than what was lost. Evil, on the other hand, always strikes first and claims initial or temporary victory, but in the end loses all. As you know, during World Wars I and II, and even during the Cold War, the countries that struck the first blow eventually lost.

If a righteous person endures persecution, his commitment to suffer for his faith plants a seed of respect and admiration in the consciences of his oppressors. Eventually, that seed will grow and transform their hearts for many generations to come. This quiet revolution of the heart is heaven's secret weapon.

I expect all of you who are graduating at this time, whose importance can hardly be matched in the entire providence of God, to become witnesses of the living God and of true love.

I have undergone immense hardship in my efforts to pioneer the way to a true and just world peace. Whenever I founded new organizations or new publications there were very few people who comprehended my intent, let alone any who offered to help. But because I knew the winning strategy of God, I went forward. I foresaw that these projects would be instruments to save America and the world.

In the next decade, our task will be more difficult than ever. We cannot relax just because the fight with communism has ended. For example, who can halt the surging wave of immorality that is sweeping the globe? This world is becoming a society that worships hedonism and seeks only to stimulate carnal desires. The war against drugs in the country has been a complete and utter failure.

The riots that occurred recently in Los Angeles confronted us with issues that cannot be solved merely with more police, more laws, more money, or more political negotiations. Without the true love of God on earth, that is, without people living and sacrificing for the sake of others, we will not be able to solve these problems.

As you may know, I visited North Korea last November. That event shocked the world. It was considered an impossibility, due to my lifelong stand against communism. As early as 1985 I had predicted and proclaimed the fall of communism and the economic disintegration of the Soviet Union. I was known in many communist countries as a national enemy. My visit to North Korea, therefore, was a life-risking trip for my wife and me.

ISOLATION IS ALWAYS DANGEROUS

I went to North Korea out of love for my country and out of a fervent desire for the reunification of my homeland. I met with President Kim Il Sung and had a meaningful dialogue. Even with differences of opinion, dialogue is always useful. Isolation is always dangerous. The president of North Korea promised me that the nuclear issue will be settled to the satisfaction of the United States. The moment of truth on this issue is coming soon. All in all, I feel my visit contributed tremendously to easing the tension in Asia and the world.

In that atheistic country, I preached that God and true love must be the basis and spirit for national unification and permanent peace. Recently, evangelist Billy Graham visited North Korea and met with Kim Il Sung. Reverend Graham is well-known for his great work as the first to preach in several communist countries; this time however, it was my privilege to be God's instrument and speak God's words in communist North Korea.

Today we are beginning another decade of service to America and God. I expect all of you who are graduating at this time, whose importance can hardly be matched in the entire providence of God, to become witnesses of the living God and of true love. There lie

even greater challenges ahead of us; therefore, I pray that each one of you will become examples for all humankind and that you can educate all people through an exemplary life.

In order to meet these challenges, I need every one of you to be a champion. In the next ten years, let us build a moral America and a better world for our children. You can surely count on my support.

May God bless you and your families. Thank you very much. ■■



The UTS seminary graduates pose for a picture with Pres. and Mrs. David S. C. Kim. Pres. Kim read Father's address to them at the graduation ceremony.

It is important to realize that giving and sacrificing for the sake of others is the only way to establish yourself as the true head of your family and society, and to become true leaders of your nation. When your family, society, and nation follow you in practicing the great principles of true love, then you will become the champions in the establishment of world peace.

What we need is a revolution—a moral revolution—a revolution of true love. Furthermore, this revolution is needed everywhere. Mrs. Moon and I are working to organize this now in Korea.

"Creating a Reformation in Europe through Witnessing"

by President Sung Pyo Hong

European Leaders' Meeting, Camberg, Germany, June 18, 1992

President and Mrs. Sung Pyo Hong received a warm welcome from a gathering of more than two hundred leaders from both eastern and western Europe in Camberg, Germany, as they began their new assignment there. The welcome stretched over a day and a half, beginning on June 17 and finishing after lunch on June 18. The first day's program included four delightful hours of entertainment. The morning of the second day was devoted to hearing reports and, to conclude, Pres. Hong gave the following speech.

Translator: Mr. Kwan Ki Sa, new vice president of the European Unification community

We have had a very inspiring meeting. In such a big meeting we feel as if we are many brothers and sisters, but we lose this feeling when we go back home. You have to start again with new determination. I will miss you very much. When we ask ourselves what is the most important thing we have to do, the answer is that we have to work as pioneers or leaders to develop our churches. We are very few in Europe, so to create a large success we have to mobilize all our resources. You may say there are many reasons not to succeed in witnessing, but it is not our situation which is the main problem, rather our lack of effort in witnessing. Witnessing is always possible. For example, when you joined our church, at that time things were much more difficult than they are today. At that time we had no foundation, so we depended only on God and True Parents. Now we have a foundation, but ironically we are limiting ourselves because of it. You may know how to support yourself, but you may develop your own way or habits too much, in which case you cannot develop yourself as True Parents have told us to do.

There are so many organizations and projects, e.g., headquarters, CAUSA, CARP, and we try to find our way within those organizations. After the blessing your family also becomes an "organization." Also this training center is an "organization." We must invest so much money in this training center, but how much can be reaped from it? We need this kind of place, but if we don't use it well, it is a burden.

Use it or lose it

The staff here must become pioneers. We should focus more on pioneering. To develop, cells must be rapidly multiplied.



The Unification community is still in the pioneering phase. All Unification members, having accepted True Parents, must be pioneers on the front line. If you don't use Divine Principle, it is just dead knowledge. For example, because I did not use my English knowledge, it is useless.

In the beginning I witnessed to so many people, but after I became a leader I didn't restore so many spiritual children. I established Il Hwa and worked in it for twenty years. I tried to witness to my co-workers, but this is very different from witnessing on the front line.

You may have a responsibility within a project, but if you don't witness, something is wrong. Check yourself. Our main profession is as a witnesser. So always try to meet new people in order to spread God's word. To only spread the word is not enough. Afterwards you

must take care of these guests like your own children, investing all your heart, love and tears. Otherwise you cannot restore spiritual children.

As leaders, your most important responsibility is to mobilize brothers and sisters to do witnessing on the front line. To build up a specific project, True Parents mobilize members, but later they send them out to pioneer. They never wanted members to just stay in a single business, for example. True Parents think that members are more important than business, so they would rather sacrifice business in order to take care of the spiritual life of members.

True Parents mobilize wives for witnessing. True Parents do not want us only to restore our own family. You may worry about who will take care of your children, but as a blessed family, if we don't keep a good standard, we will just become a secular family. There is still no proper environment for blessed families, so they must pioneer in order to make that environment.

You may see only your own mission, without understanding the whole providence. As a Unification member you have to: 1) take care of your own life of faith, and 2) contribute to fulfill the public purpose.

In the first place we have to fulfill our own responsibility, but on the base of the family we must accomplish some-

thing greater. We can witness either to individuals or to groups, using various ways. On the individual level we continually try to introduce people to Divine Principle and True Parents. Moreover, True Parents created projects through which we can witness indirectly on a large scale. Through these projects True Parents want to take back power from Satan; however, it is difficult to organize large projects with just a few brothers and sisters. Therefore, if we don't do individual witnessing, we will have many difficulties, and then you will not even be able to fulfill your own mission. The main reason we have not restored new members is that we did not invest ourselves totally in witnessing. Witnessing is like giving birth to physical children. Without physical children we lose hope—who can inherit our accomplishments? Also, if we don't hear the voices of spiritual babies, any success in our projects is not a final success, and we will lose spirit and power. If you can't make many spiritual children, you have no hope. Through new members our future is bright.

How to mobilize

Divine Principle is the best theory. You can give eternal life to the many prepared people who are in Europe. In the twentieth century the two main ideologies of capitalism and communism appeared in the West. We can digest

My question to you is how to mobilize all brothers and sisters to start witnessing immediately. You may think that we need good lecturers. That is wrong thinking. In comparison with your guest you definitely have enough qualification to teach the word. The most important purpose in our life is to spread the word to people, in order to give eternal life.

To witness we need the right environment and circumstances; therefore, everyone needs one pioneering place. This includes headquarters and all members, and this place is my priority, my first responsibility. Our "mission" is secondary.

In the spirit world we can be proud only about how many spiritual children we restored on earth, how many people we educated to build the ideal society.

Our first priority is our pioneering area. This is the way to develop myself, my family, our community.

You may think that if you are in a business, it is your main responsibility to develop it. But what can we do with money? Our purpose of life is to love people. The best way to do that is to give eternal life by becoming a spiritual parent. True Father recently asked hundreds of members working in business in Korea what they did in the business. He

out good children will collapse.

Nobody needs to be asked to do witnessing. It is the basic responsibility of each and every member. There are many elder blessed members in Europe. They should go to a pioneer place and do witnessing; otherwise, there is no hope in the European church. If you are just satisfied with headquarters and business, this is the way to death. The way to life is to share your heart with people every day.

I have come to Europe with my wife, but if we can work separately we can do two people's job. I want to work with my wife, but God's and True Parents' opinion may be different. You know God's will, so why don't you do it? This is the reason why we can't succeed.

From now on we need a reformation, a change.

As individuals we worked hard and received the blessing. But after the blessing there was no development because our manpower was halved. One family has been doing the work of one individual instead of two. After the blessing, wives should be mobilized to make the foundation through which spiritual children can take over the mission. A wife needs her own pioneer place. She can go there for two to three hours a day. Wives of leaders must show the best example. All brothers and sisters have to be appointed as church leaders. The truth is very near, not far away. There are many leaders nearby.

This is a good opportunity to make a reformation in Europe. Don't worry about what others are doing—just be sure you yourself are doing the right thing. We are going this way for ourselves. To gain eternal life we must follow the way of Divine Principle. Only we can expand our foundation. We have made a foundation and now we are hiding behind it. We must go out and develop ourselves further.

As a Korean, why did I come here? It was because of Father's will. You must take responsibility for Europe by yourselves. If we witness, we can succeed! If not, we can't. I believe you can do well.

Let us meet next time with a good result. ■



Mrs. Kil Ja Ryu Hong greets the members as Mr. Kwan Ki Sa translates.

both of them.

Let us pray about what we did so far. Did we do enough witnessing? We have to be honest with ourselves. If in your prayer you receive the answer that you did not do well, you must change immediately. To develop, we must change every day.

said they all have to be ashamed when they go to the spirit world. In the spirit world we can be proud only about how many spiritual children we restored on earth, how many people we educated to build the ideal society. If you cannot develop your own church you should be very ashamed of yourself. Parents with-

Rev. and Mrs. Hong participated in the 36 Couples Blessing in 1961. Rev. Hong was most recently president of the Unification Church in Korea.

Izvestia Publishes the Divine Principle

by Tom Ward

THE changes in the communist world are not by chance but essentially represent the fruits of Father's painstaking efforts to counter militant atheism and give all people the opportunity to know the reality of God and the workings of God's providence. Since Father's meeting with President Mikhail Gorbachev in April 1990, the Soviet Union, now known as the Commonwealth of Independent States, has become more and more a focal point for the Unification Church. Beginning shortly after Father's visit, many Soviet students began to come to the United States under the auspices of CARP in order to study the Divine Principle. The positive response of those young people affirmed Father's statement of many years ago that the younger generation in the communist world had been prepared to meet True Parents.

At the end of December 1990 Father made the surprising decision to conduct a Divine Principle seminar for parliamentarians of all fifteen republics of the Soviet Union. He emphasized the urgency of this matter and encouraged us to do so as quickly as possible. It was Father's desire that some form of unity be preserved among the fifteen republics, which were rapidly splintering.

This meeting was probably the last time that the representatives of the fifteen republics met together as citizens of the Soviet Union and, amazingly, they had gathered to learn about God.

Jesus Gonzalez, who has been engaged in CAUSA work in Honduras since 1983, was dispatched by Dr. Bo Hi Pak to Moscow in January where he immediately began to invite participants and help prepare the program which took place in April 1991. The seminar, which gathered more than two hundred participants from all fifteen republics, focused on the Divine Principle rather than the CAUSA material which had been taught at earlier programs. The participants, who held important political responsibilities in their respective republics, were exposed

to the entire teachings of the Principle. Although many of them were supposedly atheists, they listened attentively to the Principle of Creation, the Fall of Man, the Mission of the Messiah, Restoration History, the Second Coming and an Introduction to True Parents' Course. At the conclusion of the seminar, participants visited East Garden, where they had a direct encounter with our True Parents. Father greeted each of them personally and spoke to them as a group for over two hours. In his presentation, Father emphasized the need for sexual purity. He called for husbands and wives to be loyal to each other. In the same way that he would speak to members, Father explained that the reproductive parts must not be misused because they are sacred and represent the part of the body where God's love is meant to dwell.

Last meeting

The audience responded very favorably to Father's message at East Garden. Several of them testified afterwards that they had felt the presence of God through meeting True Parents. The participants also congratulated Reverend Moon for accomplishing something which no one in their own country had been able to do. At a time when some of the Soviet

republics were already fighting among themselves, Father had gathered political representatives from all fifteen republics. They had met in peace and had broken bread together and shared their hearts. Perhaps even more amazing, this meeting was probably the last time that the representatives of the fifteen republics ever met together as citizens of the Soviet Union and, amazingly, they had gathered together on this occasion in order to learn about God.

At the conclusion of the seminar, several *Izvestia* officials who had attended

the conference approached Dr. Bo Hi Pak, the chairman of the World Leadership Conference which had sponsored the seminar. *Izvestia* is one of the largest newspapers in the Commonwealth of Independent States, with a readership of more than ten million. In the days of the cold war, *Izvestia* had written an article describing Reverend Moon as "Champion of Anti-Sovietism." But following the seminar, several editors of *Izvestia* explained to Dr. Pak that they felt that the contents of the Principle should be made available to all people in the Soviet Union. They expressed their desire to adapt the *Divine Principle* for a Soviet readership. They maintained that it could play an important role in filling the spiritual void existing in Russia since the demise of Marxism-Leninism, the atheistic philosophy which has guided the Soviet Union for more than seven decades. This proposal by *Izvestia* had deep significance. It would be similar to having *The New York Times* propose to publish the Principle in the United States.

Permission for project

When Dr. Pak reported *Izvestia's* desire to Father and Mother, they responded enthusiastically to the project and *Izvestia* received permission to proceed with their plans, even prior to their departure from New York at the end of the conference. Mr. Lev Kornishev, editor-in-chief of *Life*, the *Izvestia* weekly publication and deputy editor-in-chief of *Izvestia* itself, assumed responsibility for overseeing the project. Ironically, Mr. Kornishev had once been a speechwriter for Leonid Brezhnev who, after the ouster of Nikita Khrushchev, had served as general secretary of the Communist Party of the Soviet Union until his death in 1983.

In August 1991 Larry Moffitt and Jesus Gonzalez visited Moscow in order to invite participants to the August 1991 inauguration of the Federation for World Peace in Seoul. Jesus and Larry were only there a few weeks when the coup occurred, resulting in an effort by hard-line forces to re-establish themselves as the main political force inside the coun-



Mr. Lev Kornishev with Father and Mother holding the Russian adaptation of Divine Principle.

try. During that period, some of our members were isolated and reprimanded by hard-line forces and might have faced real difficulties if the coup had actually succeeded.

In the Soviet Union there were two main daily newspapers, *Izvestia* and *Pravda*. Interestingly, *Pravda* chose to support the coup while *Izvestia* strongly opposed it. As a consequence, *Pravda* was severely censored by the Yeltsin forces following the coup, whereas *Izvestia* won both government and popular support. This, of course, facilitated the continuation of the *Izvestia Divine Principle* project. Through this, we clearly felt God's protection.

In October, I joined Peter Ladstatter, our church missionary in Moscow, to continue the book project. October and November were particularly difficult

economically for the Soviet people. During their previous stays in Moscow, Jesus and Larry had already made a condition to go only to Russian markets and not to dollar stores for their food needs. I felt that I had to follow that tradition. Several times I had the experience of standing in a bread line for over an hour, only to arrive at the end of the line and discover that there was no bread. I was very impressed by the patience and the resolution with which the Russian people responded to such conditions. Most of the time they did not fight or push among themselves but waited in silence, ready to meet whatever fate awaited them at the end of the line. This was also a good chance for me to appreciate the training Father has given us through fasting.

In October and November, most church members were mobilized in or-

der to assist important seminars being conducted by CARP. Soon after I arrived, I learned from Peter that a printing date had already been set for the book, and that if the book was not ready, it might not be possible to have access to *Izvestia's* printing facilities until August. *Izvestia* was eager to have immediate input on the editing work which they had done in August and September. Part of me felt that we did not want to be rushed with work on the book, but another part of me felt that with the rapidly changing situation inside of the Soviet Union, it was important to act, because no one knew what was going to happen next. What I most feared was that perhaps *Izvestia* itself might be closed down before we finished the project.

The Russian students were busy with CARP seminars and several of the schol-

ars and professors were also tied up with projects and could not assist us. Peter Ladstatter contacted two associate members, Medina and Veronika Murotova, who willingly dedicated hundreds of hours to proofread the copy which had been prepared by *Izvestia* and to add any corrections. Both of these sisters strongly felt the spiritual importance of the project and neither of them would accept any money for their efforts. They very much wanted this to be an offering. They were later also assisted by another associate member, Tatiana Tusova, who also refused compensation.

I was deeply impressed by the discipline of these Russian young people. They read and corrected the text for lit-

style aspect of the book. While going to meet him, she came across a newsstand with a display of newspapers, magazines and books.

Among the magazines and newspapers, she saw one with a picture of a Russian writer who had been killed by hard-line communists about a year before. When she reached to pick it up, the woman at the newsstand suddenly said to her, "Nadyezhda?" Our sister (named Nadyezhda) said, "Yes, how did you, know my name?" The woman explained that she had received a revelation the night before from the man whose picture appeared in the paper. The man had explained that at that precise time, a woman named Nadyeshda would come by and pick up the newspaper with his picture on it. I took that experience to mean that the literary world inside of Russia was assisting us in the editing work of the Divine Principle project.

The fire

Our spiritual experiences were not only positive, however. The apartment where Larry, Jesus and I stayed in Moscow was not an easy place. The owner of the apartment was very immoral and had many enemies. These people wanted to avenge wrongs which he had done to them. They understood that he was probably receiving hard currency from the foreigners using his apartment. For that reason, some of them began a campaign to make our stay in the apartment unpleasant, so that we would be encouraged to leave and thus cut off his hard-currency supply. Many times we received crank phone calls and threats in the middle of the night. We interpreted these experiences as an expression of Satan's frustration that the project was advancing and succeeding. However, these efforts came to a culmination on December 25, 1991 when arsonists set fire to the apartment. Interestingly this was the very day on which Mikhail Gorbachev resigned as president of the Soviet Union and thus represented the end of the Soviet Union. Fortunately, none of the Principle materials was destroyed by the fire, so the project could go forward on time.

In April of this year, the printing of the text was finally completed and the Principle began to appear in bookstores in May. Mr. Kornishev, whose name appears in the text as the chief of the Russian Language editing team, traveled to Korea for Parents' Day and presented the first one hundred copies of the text, in Father's and Mother's presence, to Hyo Jin Nim at the Little Angels School, before an audience of four thousand

people. In his presentation, Mr. Kornishev emphasized his conviction that Father's message could help to enrich the spiritual heritage and bring about the religious renewal of the Commonwealth of Independent States.

God and us

In Russian, the book is entitled *God and Us*. On the front cover, the following words appear: "The Kingdom of Heaven on earth is still possible. The Second Coming will happen in the same way as the First Coming, when the Messiah was born in the flesh on earth. Thus he will truly come as the Son of Man." The back cover reads "At the time of the Second Coming, Christ will proclaim God's Will to be realized on earth and He will teach the people how to accomplish it. True people of faith must seek Him and serve Him by following God's Will which He will reveal to them."

The Russian text includes an introduction by the *Izvestia* writers explaining their experience meeting True Parents at East Garden, and it also explains their decision to involve themselves in the project. This is followed by an introduction to Father's life and an explanation of some of the major projects which Father has developed in the C.I.S. The remainder of the text is more or less a direct presentation of the Principle. Because of space limitations, the text does not include all of Moses' course and Jesus' course; however, the text is otherwise complete. Mr. Kornishev had originally planned to do major alterations on the book; however, he explained to us that he found it spiritually impossible to do so. I believe that this was because God wanted to give the Russian people as much of a full dose of the Principle as possible.

At various points in the text, Mr. Kornishev did make certain adaptations or included certain material which would be more readily understandable for the Russian mentality. For example, in the section on the Consummation of Human History which discusses signs of the restoration of the first blessing, Mr. Kornishev points out that glasnost was a Last Days phenomenon to increase human freedom in the C.I.S. and prepare the way for the spiritual rehabilitation of the individual.

April 4, 1992, the day after Parents' Day, Mr. Kornishev was given the opportunity to meet Father and Mother at Han Nam Dong. They had a very warm exchange. Mr. Kornishev explained that working on the *Izvestia* project had made

CONTINUED ON PAGE 30

АКТО ПОЖАРЕ
г. Москва 19 91

Комиссия по расследованию причин возникновения пожара № 1/91. Место происшествия: _____

руководитель тушения пожара или сотрудник государственного пожарного надзора _____

от _____

от _____

представитель органов милиции, государственного пожарного надзора, общественной организации _____

Составила настоящий акт о пожаре _____ 19 91

Наименование объекта: _____

Место возникновения пожара: _____

По адресу: _____

Район: _____ в районе выезда _____ отп. _____ ВПЧ УПО ГУВД Мосгорисполкома _____

Министерство, ведомство, которому принадлежит объект: _____

Время возникновения пожара: _____ час. _____ мин.

Время обнаружения пожара: _____ час. _____ мин.

Время сообщения о пожаре: _____ мин. _____

По телефону № _____, установленному _____

Время прибытия 1-го пожарного подразделения: _____ час. _____ мин.

Время ликвидации пожара: _____ мин. _____

Площадь пожара: _____ кв. м. _____ кв. м.

О пожаре сообщал (Ф. И. О., место жительства) _____

Обстоятельства возникновения пожара: _____

Виды и количество пожарной техники, использованной при тушении пожара (нужно подчеркнуть и проставить количество) пожара: автоцистерна _____, автоколонна _____, автоцистерна _____, автомобиль насосно-рукавный _____, автомобиль пенного тушения _____, автомобиль порошкового тушения _____, автомобиль жидкостно-порошкового тушения _____, пожарный автомобиль аэрозольный _____, автомобиль газодымозащитного тушения _____, пожарный фургон _____, пожарное судно _____, пожарный вертолет _____, пожарная автолестница _____, пожарный подъемник _____, автомобиль технической службы _____, автомобиль дымоудаления _____, автомобиль газодымозащитной службы _____, автомобиль освещения _____, штабной автомобиль _____, мотопомпа _____, приспособленная и переоборудованная для тушения техника _____, другие приспособленные для тушения машины и оборудование _____.

Police report on the fire which damaged the apartment where the Divine Principle was edited. In the upper right hand corner of the report appears the date when the fire took place, December 25, 1991, the final day of the Soviet Union's existence.

erally hours and hours, without ever taking a break. They never asked for coffee or food, and only reluctantly accepted if you offered it to them. I could realize through this how much the Soviet system's discipline had prepared the people to attend the True Parents.

When I prayed in the mornings in Moscow, I strongly felt the presence of God. Spirit world appeared very active to assist us in our project. In January, one sister who was assisting in the project went to meet Professor Lev Semonov, a church member who was overseeing the

The Arts Providence Expands to Russia and The Ukraine

by David Eaton

SINCE becoming the music director of the New York City Symphony in 1985 I have had the blessing of meeting and working with many talented musicians throughout the world. Because of New York's unique cultural life, musicians come from around the world in the hopes of participating in the city's rich musical atmosphere. Musicians from Europe, Asia, South America, Canada and the former Soviet Union come to New York with great expectations of fulfilling their artistic visions.

During the past seven years I have become friends with many musicians from Russia and the Ukraine, and eight musicians from these countries regularly perform with the New York City Symphony. Because they have experienced first-hand the brutalities of the former Marxist government, they have always displayed a great deal of interest in our church's anti-communist views. Witnessing has always been easier when speaking to those who have suffered under the dictatorships of communism.

Kiev Int'l Music Festival

It was through my witnessing relationships with several of my friends from the Ukraine that I met the directors of the Ukrainian Institute of America, which has its headquarters in New York. After attending a New York City Symphony concert at Carnegie Hall in the spring of 1991, the directors of the Institute extended an invitation to me to appear as a guest conductor with the National Ukrainian Symphony at the Kiev International Music Festival last October.

(The concert at Carnegie Hall was the program where Ancestors also appeared with the New York City Symphony. The Ukrainin officials also want Ancestors to come to participate in future festivals.)

It was at this Festival that I met Maestro Victor Zdorenko, chief conductor of the National Ukrainian Orchestra, and his wonderful family. Mr. Zdorenko's daughter, Olga, acted as my translator and guide through much of my stay in Kiev.

A gifted piano student at the famed Moscow Conservatory of Music, Olga shared many of her testimonies about

growing up in a society where basic human rights were nregularly ignored and often violated. I was moved to tears as I heard about the difficulties which young people faced in dealing with an oppressive government and the daily struggles for basic human decency. In spite of their problems, Olga and her family made sure I was not in need and completely opened their humble home to me.

I was able to invite Olga to our CARP center in Kiev, and I taught her several parts of Divine Principle. After my concert in Kiev we went to a reception at the CARP center, where we vowed to keep

definitely a factor in my encounter with the Zdorenko family.

Shortly after my return to New York, I received a fax from an orchestra in Moscow inviting me to appear as a guest conductor at the Great Hall of the Moscow Conservatory. This came as a complete surprise to me, but I was to learn that Olga had made contact with this orchestra and persuaded the orchestra's Artistic Director to extend an invitation to me.

For a relatively young American conductor to be invited to perform at the most prestigious hall in Russia was for me a great honor. I felt so much that God



David Eaton and Olga Zdorenko with CARP members in Kiev. (David center, Olga back row, second from left)

in touch and continue our pursuit of the truth, both in music and in spiritual life.

It was very clear to me that meeting Olga and her family was no accident, but rather *in-yeon*, which is a Korean term meaning that our encounters with people are not accidental or coincidental, but rather due to a spiritual connection.

Father recently spoke about *in-yeon* at a Belvedere service, and since that time I have tried to be more aware of the spiritual connection to my witnessing contacts. It seemed that *in-yeon* was

was working through my relationship with Olga. Obviously because God's providence in Russia is so important now, spirit world is very much alive in that part of the world.

Witnessing—the subject purpose

It was also very obvious that my visit to Moscow was not primarily about music. I felt very deeply that witnessing must be the subject purpose for going there, and to that end I asked my hosts

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“I AM THE MESSIAH, THE TRUE PARENTS FOR ALL OF M

Father publically announced in his speech given four times, July 6 through 9, 1992, his position before heaven and earth, “I am the Messiah, the True Parents for all of mankind, the Savior of the world.” It was a dramatic conclusion to an extremely intense speaking tour for Women’s Federation for World Peace in Korea.

After the April 10 WFWP rally in Seoul, Mother continued with a WFWP Twenty-one City Speaking Tour [see *Today’s World* May/June 1992] followed by a WFWP Forty-City Speaking Tour. As with the April 10 speech, although Mother was the keynote speaker, Father gave an accompanying congratulatory speech, sometimes read by Dr. Bo Hi Pak or Rev. Chung Hwan Kwak in which he encouraged all the people to be united with Chairman Han [Mother] and work together to bring the reunification of Korea and to build the foundation for world peace. By the end of June, Mother had completed speaking rallies in sixty-one cities with representative True Children (Ye Jin Nim, Hyo Jin Nim, Nan Sook Nim and In Jin Nim) giving her speech in an additional twenty cities, for a

Good Enough to Stir Up the Entire Country

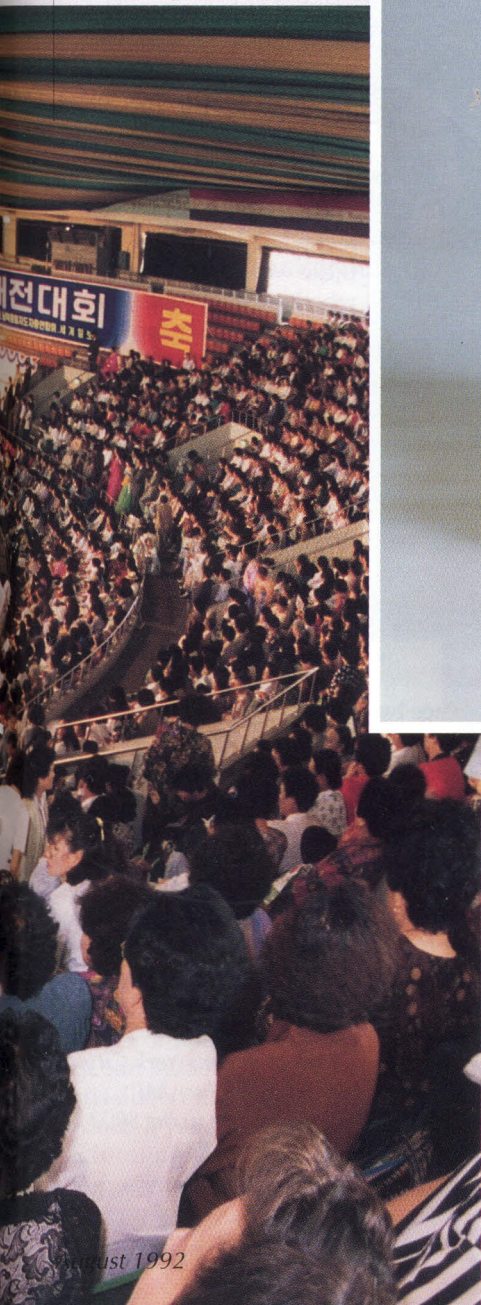
grand total of eighty-one cities. She said that though women were weak, mothers were strong due to the sacrificial life they live for their children. She urged them to work for Korean unification, clean up the immorality that men have perpetuated and then explained about messiahship, True Parentism, and why the world needs a new root for the lineage of mankind.

Father then gave instructions for four major gatherings in Korea: in the Seoul region, the southeast region, southwest region, and mid-Korea region—not just women leaders who were interested in Women’s Federation, but this time actually the practical leaders of each village in Korea. From July 6 through 9 these four major gatherings were held for seventy-three thousand village-level leaders. Each received: a certificate with Mother’s name on it, assigning them as the Women’s Federation leader for their village, a Unification Church flag, and an official portrait of True Parents to display on their living room wall. At these four events Father made his declaration of messiahship known to the world. He gave the message straightforwardly.



ANKIND”

“I am the Messiah, the True Parents for all Mankind, the Savior of the world.” It was then published in national newspapers, and became common knowledge in Korea. “We really have to work hard and pray hard, and try to keep up with Father’s and Mother’s hearts. [excerpt from report by Peter Kim, to be in reported on in the coming issue of *Today’s World* with Parents’ speeches]



WFWP TOUR DATES

May 11 — June 2	Twenty-one Cities
June 10 — June 30	Forty-Cities
June 10 — June 30	Twenty Cities (True Children)
July 6 — July 9	Four Regions

Above: The official portrait of True Parents and the Unification Church flag distributed to the WFWP women leaders.

Left: In Tae Jeon City, on May 27, ten thousand women attend Women’s Federation for World Peace rally. The attendance ran from one thousand to ten thousand in the eighty-one cities visited, with many at three to four thousand.

to organize a lecture at the conservatory where I could present a Divine Principle/Unification Thought lecture.

The lecture was very successful as many students gathered in the school's chamber music hall for my presentation. Among those attending was Svetlana Gorbacheva, Director of the Great Hall of the Moscow Conservatory and one of Moscow's most prominent cultural dignitaries, as well as Sophie Neri, Artistic Director of the orchestra that I had been invited to conduct.

A central premise of my lecture was the importance of absolute moral and ethical values and how they pertain to creative process. Another premise of this lecture dealt with the synthesizing of many diverse musical elements into a style of composing that transcends individual or nationalistic styles—real unificationism in the arts.

cestors.)

Sold out and recorded

My concert at the Moscow Conservatory was completely sold out and for the most part very successful artistically. The all-Mozart program, consisting of two overtures, the Symphony No. 25 and the Concerto for Three Pianos and Orchestra, was video-taped and digitally recorded for future broadcast in Russia.

I was very inspired by the fact that the concert was video-taped and recorded, since Hyo Jin Nim has been emphasizing the need to use the electronic media as a way to witness and convey our views. Any opportunity to document that which we accomplish in the arts goes a long way to reaching that goal.

Though I was only in Moscow for a week, I was profoundly affected by the difficulties that the people must face on a daily basis. People must struggle to obtain the basic necessities of food, clothing and various sundries. (I was remind-

A central premise of my lecture was the importance of absolute moral and ethical values and how they pertain to creative process.

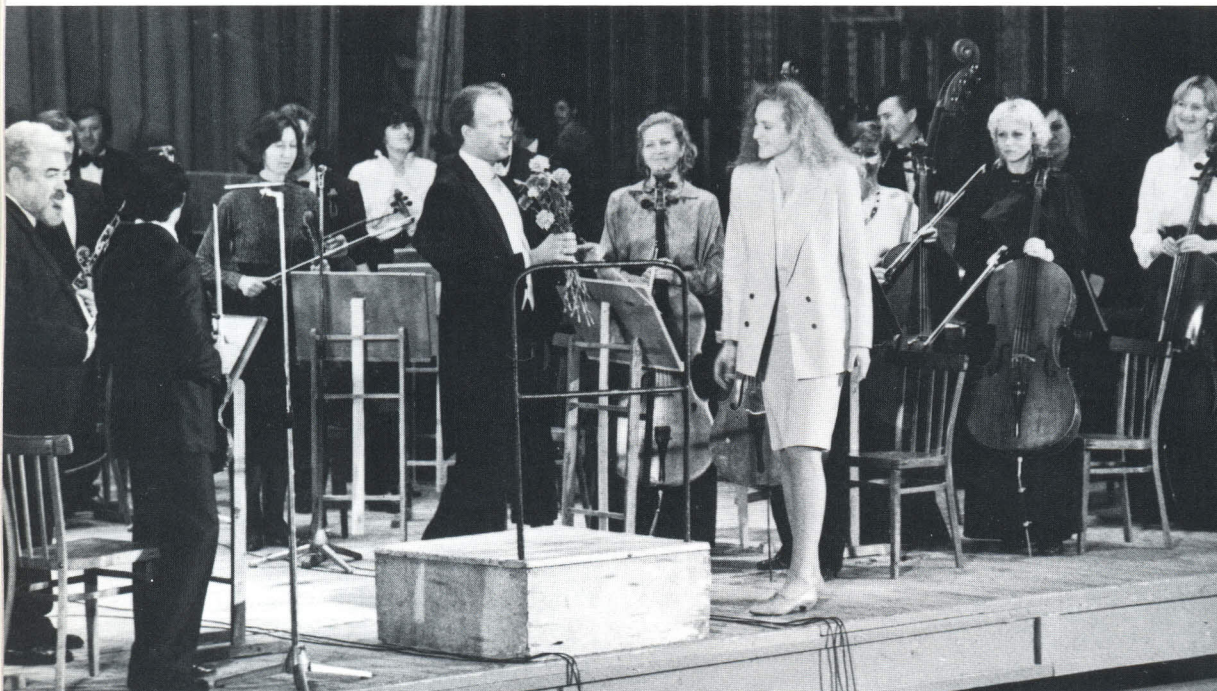
ed of Father's comment about how Russia, which had advocated materialism, has no material goods, and how America, which has a spiritual foundation, has no real spirituality anymore.)

In addition, the city is very dilapidated. It is as if nothing has been cleaned, repaired or painted in ten years. The drabness of the city contributes to the atmosphere of gloom and despair that one sees on the faces of the people. I could somehow feel the anguish that God must feel when looking at these wonderful people who have been spiritually abused by the former system of government.

Though there were numerous political demonstrations taking place, many advocating the return of the old communist regime, I could feel that God has great hope for Russia. As an American, I had to repent for America's tepid response to the desperate pleas for assistance by the people who hunger for a more just and caring society.

I received invitations to return to Moscow and Kiev in the autumn to conduct four more concerts. As an American Unificationist, I intend to return to continue the witness through the arts in the hopes of bringing True Parents' message of true love. Above all, the Russian people need to know True Parents.

David Eaton is conductor of the New York City Symphony. He lives in New York City with his wife, Mary, and daughter Mi Young Gerin. The Eatons were in the 8000 Couples Blessing in Korea in 1982.



David Eaton receiving flowers from Olga Zdorenko after the concert performance.

To demonstrate this view, I played tapes of some of the music that I have written and recorded at Manhattan Center Studios. Young Russian musicians are especially fascinated by what is taking place in the West as computer technology has an ever increasing impact on composition and performance.

The Russian people are very heartistic, and many of the students commented that they feel contemporary art needs an infusion of heart, emotion and beauty. For many of them, music that is primarily intellectual rather than inspirational provides little satisfaction. (Many of the young musicians like American pop music, so I gave some students tapes of An-

Evgeni Mogilevsky and his wife and fourteen year old son were the soloists in the triple piano concerto. Mr. Mogilevsky is currently one of Russia's most acclaimed pianists, and he will make his American recital debut at Carnegie Hall in October.

Responsible creativity

I was able to witness to his family about God's desire for creativity to be used in the most responsible way. A devoted family man, he was very inspired to hear a principled view about art and creativity. He will contact me in October when he comes to New York so that the witness will continue.

President Dr. David S. C. Kim Listed in *Who's Who in American Education*

President Kim said that this represents Father being recognized in the West in the area of education.

by The Cornerstone staff

DR. David S.C. Kim "has met the selection criteria for inclusion in *Who's Who in American Education*, 1992-1993 edition, for significant accomplishment and leadership" in the field of education. Inclusion in this prestigious publication is a tribute to Dr. Kim, to his accomplishments, contributions and commitment to the past, present and future of education.

Dr. Kim was born on November 9, 1915 and joined the Unification Church in 1954. He was married to Eui Hong Kang in 1942—they have five children and ten grandchildren. He is currently the president of the Unification Theological Seminary. He was sent to the United States as a pioneer missionary in 1959 and has been a permanent resident of the United States since 1968.

Educational background

Dr. Kim's educational background consists of: a B.A. in English Literature from Chosen Christian College (now Yunsei University), Seoul, Korea (1939); graduate work as a U.N. Scholar at Swansea University College, University of Wales, United Kingdom (1954-1955); graduate work at Western Conservative Baptist Seminary in the M.R.E. (Master of Religious Education) Program, Portland, Oregon (1959-1961); graduate work in Sociology at the University of Oregon (Catholic University), Portland, Oregon (1962-1963); M.A. from the School of Education, University of Oregon, Eugene, Oregon (1965); graduate work in Pastoral Counseling and Practicum (Mental Hospital Chaplainship) at the Pacific School of Religion in Berkeley, California (1965-1966), and a Ph.D. from the School of Education, Columbia Pacific University, San Rafael, California (1988). His dissertation topic was "Towards a Wholistic Approach to Education: A Comparison of Representative Theories of West

and East."

Although we think of Dr. Kim as the president of UTS and as an early missionary, he has had a varied and distinguished background in the work force as well. From 1939-1945 he was an employee of Chosen Rubber Industry Association, Seoul, Korea, under the Japanese rule. In 1945-1948 he acted as the finance assistant to the U.S. Military Government, Kunsan City, Korea, and from 1948-1959 he held consecutive government official positions for the National Korean Government at the Ministry of Finance, the Ministry of Social Affairs and Health, and the Ministry of Foreign Affairs, Seoul, Republic of Korea.

While serving as a missionary to the United States he was employed from 1966-1970 as a counseling supervisor at the Clearfield Job Corps Center (a program of the federal government) in Clearfield, Utah. He incorporated Cornerstone Press in January of 1978 (changed to The Rose of Sharon Press in May 1978), where he continues to be the president and owner. These accomplishments alone would be enough to distinguish most people, but in addition to this he was one of five

charter members of the Unification Church, Seoul, Korea, founded on May 1, 1954; he was the first missionary of the Unification Church to England in 1954 and served from 1959-1970 as a missionary and evangelist to the United States.

Dr. Kim has always viewed himself as a pioneer in many different ways. In 1970 he founded United Faith, Inc. in Portland, Oregon, and has served as president of that organization up to the present. In 1974 he was a charter member of the World Relief Friendship Foundation, Inc. (now International Relief Friendship Foundation, Inc.) and served as its president; he now serves as a member of the Board of Trustees. In 1975 Dr. Kim incorporated the International One World Crusade, Inc., where he has served as president up to the present.

Dr. Kim was appointed president of the Unification Theological Seminary by Reverend Sun Myung Moon, founder of the Unification Church, in 1975—a position he continues to hold. In 1976 he was a charter member of the National Council of Churches and Social Action, Inc. and has served as a Board of Trustees

member up to the present. In 1978 he inaugurated and incorporated the Global Congress of World Religions, Inc., where he serves as permanent advisor and financial supporter for its projects and programs.

In 1982 he was a charter member of the International Religious Foundation, Inc. This organization took over academic and scholarly programs initiated at the Unification Theological Seminary, such as the New Ecumenical Research Association (New ERA), the Youth Seminar on World Religions, the annual God Conference, the National and International Conference on Unification Theology, and the annual Sociology Conference.

In 1989 he was appointed vice-president of the Unifica-



Pres. and Mrs. Kim with his "Who's Who" certificate for significant accomplishment and leadership in the field of education.

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The "Earth Summit" as a Precursor to the Restoration of the Three Blessings on the Worldwide Level

by Frank Kaufmann

IN keeping with its mission to generate interreligious affirmation and guidelines for the achievement of shared human ideals, the Inter-Religious Federation for World Peace (IRFWP) took upon itself the responsibility to participate fully in the recent "Earth Summit" (June 1-14, 1992) held in Rio de Janeiro.

Months prior to the Rio Summit, the IRFWP held a major drafting colloquy in London in which seven prominent religious leaders prepared and presented formal documents outlining the position

If the earth is our mother, then respect, affection and gratitude are due to her.

of their religions on the environment and care of the earth. Following the days of presentation and discussion of these papers, a sub-committee derived from the papers and discussion a single document, acceptable to all present, for submission to the United Nations Conference on Environment and Development (UNCED).

The "Earth Summit" itself is fully reported and debated among world leaders in numerous publications. As concerns this report, however, it should be noted that the IRFWP was represented in Rio de Janeiro for the Earth Summit, at the presidential level by Metropolitan Gregorios, and by its secretary-general and executive director.

Participation in important international and interreligious meetings and events, and the contacts made with leaders and organizers in those fields, were most valuable for the work of the IRFWP. The IRFWP ecological declaration, prepared under the chairmanship of Dr. Gregorios, was duly delivered to the Secretary-General of the United Nations Conference, Mr. Maurice Strong, and lodged in the official records. Copies of the declaration and conference papers were also handed by IRFWP representatives to other influential leaders during the days in Rio.

Internally, members should realize what enormous unifying power True Parents have generated. It is unthinkable to hope for a unified expression drawn from seven divergent religious traditions, let alone on one of, if not the key issue facing the world community today. Never in world history do we find evidence



While in Sao Paulo IRFWP principals visited Bishop Boutros Mouallem to invite him to become a president of the IRFWP. By giving his consent Bishop Mouallem becomes the first Catholic president of the IRFWP. (l - r:) Kaufman, Mouallem, Gregorios, Clark.

of seven religions coming to complete agreement on matters of spirituality. One can hardly urge denominations within the same religion to be civil to each other. To have the entire spectrum of religion in the world agree on interpreting something as potentially divisive as the basic meaning of human life in its relationship with the natural order is phenomenal. This document borders on miraculous. If anyone really stops to think about it and what it implies about the fruits of Father's interreligious effort, they could not help but understand Father as unique in history. ■■

Dr. Frank Kaufmann is executive director of Inter-Religious Federation for World Peace.



Entrance gate to Flamenoco Park, site of the Global Forum in which over five hundred United Nations Non-Governmental Organizations (UN-NGO's) including the IRFWP, involved themselves in activities concerning environment.

IRFWP DECLARATION on the Environment and Development

This statement was the fruit of the interreligious colloquy held in London on May 1-2, 1992, under the chairmanship of Metropolitan Paulos Mar Gregorios, president of the Inter-Religious Federation for World Peace. The co-convenors of the Colloquy were Dr. Francis Clark, secretary-general of IRFWP and Dr. Frank Kaufmann, executive director of IRFWP. The spokesmen for the different religions were: Venerable Dr. Medagama Vajiragnana, Mahasangha Nayaka (Buddhist Primate) of Great Britain, London Buddhist Vihara, Chiswick (Buddhist); Metropolitan Paulos Mar Gregorios, bishop of Delhi and the North in the Orthodox Church of India, president of the Inter-Religious Federation for World Peace, former president of the World Council of Churches (Christian); Swami Nirliptananda, director of Bharat Sevashram Sangha Temple, Shepherds Bush, London (Hindu); Dr. Natubhai Shah, president of the Jain Center, Leicester (Jain); Rabbi David Goldberg, The Liberal Jewish Synagogue, St. John's Wood Road, London (Jewish); Dr. M. A. Zaki Badawi, chairman of the Imams and Mosques Council of Great Britain, Principal of the Muslim College, London (Muslim); Dr. Gobind Singh Mansukhani, president of Kendri Singh Sabha, United Kingdom, former deputy secretary of education, government of India, and professor of Delhi University (Sikh).

The Earth as Mother

Some of our traditions—especially the Hindu and the Sikh—regard the earth as our mother. She brings forth humanity, sustains and nourishes us, gives us all we need. If the earth is *our* mother, then she is no one's *property*; she is our mother, but not our property. Respect, affection and gratitude are due to her. We should not take from her more than what we need. She is not to be dominated or exploited, but to be tended and cared for. She cares also for her other children, birds and animals, fish and flowers, trees and plants, air and water, land and sky.

Reality is One

Ultimate Reality is one, though sages describe it differently. Religions are different, but the reality to which they seek to relate is one. We are *in* that Reality—human beings as well as the rest of the universe. There is nothing in the universe that is not contingent upon that Reality for its existence. All life is a special manifestation or creation of that Reality—to be revered and treated with respect and care. Where that contingent nature of our existence is forgotten, and humanity arrogates to itself lordship and dominion over the earth, catastrophe ensues.

Reality and the Secular

Our modern civilization adopts a secular pose. Religion is relegated to the private realm of personal choices. The public realm, especially the State system, including political economy, public edu-

cation and public health, claims to be secular, or unrelated to and separated from religion.

This implies that in the public realm, at least, meaning and significance is sought without reference to anything transcending the world that our senses can experience. That world is assumed to be self-existent, self-contained and self-sustaining.

This worldview was once claimed to be the scientific worldview. But it has no scientific basis; it is a dogmatic assumption unsupported by evidence. A radical revision of the secular, so-called scientific, perspective on reality is a necessary part of the solution to the ecological problem.

Religion and the Environment

All religions claim that the world can be healthy only when it is sustained by love and compassion, by justice and peace, by a moral and spiritual order which undergirds the political, economic and social realms of human existence. When that moral and spiritual order is violated or disrupted, the consequences appear in the form of social, political, and economic injustice, of eruptions of war and violence, terrorism and aggression, of ecological disruption and catastrophe.

Humanity and the world are interdependent. Both are dependent on the Transcendent, by whatever name we call it—Sunya or Brahman, God or Allah, the Tao or the Absolute, the Guru or the Lord. Humanity is responsible for the world's well-being. The universe interacts with us, and when we are violent and aggressive towards it, or act negli-

gently and irresponsibly in caring for it, it hits back sooner or later, as we have seen.

The earth is not there to plunder and abuse according to humanity's greed and lust. It demands respect and care; and we have to share this planet with other forms of life, for which we have a responsibility.

Can the Environmental Problem Find a Technological Solution?

Religious people are convinced that while technological measures are necessary to reduce pollution, to dispose of wastes in ways that do not disrupt the eco-balance, to keep the carbon-dioxide level in the atmosphere from rising above safe limits, to reduce the consumption of hydro-fluoro-carbons and to conserve the ozone layer, to regulate the wise consumption of the finite resources on the earth, to prevent deforestation and to promote afforestation, and so on, the ultimate solution has to go beyond—to bring about radical changes in human perceptions, attitudes and practices. It is in this latter sphere that the world religions can make their most significant contributions—both by using their network for education of the masses and for promoting healthy attitudes and practices, and also by generating the healing spiritual energies born of prayer and discipline, renunciation and sacrifice.

Science/Technology and Religion

For the last two hundred years science/technology and religion have often taken antagonistic stances towards each other. Science claimed once that God as

a hypothesis was unnecessary for it, that it could make sense of reality without that hypothesis, in a purely secular context. This was the ground on which religion was banished from the public realm—leading to the separation of state and religion, the secularization of education and medicine, the reduction of knowledge to what is obtained by the empirical-rational methods of science.

Religion in turn often reacted to its marginalization by becoming insular as well as willfully and arrogantly anti-scientific—especially when its colossal spiritual attainments were seen to be eclipsed by the dramatic achievements of modern science/technology. Religious leadership often became more chauvinistic, reactionary and narrowly communal and exclusivist, and neglected its responsibility to take advantage of the advances in scientific knowledge, and to care for all people and all life.

This need no longer be the case. Science now seems modest enough to acknowledge that its knowledge is limited, relative and operational, that it cannot answer most questions about the meaning of life or decide on daily ethical choices for persons and societies. Science can give us precise information, and technology can give us important skills; they can open for us significant computing and operational possibilities.

We as religious leaders know also that we cannot by ourselves solve the ecological problem. We can only offer to cooperate with others in finding and implementing solutions. We have much to learn from modern science and technology. But we want others to know that we are also concerned with the ecological disaster facing humanity, and would

contribute some insights from our own traditions to a holistic solution.

We propose a few steps that we could now take together:

(a) Scientists, philosophers and religious thinkers should soon set up an international interreligious committee to formulate a set of middle axioms about human conduct towards each other and towards the rest of the universe: e.g., respect for all life including animal and plant world; self-discipline and limits to consumption, regulation of greed and the passions of mind and body; simple guidelines about what to destroy and what to conserve; and so on. The formulation of these middle axioms should be done on the basis of high urgency. These should then find their way into school textbooks and the media.

(b) We plan to produce a separate anthology of the wise sayings of the great spiritual leaders, past and present, of all the religions, in relation to our responsibility, towards each other, to all life and to the planet.

(c) The home and the school are where basic attitudes are formed towards others and towards life. There should be a major study soon on how to monitor the processes which form basic attitudes in children, and how to correct them. For environmental progress, attitude-formation in home and school seems fundamental.

(d) Spiritual leaders should work with others on the ethics of growth and development, on the way standards are set in terms of percentage allotment of Gross Domestic Product, on criticizing assumptions about economic growth as the foundation of all growth and development, on possible alternative measures

of growth in human development and in the quality of life.

(e) Spiritual leaders from all religions should soon come together, with informed experts, to consider: why, even when the cold war is supposed to be over, the promised peace dividend does not seem to be coming forth; why the money wasted on armaments cannot be diverted soon to developing alternative sources of renewable energy, to desalination projects and provision of fresh water to supply to desert peoples and rural masses, to scientific research for devising a way of life that is less hostile to the environment; why the military production plants cannot soon be converted to produce the basic needs of humanity.

(f) Spiritual leaders of the world religions should promote the publication of pamphlets on subjects of environmental importance like: planting and nurturing of trees; reducing wasteful consumption; monitoring of advertisements and packaging, and their role in increasing cupidity and useless consumption; the control of the public media by big business through advertisements and subsidies; the advantages for the environment and for human health of reducing the amount of animal meat in human nourishment; the ethics of affluence and poverty; techniques of meditation, self-control and regulation of desire.

There is much work for religious people to do, in cooperation with others. Religion should win its way back to the center of public life, not to exercise power over others, but to serve all in the spirit of humility, compassion, renunciation, self-sacrifice, and self-discipline. That seems necessary for the healing of our planet and the biosphere. ■

CONTINUED FROM PAGE 23

President Dr. David S. C. Kim

tion Thought Institute of America by Reverend Moon, and in 1981 he founded the Global Education Research and Development Fund, Inc., and continues to be its president.

Publications

Over the years Dr. Kim has published: *Individual Preparation for His Coming Kingdom: Interpretation of the Principle*, 1964, United Chapel of Portland, Inc., Portland, Oregon; *Victory over Communism and the Role of Religion*, 1972, Vantage Press, Inc., New York, NY; *The Unification Position on Marxism: Unity in Diversity*, Unification Theological Semi-

nary, 1984. In addition to these books he has held the position of publisher and editor to a series of books on the life and work of the Reverend Sun Myung Moon: *Day of Hope in Review, Part 1—1972-74*, May 1, 1974, International One World Crusade, Inc., Tarrytown, NY; *Day of Hope in Review, Part 2—1974-75*, June 10, 1975, International One World Crusade, Inc., Tarrytown, NY; *Day of Hope in Review, Part 3, vol. 1—1976-1981*, May 16, 1981, International One World Crusade, Inc., Tarrytown, NY.

Dr. Kim has always participated in the various conferences sponsored by the Unification Church and has contributed several papers over the years: "The Kingdom at Hand: The Unification Perspective on the Book of Revelation,"

presented at the annual Seminar on Unification Theology and Life Style in Martinique, West Indies, February 6-10, 1985; "Ritual and Kingdom Building: A Unification Perspective," presented at the annual conference on God: The Contemporary Discussion, December 29, 1986-January 3, 1987; "Unification Education for Peace," presented at the annual conference on God: The Contemporary Discussion, May 7-12, 1992; and "Victory of Peace through Sacrifice: A Perspective on Religious Cooperation in East and Southeast Asia," to be presented at the Assembly of the World's Religions III, in Seoul, Korea, August 24-31, 1992. ■

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Korean Art In Brazil

by Ivan Reboucas

This event was a very important opportunity to give testimony about our True Parents to important Brazilian leaders. Many of these people already participated in other events held by Father, such as the one in Moscow in 1990 and in Korea in 1991, at the Fourth Summit Council Conference.

KOREAN artist Kyu Tae Kim held an exhibition of his paintings at City Hall in the Brazilian National Congress in Brasilia, from April 22 to April 30 this year. Present at the inauguration ceremony were: former minister of justice, Senator Jarbas Passarinho; Korean Ambassador to Brazil Han Chul Soo, accompanied by his wife; Ambassador J.O. De Meira Penna; ex-minister of state, Deputy Roberto Cardoso Alves—president of the Brazilian parliamentary Commission of Culture in Korea; Mr. Ivan Reboucas, executive director of the Summit Council for World Peace in Brazil; Rev. Hoe Son Ji—international mission-

ary to the Unification Church in Brazil. Another striking presence at the exhibition was that of the former president of Brazil, now Senator, Jose Sarney.

Born in South Korea in 1952, Kyu Tae Kim is one of the main Korean artists of today. Exhibitions of his paintings have been held in his country since 1984, when he received the First Prize for Oriental Paintings in Seoul, Korea.

Mr. Kim came to Brazil in 1984 and since then has been exhibiting his paintings in our country, especially in Sao Paulo, and has received several awards for his art. In 1988 he was invited to participate in the First Korean Cultural Festival in New York, and in the Commemorative Exhibition of the Dong Yang Art Gallery, also in that American city. Presently, he is the proprietor of the Sun Hwa Art Studio in Sao Paulo and president of the Korean Artists' Association.

What is particularly interesting about this artist is that he attempts to interpret



Rev. Hoe Son Ji (l.), international missionary to Brazil, with artist Kyu Tae Kim and Mrs. Kim at the opening.

Brazil's landscapes and motifs using the traditional technique of Korean painting. The material used is traditional rice paper and watercolors.

Some of his pictures demonstrate modern abstract characteristics and reproduce Brazilian landscapes, such as that of Rio de Janeiro, while still adhering to the standards of oriental impressionistic art. The idealized landscapes of the traditional style are adapted to a varied reality that is more concrete, as can be seen in his latest creations. We wish to see, in the near future, the original talent and deep inspiration of this Korean artist, settled in Brazil, contributing to the advancement of Brazilian art.

This exhibition signifies not only personal success, but also an opportunity for cultural and artistic interchange between Korea and Brazil, and a strengthening of the friendship between the two countries. ■■

Ivan Reboucas is executive director of the Summit Council for World Peace in Brazil. Artist Kyu Tae Kim and his wife were in the 6000 Couples Blessing in 1982. They live in Sao Paulo. Rev Hoe Son Ji, blessed with the 1800 Couples in 1975, is one of more than thirty Korean missionaries Father sent out to mission countries in 1991. We understand that it has been Father's stated desire since 1975 to send Korean missionaries to every country of the world.

A striking presence at the exhibition was that of the former president of Brazil, now Senator, Jose Sarney.



The artist and national leaders cut the ribbon to officially open the first exhibition of Korean paintings in Brasilia at the City Hall of the National Congress.

Joy will Come into the World

by George Robertson

Gateway Community Centre, England

Isaac was forty years old when he took to wife Rebekah, the daughter of Bethuel the Aramean of Paddanaram, the sister of Laban the Aramean. And Isaac prayed to the Lord for his wife, because she was barren; and the Lord granted his prayer, and Rebekah his wife conceived. The children struggled together within her; and she said, "If it is thus, why do I live?" So she went to inquire of the Lord. And the Lord said to her, "Two nations are in your womb, and two peoples, born of you, shall be divided; the one shall be stronger than the other, the elder shall serve the younger." When her days to be delivered were fulfilled, behold, there were twins in her womb. The first came forth red, all his body like a hairy mantle; so they called his name Esau. Afterward his brother came forth, and his hand had taken hold of Esau's heel; so his name was called Jacob. Isaac was sixty years old when she bore them.

— Gen. 25: 20-26

I would like to speak about some of the surprising ways God works to accomplish restoration.

When I was working in Plymouth, I received a telephone call to come to London. Reverend Moon had asked people from this country to become missionaries—one to go to Malta, one to Cyprus and one to Australia. Dennis and Doris Orme asked me to go to Cyprus. I was very excited and surprised.

I found myself a week later in Nicosia clutching my banjo and a small suitcase. My suitcase had the label "Challenge" written inside. It struck me as the right word. I had had to decide quickly what to take with me and I thought it was very important that I should take my banjo. I had very little money and in my heart was a young but developing faith.

I had been a member for ten months when I went, and I was really very young and immature. God must have been desperate, but I had lots of hope and this was a great adventure. Although I had many encounters with the invisible and the strange, too, I would like to tell you specifically about something which happened when I had not been long in Cyprus, which really helped me to understand the deep meaning of restoration in terms of people's lives.

After a good deal of prayer and guidance I found myself a job at the English Institute in Nicosia teaching English. The headmaster of this school was a man called Harry Hadjionastasiou.

Harry was a quite remarkable headmaster. He was actually a very good curriculum organizer and juggled his

courses and teachers with great skill, but he had one great weakness which a member of staff mentioned to me quite casually at the morning break in the staff room one day. Every two or three weeks Harry would disappear to Athens and gamble. The problem was that Harry gambled with the school fees and the teachers in the staff room used to hope that he had won, because if Harry had not won we weren't going to get paid for a long time!

As is common in places in the Middle East, it is so hot in the afternoon that there is a siesta and not much happens except that mad dogs and Englishmen go out in the noonday sun. I was one of the mad dogs. I did go out witnessing on the streets but I found that most sensible people were resting at that time.

Bombarding clouds

One day during the siesta time I went to a building which was the highest building in the center of Nicosia, a very tall building full of banks and insurance offices. I had been intending to visit somebody who had given me an address which was very near the top offices of the building. I went too high and found myself on the roof. To my amazement when I came out of the elevator I saw that there was a very beautiful, well-tended garden. As well as bushes growing in pots, there were small artificial pools of water. I thought to myself, this is a miracle. After this discovery I would often go up there during my school break.

Nicosia in those days was a city almost like Berlin had been—divided between,

in this case, warring communities: Turks and Greeks. The United Nations had been there for some time, policing and trying to bring reconciliation between them.

Apart from the political and military situation in Cyprus, there was another problem: the weather. I watched with amazement as jet aircraft flew across the sky, bombarding clouds. I thought they must be crazy, using clouds for target practice. Then someone explained that they were bombarding the clouds with iron oxide to try to create rain. It hadn't rained in Cyprus for over a year.

It's a remarkable country with a great deal of beauty. I was sitting in the roof garden one day reflecting on the country and the reason I was there, which was to pioneer our movement. I thought: here I am like a prophet of old, trying to bring a message of some new words from God to these people.

I was in a meditative mood at that moment and I heard the elevator. It came right up to the top and the door opened. Out stepped a man who must have been in his early sixties. There was immediately an awareness, like electricity between us. An incredible moment of surprise and also, it seemed to me, of anger that I was sitting there. He moved towards me with remarkable determination.

The place where I was sitting at that moment was actually on the edge of the roof, in an artificial grotto, and as this man came towards me I felt a sense of danger and deep fear. In some ways it was irrational but it grew stronger and stronger. As he was about maybe fifteen or twenty yards away from me I felt suddenly dizzy and there was a tremendous pain in the back of my neck almost to the point of making me pass out.

Friendship that endured

He came up to me and strangely enough he smiled and spoke to me in Greek. He asked me what I was doing on the roof and I answered that I was a teacher at a local school, and that I liked to come here and pray. I was quite honest about it and he turned out to be a very charming and delightful man. He was

the caretaker of the building and he had built this roof garden for a reason that I was to learn later. He showed me around, telling me the Latin names of the bushes, shrubs and flowers, and it was the beginning of a friendship that endured all the time I was living in Cyprus. Many times I went to the roof garden that overlooked the city and the plains of Bendelactys. When he came up we would talk, and I learned many things from him about the character of the Greek Cypriot people. His name was O Kyrios Constantinides, Savas Constantinides.

One day he said, "George, would you like to come down to my flat for a cup of coffee?" I went downstairs and, as is common with many Greek families, there were many photographs of his relatives on the wall. I asked him who they were. I remember he shrugged his shoulders in that typical way he had, like many Greeks, not dismissively but in his case with a slight reluctance. He went round the wall and showed them. "This is my father who died thirty to forty years ago, called Andreas, and this is my sister who is still alive, and this is my older brother called Demetrious" and so on. Finally he came to a young boy who was about eighteen or nineteen and he said, "This was my son, whose name is Costas."

Mayhem there

Immediately, as he said that to me, I felt a sense of sorrow, and he looked at me and told me something that really blew my mind. "He was hung by the British in 1959." It was an incredible moment and there was a feeling between us, as if a curtain had been drawn aside.

His son was in his last year at school. A very bright boy, he had been given a place at the university in Athens. He was in the last term. It was 1959 and there

I felt some healing taking place between them as they talked. It went beyond nationality and causes. They could feel the same pain and the same grief.

was civil war in Cyprus as the country struggled to be free from the British and to solve its own divisions.

There was a movement which still exists today, called the EOKA movement. This group of people wanted Cyprus to be united with Greece. They became an outlawed band of terrorists who bombed police stations and destroyed British army installations. Other movements wanted to see unity with Turkey and

others wanted to see Cyprus independent. There was mayhem there.

Britain was responsible for Cyprus at that time. The school children thought it was great fun to pull down the British flags which were on top of all the school buildings and put up Greek flags. They knew that somebody would call the army and the soldiers would come and put the flags up in the heat of the noonday sun. Savas said it was all a prank, a joke, nothing serious, just boys showing off.

Sure enough, this boy who was in his last days at school had done this before and watched and laughed as the soldiers put the flag back up in the hot noonday sun. One boy suggested, "Why don't we make it more difficult. Why don't we put some grease or some boot polish on the thin railings that they have to climb up to get onto the roof?" They pulled down the British flag and hoisted the Greek. They waited.

After half an hour, summoned by a telephone call, a platoon of British soldiers came. It was the middle of the day and underneath their uniforms they must have been drenched in sweat. One soldier was asked, "Come on, it's your turn." He began to climb up the thin ladder that lay at an angle along the roof. The young soldier began to slip and the boys down below watched in horror as something that had started out as a prank turned into a nightmare.

The soldier lost his grip, fell to the ground and was killed, his neck broken. At that moment the British soldiers went absolutely crazy. They were shocked, angry and filled with hate. They started shooting and the boys scattered.

They began to search and find out who was responsible for this tragedy and they found out that it was Savas'

son. Field Marshall John Harding came to Cyprus in 1959 and he was given the brief by the British government to make things

very tough. Martial law was established and the British really meant business. They began to shoot and hang people. This boy was only eighteen years of age when he was taken to a military court and found guilty. He was hung in Fama-gusta, near where he was born.

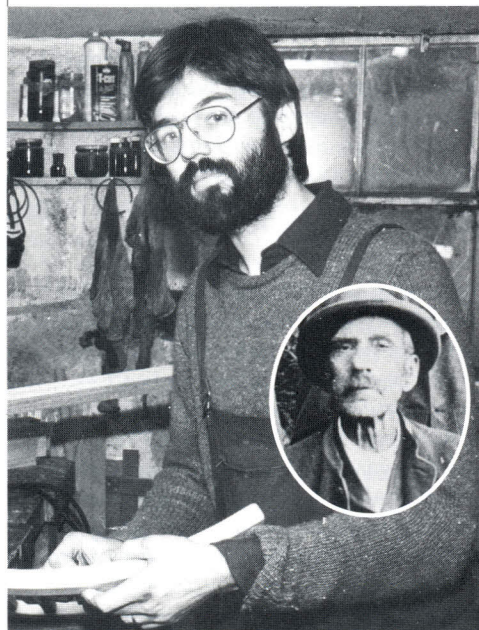
That was the story that the old caretaker told me. He told me this without accusation but as he told the story I could feel a deep sense of sadness and bitter-

ness. We became close and I remained friends with this man for some time.

To meet my father

I had another friend in Nicosia called Richard Edwards. I met him in the main street of Nicosia one day when I was witnessing. I used to stop people and ask them a few questions, using Greek which someone had written down for me. He was a bearded and rather scruffy fellow but keen to talk.

The main street in that city is called



Richard Edwards, a British painter and (insert) Savas Constantinides, a Greek gardener—both had a han and a meeting with true love.

Onasagoris Street. It's a busy street and very well known. So I met him one day and he invited me back to his flat. He was a painter and had been in Cyprus for six months. It was all rather curious; he had been painting the same painting over and over and over again—a view of Onasagoris Street.

I asked him, "Why are you doing this same scene again and again?" He said to me "I'm doing this because I want to find my father." "What do you mean?" I asked. He said, "I didn't tell you before, but I was here as a young boy. My father was in the British army. He was in his uniform one day, holding my hand and walking down this street. We passed a small alley, and three men beckoned him to come inside." The boy watched in horror as he saw his father stabbed to death by EOKA freedom fighters. "The reason I am here," he said, "is because I am trying to exorcize this memory from my heart." That is what he told me.

One day I remember going to visit

Richard and he was still painting the same picture on his easel. I looked at it closely because there was something new. He was painting the high building that I used to go to. He said, "I've seen that building many times, but the other day I noticed someone on the top, and I felt some kind of unusual feeling coming from the person who was on top of the building, and I began to paint it."

He was still painting it when I held the most remarkable dinner party of my life. I invited Richard and Savas, the old Greek caretaker, to come to my house for dinner. I prayed before they came that they could open their hearts to each other and they did. When we had finished eating they began to share about their experiences, Savas with his son and Richard about his father's murder.

Core of restoration

As they spoke I could feel such a powerful presence, as if many people were with us. I felt some healing taking place between them as they talked. It went beyond nationality and causes. They could feel the same pain and the same grief. Days later Richard came to visit Savas and he took him up to the memorial roof garden. They became friends and I knew that something had been restored in the lives of these two souls.

Richard stopped painting the same picture after he finished off the painting with the man on the roof. I never told him, but I knew it was me and Savas that he saw. I think it is remarkable the way that God works sometimes. It really was a lesson that showed me what the core of restoration is, redemption of the heart: forgiveness and love.

Jenny Thomson was talking a few minutes ago about the Lord's Prayer—"Thy will be done." It really is a formidable thing, isn't it, to do somebody else's



Robertson family portrait: George, Gilchrist and Anna-Marie.

will, but of course the story of Isaac's prayer and the two children that were born to him, Jacob and Esau, is indeed that story of Savas and Richard.

Thy will be done

Looking back on that period of my life, twenty-one years of age, fresh, enthusiastic and relatively innocent, I realize how much God needs a kind of openness, a faith that can in later life become more difficult to have. We become more profound, mature and seasoned but some magical edge can so easily become blunted. I did not just have my banjo in my hand when I stepped off that plane in Nicosia airport, I had a light heart and the total conviction of following God's will. However, one gathers other pieces of luggage on the way, and if there is an "anything to declare" line going through the customs in the spirit world, I will no doubt now

have some to declare.

If we are all responsible for each other, my brother's keeper, then all of us have so much to declare. That long, sad history of hatred and bloodshed that underscores supposed civilization is one thing we have to declare. Our inability to love beyond a few members of our family is another. We all have our roof gardens and easels. Jesus said, "Come unto me, all ye who are heavy laden, and I will give you rest."

St. Paul's first missionary journey was to Paphos where he traveled with Barnabus. If you look in the Acts of the Apostles in Chapter 13 it mentions Paphos where St. Paul was whipped on the beach. I remember once looking out at the Mediterranean Sea from that same beach at Paphos and praying to God. It was a time of some struggle in my heart.

All the people I had found and been teaching had run away. As I was praying to God to find the heart to continue, I was looking out to sea, and quite suddenly, God's spirit filled my heart with an utter peace. I felt God's gentle embrace like a mother with such wisdom, and I thought I heard a voice saying to me with a total certainty: "My will shall be done." It was not the voice of a bully; rather it said, "Joy will come into the world; My will shall be done." ■

George Robertson was missionary to Cyprus in 1974 and 1975. He was blessed with his wife Anna-Maria of Austria in October of 1982. They presently live in London with their son, Gilchrist, where George is media spokesman and editor for the Publications Department of the church in the United Kingdom. In 1986 he was diagnosed with multiple sclerosis and for the last two years used a wheelchair.

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Izvestia Publishes the Divine Principle

him and his colleagues better people. He also expressed his gratitude to Father and Mother for the wonderful brothers and sisters whom they had raised up in the C.I.S.

At a certain point in their conversation, Father invited Mr. Kornishev to stay in Seoul a few extra days in order to know Korea a little better. Mr. Kornishev explained that he had many commitments, but then he added, "Reverend Moon, I know that such an invitation

from you does not come every day and, therefore, I will do everything in my power to adjust my schedule and try to stay."

In closing, let me say that, in Moscow, I was very moved by the efforts being made by Dr. Joon Ho Seuk, by Jack Corley and by our church missionary Peter Laddstatter. I could see that, in their lives, there is virtually no time to rest. This is a time when Russia is prepared, and they are pushing themselves to respond quickly.

I would encourage those who can to visit the C.I.S. and participate in the providence there. This is a special time,

one which will not come again. Although the Soviet system is crumbling, I sensed that, in a way, the people of the C.I.S. are more fortunate than the people of the United States. The communist system protected them from the temptations and immorality which have undermined the spiritual well-being of young people in the United States. The greatest service we can do as Americans is to teach them the Principle and prevent the people of the C.I.S. from being victimized by Western materialism. ■

Dr. Tom Ward is executive vice president of CAUSA International.

Hometown after Seminary Graduation

by Eric Wenzel

I EAGERLY anticipated returning to my hometown after graduating from Unification Theological Seminary last year [June 1991]. In the one year I have been in my hometown, every event reinforced the truth that Father knows best. In spite of my own lack of faith, spirit world has prepared people and events in my hometown of Seaford on Long Island, New York.

Prior to this year, one of the few encounters I had with someone from my hometown was when I was asking for donations at a traffic light in New York City. A high school classmate yelled, "Hey, Eric," then laughed and wouldn't talk to me. In 1987 I sent a copy of the *Divine Principle* to another friend asking him to study and critique the contents. He sent it back with a nasty message of "Don't bother me with your beliefs." These events, plus my family's fear and hostility toward the church, made returning to my hometown a frightening proposition. Nevertheless, I was determined to pursue my ambition of winning people back to God. In the past few months, I have learned that the negative spirit world of the 1970s and 1980s has changed.

High school reunion

I joined the church a few months after graduating from high school, so all of my high school friends knew of my religious devotion. For this reason I was nervous about attending my high school reunion in November of 1991. I drove up to the Holiday Inn with a timid heart. An old classmate met me in the parking lot and said, "You have a lot of confidence to come alone, everyone else was afraid to come alone so we all came together." That was true—everyone, not only I, was nervous about meeting their old friends.

However, the whole environment was one of good will. Even former enemies were happy to see each other again. Some of my classmates asked "Are you still with the Unification Church?" and others asked in a more subtle fashion, "Are you working a real job now?" The answer to both questions was, "Yes."

One of the highlights was when a former classmate asked how to solve a

dilemma she had with her boyfriend. Aware of my interest in religion and spiritual matters, she was wrestling with tensions between orthodox and liberal Judaism. When I gave some suggestions and promised to write to her, she was so grateful. We have been corresponding since then.

The next major episode in hometown involves Michael, one of my closest friends. Michael was the one I sent a copy of the *Divine Principle* to in 1987, and it was he who sent it back with a nasty reply. However, I had confidence that we could be reunited. Michael was one of the top graduates in our school and at one time planned to go to Yale. In our high school. In our high school, Michael and I were seen as two radical intellectuals.

After high school, I joined the Unification Church and Michael went on a spiritual trek. He studied a Japanese spiritual teaching in Santa Fe, New Mexico, and continues to search for truth. We did not meet for eleven years. In January, three months after I returned to Long Island, Michael also moved back to our hometown.

When Michael was looking for a job, I employed him. On his first visit to my home, he picked up the *Divine Principle*, and said, "This is the book you sent me, right?" and then opened to the second chapter and exclaimed, "Sexuality is a natural thing, it's not evil." Four months and many discussions later, Michael said that he's come to the same conclusion about the fall as Reverend Moon. Michael remains one of my closest friends and

we are now looking to develop study groups on religious and philosophical issues.

Another close friend, Robert, is frustrated with the pervasive selfishness in society. He often asks if I would like to go into business with him, because he says he knows that my values are to serve others. Robert offers free financial consulting and tax advice to my wife and me. The most recent event with my friends involves my childhood playmates—the boys from my neighborhood whom I spent time with in grammar school. I am sponsoring a reunion for us in August.

Mission of saving my family

Perhaps more significant than the relationships I re-established with my old friends, are the bonds I have established with my family. When my wife and I had our first child in July, my mother offered to stay with us for a few days. At first I was confronted by my own lifestyle, because my mother is always hardworking and unselfish. By living together for a few days, however, it became clear to my mother that I had an inner peace and understanding of spiritual matters.

On her final day with us, I asked my mother specific questions about our family. She then opened her heart and told me about many difficulties. We discussed my elderly grandmother who doesn't believe in spirit world or in the resurrection of Jesus, and we discussed family problems. My mother then asked me to solve these problems. She anointed me with the mission of saving my family.

Much of this is a result of emphasis on true love as the cornerstone and essence of life.

Although my family and friends remain sceptical about Reverend Moon, I am only concerned that each person develop true love as the center of his life. ■



Eric and Tsuneko, his wife, live on Long Island near Seaford, his hometown, with their new daughter, Erica. The Wenzels were participants in the 1275 Blessing in January 1989 as an international couple—Tsuneko is Japanese. Eric is in retail business and is an assistant to the Long Island district leader.

Adoption—Most Lovely Additions to God's Garden

by Claire Bowles

MY husband and I, in our white robes, held the baby between us, praying a prayer of deep gratitude. The room had a joyful and serene atmosphere and a big banner announced to all that it was the eight-day ceremony of this baby girl. After our prayer my husband and I passed the little sleeping bundle to another couple in white robes, waiting there behind us. At the moment all four of us held the baby, a frozen moment in time, we were all in the ideal world. Did I hear cheering? Were there tears of joy in myriad eyes looking at us from another world? I thought I felt the vibration of thousands of people unable to contain their happiness. My husband and I stepped aside and the other couple began the eight-day ceremony for their baby girl—the little flower which my husband and I planted and I nurtured from seed, which this other couple would raise to blossom and which would one day be the most lovely addition to God's garden.

This day was a highlight of a year-long offering that my husband John and I had made: the offering of a child to a childless couple we had known for more than ten years, Stephen and Nancy Barton. It wasn't the first time my husband and I had made such an offering. The year before we had offered a baby to another couple. We had had such a great experience then that within weeks of that baby's birth, we had decided to do it again.

Shortly after the birth of that first offering I started the beginnings of what grew into The New Family Foundation (NFF), a counseling and support group for offering and receiving parents. Within a year there were six of us holding meetings around my kitchen table in New Jersey: Beverly Berndt, Linda Nagai, Kathryn Hill, Lynn Walsh, Nancy Barton, and myself. Among the things we did that first year, I think the most important was the beginning of the prayer list, list of couples who didn't have children and who wanted to be part of a special adoption: the adoption of a child conceived by another blessed couple. This prayer list had thirty couples on it, and within two

years all of those original couples had babies, either through special adoption or by conceiving a baby themselves. Many of those couples who adopted babies met their offering couple through the prayer list, that is, a couple might call me to say that they were inspired to make an offering to a childless couple but didn't know a couple in this situation. NFF would send them the list to pray over and pictures

of the couples and let God lead them to the right receiving couple. NFF never pushed for any couple more than another, but let God get the right babies to the right couples. We decided not to use any sort of applications (who can apply for the right to be a parent?) and let *shimjung* guide each couple. I had the most wonderful job of introducing receiving couples to their offering family. My whole spirit would glow when I called a childless couple to say, "You are going to be parents!"

Special adoption seminar

During the next two years we had a very successful seminar for brothers and sisters on special adoption attended by more than one hundred people. Mrs. Betsy Jones and Mrs. Nora Spurgin became great supporters of NFF and spoke at the seminar, deeply moved by the special adoption providence. These two elder sisters who headed the Blessed Family Department in America showed great confidence in God working through the New Family Foundation, and we were very proud of their support. We still are grateful to them for their faith in



Stephen and Nancy Barton (r.) receiving their baby, Brianna, at the offering ceremony. Offering parents are John and Claire Bowles. (l.)

us, though the Blessed Family Department is now taken care of by the regions.

Another thing NFF did was compile testimonies and literature on the subject of special adoption and make it available to anyone interested. Our telephone counseling was used by hundreds of couples who were either involved in a special adoption themselves or were considering offering or receiving.

We tried, through all the media available to us, to let the membership know that such support existed for them. We connected to every regional BFD and sent literature to pass on to interested couples. NFF expanded and we added more counselors in Washington, DC and Colorado: Beatriz Steeghs and Shirley Chimes.

The first offering couples in America were Dirk and Barbara ten Wolde and David and Takeko Hose (the babies born two weeks apart) more than ten years ago. These two couples, and their receiving couples, were the pioneers for this providence in the Western world. The things that they went through together and the things that these two couples learned are the foundation to counsel

others and help others in their offerings. We will always be grateful for the help they gave to The New Family Foundation.

The more I worked with the many offering and receiving couples over nearly five years now, the more I could see God working in extraordinary ways. I was shown again and again the love and courage that it took to be an offering parent OR a receiving parent. I came to see the receiving parents as offering parents and vice versa: the receiving parents had given up so much and had gone through such a painful course. These couples had had to offer so much to come to the point of finally adopting a child. They had had

This offering had to be a total act of shimjung.

to offer up their whole self-image, their lifelong dreams of having a baby, their feelings of what it is to be masculine or feminine. They had to give up a thousand concepts and offer to God their pride and their own personal glory. These couples had to determine to fulfill the four position foundation for Him by whatever means was necessary, thus, the receiving parents became offering parents in my eyes.

Establish ancestry

And the offering couples told me over and over again how grateful they were. I heard from them, as well as knowing firsthand, that the offering couples felt blessed and humbled in the wonder of what they had been able to do. So the offering couples became the receivers.

The offering parents were not better



Helga Gayland and baby Martin together after thirteen years of hoping for a child.

than the receiving couples, but they were needed by those couples without children. The receiving couples were not less whole than other brothers and sisters, but they needed help in this element of their lives. Who doesn't need help in one part of their lives or another?

I realized, too, that no one could ask a person to give a child to another person. True Father told us this as well. Even God, though He could inspire us to make such an offering, would never judge us if we decided we couldn't. This offering could never be forced, could

they, as individuals, are somehow less in God's or man's estimation, but childlessness is a spiritually and heartistically limited position to be in.

Now the New Family Foundation has new brothers and sisters waiting on a prayer list for their four position foundations to be fulfilled and their prayers to be answered: a lawyer, a sister about to get her doctorate, an artist, a state leader, a businessman, a seminarian, a foreign missionary. All are brothers and sisters like you and I who have given

CONTINUED ON PAGE 36



Tom and Christine Froelich with little Naomi (center), flanked by their offering couple Mata and Gina Kingi.



Francis and Wendy Buckingham with new son, Tolby, at his eight-day ceremony (center). Offering parents, Ichiro and Negumi Nishio with their children sit on either side.

Inheriting True Parents' Tradition:

The Twelfth Annual Blessed Children's Workshop

by In Sup Park

At this time of year second generation workshops are held around the world, especially in Korea and Japan where there are more blessed families. This summer the workshop held in New York was staffed entirely by the older second generation themselves. The results were electrifying. I overheard one participant telling her younger sister, "I have never felt so much love in my whole life. It was heaven—no tv, no phones." Some of these participants continued on for another two weeks to staff workshops for younger blessed children both in Washington, D.C., and then back at Camp Sunrise in New York.

PREPARED for this summer's blessed children's workshop was both challenging and frightening. Although the twenty elder brothers and sisters who organized this workshop had plenty of experience handling a workshop in an external sense, tension always resided within us because we realized that it is a tremendous responsibility educating the second generation. During this workshop, our goal was to promote an awareness of individual and collective responsibility as second generation in relationship to God, True Parents, True Family, and our families. We wanted to create an environment where the participants were exposed to "positive peer pressure," in order to create a foundation where they can support each other and stand together as true brothers and sisters. We hoped for them to realize that they are the inheritors of True Parent's tradition and future leaders of a transforming world.

From June 29 to July 12 at splendid Camp Sunrise in Harriman State Park, one hundred and thirty five second generation, ranging from eleven to twenty-four years old, representing Korea, Japan, Europe, Canada, and the United States, participated in the Twelfth Annual Blessed Children's Workshop. This workshop for blessed children was the largest of its kind held to date in America. The daily activities were challenging and full. They generally consisted of waking up at 6:30 a.m., morning prayer, breakfast, lectures, group discussions, sports, Korean study, testimonies, and evening activities, which usually ended



around 11:00 p.m.

Second generation lecturers

This workshop was unique in more ways than its size. To begin with, most of the Divine Principle lectures and special topic lectures, such as "Proper Atti-

ipants were enthusiastic and receptive to this change. To quote from a letter that Lenissa Strait (age fourteen, Maryland) had written to me after the workshop: "I think that the lectures given by the second generation were easier to follow and understand than the ones given by the first generation."

Furthermore, coinciding with the general schedule, we arranged for each day to have a different activity in order to alleviate repetition. Some of the activities included group skits/entertainment which were either modern adaptations of

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tude and Order," "Family Value," "World Religions," "Unification Church History," and "Bible and Christianity," were given by older second generation brothers and sisters. The younger partic-

Bible stories or comical satires of lectures, a barbecue on the Fourth of July, a Divine Principle lecture contest, Big Brother/Big Sister days where an older brother and sister spent a day getting to

know a younger brother or sister, Il-Jung Prayer from 12:00 midnight to 4:00 a.m., a campfire with plenty of s'mores, Ginseng Up, songs, and ghost stories, and evening games including all one hundred and thirty five participants—which made it a semi-chaotic but definitely an enjoyable and memorable experience.

Camp Sunrise, however, was not the only setting for this workshop. Three field trips added an extra dimension to our learning. First, on the Declaration Day of God's Eternal Blessing the workshop spent the day at the New Yorker. After listening to Dr. Tyler Hendricks' speech, we had an exciting game of yute which shook up all of New York, a dinner at a Korean restaurant, and rounded out the night by attending the evening entertainment at the Manhattan Center in which some of the elder second generation performed. Second, we embarked on an educational trip to Washington, D.C., to get a first-hand glimpse of the substantial foundation which True Parents have established. In one day, we visited the Universal Ballet Academy, *The Washington Times*, *World & I* and the New Hope Academy. In addition to this, we were able to squeeze in a visit to the National Air & Space Museum, Washington Monument, and Lincoln Memorial. Finally, on the last day of the workshop, we received a surprise invitation by Hyo Jin Nim to the Manhattan Center. After a brief tour of the recording facilities, he spoke to us about the purpose of the Manhattan Center and the responsibility of second generation.

Prayer and preaching

There were three activities that stood out during the workshop: *Il-Jung* Prayer, street preaching, and the candle prayer vigil. First, even though some of the participants were only eleven years old, they all attended the *Il-Jung* prayer from 12 to 4 a.m. For many, this was their first experience, but yet most were enthusiastic about the challenge. This condition, due to its difficulty, was an optional one, but surprisingly no one backed down. Furthermore, although they were required to do it for only one night, some of them, such as Jesse Berndt (thirteen years old), did it more than once, saying that "I want to continue until I experience God."



Matthew Jones (top r) with a discussion group. (l-r) Jesse Berndt, High Spurgin, Sunil Schauffler; front (l-r) Jenny Ang and Nathan Schuhart.

Another thing that really inspired the participants was the street preaching. Just try to imagine one hundred and thirty young children in the street talking about God, True Parents, and true love [five missed the ride]. Definitely, for many, it was a liberating experience for them to proclaim their beliefs and to be able to stand together with dignity as God's children. Even though they were not eloquent or flowery, it definitely came from their heart. Many of them were crying as they spoke, as they were reaching out to the pedestrians of New York. A blessed child from California named Chris Nojima really inspired me. He honestly spoke about how this workshop helped him realize the meaning and purpose of his life. It is ironic because he said initially that he did not even want to come to this workshop. Yet in tears, with force and determination to the complacent New Yorkers, he spoke about his genuine feelings for these one hundred and thirty brothers and sisters. He testified that there is nothing in the world that could replace them.

Finally, the candle prayer vigil performed on the last day of the workshop was an unforgettable and powerful experience which helped bring everyone closer. With each person earnestly holding a

candle in their hands, everyone prayed to God in repentful tears. Because I was helping to make the diplomas for the workshop graduation, I was unable to experience this first-hand, but even though I was almost forty yards away in another building, I could hear their tearful prayer loud and clear. I am confident that the spirit world was definitely moved by their dedication and sincerity that night.

I have come to realize how eager these children are to be closer to God. I

become frustrated because this feeling is easily lost, distorted, or diluted when they are left to stand alone against a fallen environment. I cannot stress enough how important it is to support and guide our second generation under these circumstances.

First generation support

Another aspect about the whole workshop experience that really inspired all of us was the dedication and love that the first generation displayed towards the second generation. As the treasurer, I was in charge of the financial aspect of the workshop. In order to run a quality workshop for the participants, we needed substantial financial assistance. Furthermore, we did not want to ask for a large workshop fee from the blessed



Ichiko Sudo's team with In Sup Park, assistant, pose for a picture after skits. Front row l-r: Emiko Yoshimura, Ichiko Sudo, Sebastian Doroski, Lane Rechlis; back row: (l-r) Kenyu Fujii, In Sup Park, Jo Shin Seuk, Teddy Hose, Robert Pumphrey (not pictured: Jenny Ang and Limi Perry).

children, because we realized that many of their parents, due to their dedication for the church, did not have much money either. There was no place for us to turn.

Not knowing what to expect, we finally decided to ask some of the members working in businesses for help. The response was overwhelming. Even though they themselves were struggling financially, the businesses we asked all gave substantial donations for the workshop. Businesses, such as Go Tours, O.W.P., Saeilo, Il Hwa, The Washington Times Corporation (Mr. Joo), Happy World (Mr. Chai), and WACOM (Mr. Yoshima), gave substantial contributions to our workshop. Cases to highlight, on top of

worked tirelessly to assist this workshop. Furthermore, even in their busy schedule, many of the elder first generation took time to present either Divine Principle lectures (Rev. Wayne Miller, Rev. Henry Schauffler, Dr. Frank Kaufmann) or personal testimonies (Mr. Joe Coyne, Rev. Ralph Oppenheimer, Dr. Tom Ward, Dr.

and time with the second generation in the New York City area, countless times giving us guidance either at Sunday service or Sunday school at Belvedere. With this workshop, I realize more clearly how we have been inheriting True Parents' tradition directly from True Family and how we have to pass this on to our

younger brothers and sisters. The younger brothers and sisters can pass their experience to others that follow. Through this, in terms of the number of people, we can grow "exponentially" closer to inheriting the heart

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of True Parents.

In retrospect, I personally have grown tremendously through this workshop. Taking responsibility for my younger brothers and sisters has given me an opportunity to experience the concerns and expectations a parent feels for a child. My concerns were not only for their physical safety during the workshop, but also for their spiritual growth and purity when they went back to their schools and usual surroundings. If they learned only one thing from this workshop, I hoped for them to have an appreciation for God, True Parents and their fellow blessed children and try to live their lives accordingly with a humble heart. As Hyun Jin Nim stated best, by unifying the blessed children, Heavenly Father can truly "reap the fruit" of the foundation which True Parents have set. ■■

In Sup Park is the son of Rev. and Mrs. Joong Hyun Pak, Regional Director of Region Two. He is nineteen years old and a sophomore at Cornell University in Ithaca, New York, where he is majoring in chemistry/pre-med.



The workshop went to Washington, D.C. for one day, to see Father's foundation there.

its generous business donation, the brothers and sisters of WACOM gave personal donations as well, which really moved all of us. Also, the members of Manhattan Center, Washington Church, New York Church (Mrs. Kate Hirata), and the New Hope Academy supported us tremendously.

In addition, the director of Camp Sunrise, Mr. Bruce Grodner, and his staff

Tyler Hendricks, Rev. Kathy Winings, Rev. Amy Cuhel-Schuckers and Mr. Kevin Pickard). As you can see, this was the spirit and the love that the first generation exemplified to us, making this a successful workshop.

True Family training

Hyun Jin Nim and the True Family have invested so much of their heart, sweat

CONTINUED FROM PAGE 33

Adoption—Most lovely Addition to God's Garden

their lives to build the Kingdom of Heaven and now need that last important part to set their eternal lineage into motion and establish their ancestry: a blessed child.

If you have ever considered being an offering or receiving parent and would like reading material on the subject, or if you are already an offering or receiving parent, I'll send you everything I can. Or

if you would like to talk to someone on the subject please call any time:

The New Family Foundation
 Claire Bowles
 6402 Kilmer St. Cheverly, MD 20785
 301-773-8038

To receive written information, please send a five dollar donation to cover printing and mailing. To receive a video tape of the special adoption seminar (held in June, 1990, please send a thirty dollar donation. The tape contains most of the day-long seminar, including talks by Mrs. Betsy Jones, Hitoshi and Linda

Nagai, Caleb and Renee Thompson, Claire Bowles, Nancy Barton, Andrew Bacus, and Lynn Walsh among others. It is roughly edited but very deep and inspirational. ■■

Claire Bowles lives with her husband, John, and their four children in Cheverly, Maryland. He is the editor of the culture section for World & I magazine. They were in the 8000 Couple Blessing in 1982 at Madison Square Garden and served for seven years as overseas missionaries in Asia, starting their family in Thailand.

Father matches couples from photos in the conference room, headquarters building, Seoul.

(l. to r.) Rev. Kwak, Father, Rev. Zin Moon Kim, Ambassador Han.

would laugh and feel happy. Then other people, seeing us cry hard and then laugh, would think that we were crazy. When we were praying and making conditions we would cry, and then when talking to our brothers and sisters with a good feeling, we would smile and laugh. When people said that we were crazy, we would still feel good.

Unification Church members do not know the real value of what they have now. Living at the time when True Parents are giving the word directly, receiving such grace, is such an incredible

one navy general and other important people—altogether about ten or eleven from that city and the surrounding area—without reporting in advance, came to the hotel where Father was staying, and insisted on meeting with Father. But Father didn't meet them, and I went and met them instead.

In Nam-Won, Father called other important people and met them and had a meal with them. Father said he had special *in-yeon* with this city—that's why he met them—and he shared about North Korea.

Father went to prison on August 10, 1948—he went in the evening. There he met a man named Hwang Won-Shin, who was one of the members of the "Inside Belly" Church, a follower of Heo Ho Bin. This lady, whenever she was praying, felt something moving in her womb, so she felt that the Messiah would be born from her. They had made incredible conditions to prepare the way for Father.

This Mr. Hwang was one of the leaders of that church. He was in the prison when Father went there. Usually, when a new prisoner came, he was in a lower position than the people who came first, so the new prisoner was supposed to take the position

closer to the toilet can. Father, knowing this rule, moved close to the toilet, but Mr. Hwang took Father to his place, and he himself went to the place close to the toilet.

The next morning when Father woke up, Mr. Hwang woke up, too, and offered a big bow to Father. So Father asked him about it, and he explained about the revelation they had received: that they would meet the Lord in prison. He said that all the top people of the "Inside Belly" Church including Heo Ho Bin were in the prison. Even though they did not know when they might die, they were still so happy and joyful at the thought of being able to meet the Lord of the Second Advent in the prison.

So Father, seeing their heart and enthusiasm, thought he must do something. So he told Mr. Hwang, and Mrs. Heo Ho Bin, to deny whatever they had said regarding their revelations and to just get out of prison; then God would guide them.

In prison, the worst crime is to give a message to someone else, but Father wrote a message on a small piece of paper and secretly sent it to Heo Ho Bin. However, she was careless about it, and the prison guards found it. All of those people were subsequently killed.

blessing and still we do not know the value. Comparing ourselves with the standard of God and True Parents, we are so far away. If we become more serious from this point of view and check ourselves, our spirit will grow more and our personality will become better.

So Principle and the Holy Spirit should become the center of our life, because there is nothing more precious than this. I want to ask you to always think, and check yourself, whether you are living life according to Principle and the will of God and True Parents.

Merit of thousands

As I said in the beginning of my speech, having met Father is not our personal *in-yeon*, but the merit of thousands of our ancestors who have been longing to meet the Messiah and have led a virtuous life of faith. If we forget such a precious *in-yeon*, what happens?

The last time True Parents toured around twenty-one cities, I went with them. Wherever we went, many high-level people wanted to meet and attend Father. I was so amazed by the fact that the public response to Father is so incredibly different from even just two years ago.

In Mokpo, the mayor, members of Congress,

Wherever we go, we have to be aware of the importance of giving life and words to other people. That is the real meaning of living the truth and the Holy Spirit.

Father matches couples from photos in the conference room, headquarters building, Seoul.

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If they had followed Father at that time, they could have come out and made the foundation such that Father would not have had to go through suffering.

Historical condition

Nam-Won is the place where Father remembered all those things. And he met the people of Nam-Won and shared these memories. So, seeing Father meeting and sharing with those people, I realized that whenever Father meets us, it is based on an historical condition. We don't think about that, and we forget.

Imagine being in a train—how much the ancestors of the person sitting next to you, knowing who you are, expect from you. They are seeing from the spirit world that a Unification Church member is sitting next to their descendant. They see that an incredible chance for them has come, but if you do not talk, or if you speak only insignificant words and get out at your destination, how much do they feel upset and angry at you? So wherever we go, we have to be aware of the importance of giving life and words to other people. That is the real meaning of living the truth and the Holy Spirit.

We have to make the headquarters church a place of truth and of the Holy Spirit by our own efforts. If we, as the members of this church, do not have the fire of enthusiasm, how can we make this place a warm place?

In Pusan there is one Kwon-Sa-Nim. Something happened to her foot and she could not walk properly. She wanted to go to the stadium for Mother's rally, but could not. She said she felt that she was sending Satan there to listen to Father by her non-attendance. Our attitude and behavior either belong to God or belong to Satan; there is no midway position. Either God or Satan takes our conditions. Our everyday life belongs either to Satan or to God. She said, "If I don't go there, that empty place of mine is taken by Satan." It is that serious.

Why do we come to the Unification Church rather than going to other churches? It is because of the eternal relationship with God and True Parents. So we should not be a "midway" member—that is, the situation where we look like a member, but inside Satan is claiming us. This does not work.

Nowadays there are some people witnessing about the Messiah coming on the clouds in October. They are witnessing so hard, with so much conviction. This is admirable in them. Even though what they say is so illogical, they are motivated on the basis that they have a date for his coming: October 28.

What are we supposed to do? Those people are witnessing so hard for such an eccentric belief, but if we, with such a logical and perfect Principle, and with our True Parents leading the providence victoriously, do not open our mouth, what are we doing? With all these other Christians active and working hard, shouldn't we work harder?

Once again I want to ask you to witness to those people who are going to churches, more than those who do not go to churches. Of course, those who go to other churches oppose us and persecute us a lot, and they close their door on us—but once they listen, they understand. If we witness to those who do not believe and do not attend church, the education process about original sin, the messiah, and so on, is very long. So, as much as possible, witness to those who go to church.

Looking at the reality of our situation now, we have so many things to be proud of. I am starting my responsibility as the president of the Korean Church, and have already given direction for sufficient witnessing publications to be made. Please look for the people

who are ready to give their lives. Now is a very good chance to connect with the people who come for the Women's Federation. You have to give them the gift of life and truth. Do not tell them that our Father has laid the foundation on the worldwide level, and he has sent many missionaries to many countries. Please stop saying these things. Tell them about True Parents, tell them about the preciousness of the Principle. Being proud of external things does not move a person's heart. It does not bring him life. We have to give words of eternal life—that is, the Principle and True Parents. These two words can make Satan run away. If you think about these two words, and about the *han* of God, True Parents will not let Satan come.

What will happen to those people after October 28? How disappointed they will be. Before October we have to tell them that it is wrong. We have to witness a lot, so that when October comes, and when they see that what we said was right, they can come to us. If we do not say anything now, then will be too late. So look for them now, even if they do not listen to you. We have to tell them that the Messiah will not come in October, that he has already come, and ask them to come to us when he does not come as they expect.

We have to know that our True Parents are not just True Parents, but that an incredible foundation of victory is behind them, enabling us to meet them. Behind this is a great *in-yeon* of our ancestors. As I read at the beginning, in Father's words, do not think of yourselves as individual persons, but as the result of your ancestors' work. ■■



This fifteen-story building houses the headquarters for Tong-Il group and HSA-UWC. This is one of the places where Father is matching couples. Chông Pa Dong is the church headquarters worship chapel.

We have to become people who return glory to God through keeping the laws and tradition of heaven through our daily life.

That time is coming up now, where our ideal world is opening up. You can look at the rising sun. Ah! How wonderful is that sun. I want to kiss it! You think about it. Heaven and earth are coming into oneness centering on true love. That kind of body, with that kind of center, makes a laughing sound. That noise will be so loud throughout the universe. At that time, the outside world will say, "Why are you making so much noise in there?" They will come in and join us in dancing. That is humankind's great hope: to make God's dancing sounds all throughout the universe. True love will occupy everything. God will dwell in every place. No one will be against Him. "Oh, my wonderful world of freedom. Please, all humankind, take happiness forever up here with me. Ha, ha, ha!"

Reverend Sun Myung Moon

May 1, 1992