

TODAY'S WORLD



INSIDE: WORLD MEDIA CONFERENCE



Ye Jin Nim and Jin Whi Nim with their second child, a boy, Shin Goon Nim.

- 2 Day of Victory of Heaven**
Rev. Sun Myung Moon
- 9 Our Church in Seoul**
Testimony (part II)
Rev. Moon Kyu Song
- 14 Address of Rev. Sun Myung Moon**
Given at the Dedication of the Washington Times
- 15 The Washington Times**
The Completion of a Construction Project
Mathan Johnson
- 17 World Media Conference in Cartagena, Colombia**
Larry Moffitt
- 22 Opinion Leaders' Tour of Soviet Russia**
Larry Moffitt
- 27 Activism of the 80's**
CARP internal and external
Tyler Hendricks
- 30 What about CARP?**
Interview with Howard Self
- 33 Notes from the Field**
Testimonies by IOWC members
- 35 My Island in the Sun**
Reflections on Trinidad
Hans-Josef Mueller
- 36 Served for Heaven**
... Loyal to Belief
In Memoriam of Mrs. Soon Ai Kang
Kathy Hill



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*The Day of Victory of Heaven is the day
when the original plus being became one with
the original minus being, man.*

DAY OF VICTORY OF HEAVEN

REV. SUN MYUNG MOON
EXCERPTS FROM BELVEDERE SPEECH
OCTOBER 4, 1983

Have you ever thought about what we mean exactly by Day of Heavenly Victory? Does it mean the victory of Heaven in America, or in the world, or throughout history and throughout the cosmos? Does it mean that every person has gone successfully through his path of restoration, that everything is going properly in this country and in the world? Certainly not, so what exactly is the Day of Victory of Heaven? If you had to answer that question on a test, what would you write? You would have to fail the test if you couldn't answer that question.

When you write Heaven in Chinese characters, you use the characters representing two persons. Oriental people use characters in their writing which contain much revelatory information. There are thousands of revelations in the Oriental alphabets.

The immensity of Heaven can be filled by two persons. All the things of creation might protest when they hear such a statement, "What about all of us that occupy physical space? Are you completely ignoring us and including only mankind?" God would answer, "You do not understand. Before I ever created mankind, I created all the different parts and components that would go into them. That is what you all are."

This is why the Divine Principle calls man "the microcosm of the universe." Each person is a tiny universe. Thus we can more fully understand why two persons represent the entirety of Heaven. When we say "two persons" do we mean two men, two women or what? We mean one man and one woman. That is the only combination possible that could include all the aspects of the creation. One person must be a plus and the other must be a minus.

The original plus being is God, none other, who is the origin of the universe. When you understand that God is a plus being, that can make Him seem closer to you. Instead of considering God a far away, distant figure, we can understand

how close He is to us.

Men are predominantly plus, but they have an element of minus in them. There are certain basically plus characteristics and certain minus characteristics within the sung-sang element of man. We can see these things very clearly, now that it has been laid out in logical form. But nobody in the past has ever had such a complete and all-encompassing understanding.

Thus God is the original plus being and mankind is the original minus.

Within that entity of mankind is perfected man and perfected woman. They are intended to become true parents. What do true parents do? Once they are perfected they become one with the original plus being. When a strong positive electrical current exists, it will flow down into a strong negative current. They spark a tremendous light of true love.

When two people are engaged to be blessed they might be tempted to focus entirely on their love and ignore my warnings, saying, "After we are one, then we can listen to Father." Then they put my words second in priority to their relationship. Such people are definitely going in the wrong direction to find original, true love. It doesn't matter how difficult it is to get to our goal as long as we get there.

THERE ARE ALWAYS TWO WAYS

Why should the state members and IOWC members listen to their leaders? It is so that they can come closer to me and understand God's situation better. Each member must understand what the highest Abel is saying. Then if one of their intermediate Abels starts to do things which are inconsistent with my goals, they can report that to me. From the Divine Principle perspective, I will kick out any leaders who are inconsistent with my words.

To disentangle Satan from an individual and chase him



The only thing we really care about is reaching the goal of true love. Everything else is subordinated to that.



away is my whole duty, my greatest responsibility on earth. Thus, who are you prone to follow, the central figure who is always sweet to you or the highest leader who is always harsh? In the very beginning, Adam and Eve listened to an "intermediate Abel," the archangel, who came to them with sweet words which were inconsistent with God's words. God had said, "Don't," but the archangel said, "Do," and that was very easy to follow.

Although I will be kind to you most of the time, when it comes to this principle I will never compromise and I will be harsh. My simple rule of judgment is whether a person follows this principle, even though it is very difficult. If he does, I know he is going the right way. But if someone refuses this principle and only wants to go the easy way, I know he has the wrong attitude. How can I judge other people's intentions so clearly? Because I myself went the same way and I always found that there were at least two ways to do something — the easy way and the more difficult way. My intuition always told me that the difficult way was also the right way to go and sure enough, it always was. This matter is so serious that I am harsh, not only with all the leaders, but also with Mother. Actually I am harshest of all with Mother. Even though she might be totally exhausted after some event, I will push her to continue. That is not

because I hate her, but because I love her. I cannot bend the principle for anyone.

Without using the eyeglasses of this principle, the actions of people are often very confusing. It is impossible to judge whether a person is truly righteous or not. But when you understand the person who is willing to go the difficult way as one who has a righteous motivation, then you can see people more clearly.

Some American members might have thought, "Until now I liked the sunshiny way things were, but since all those Japanese, Europeans and Korean elders came, the weather is getting very cloudy!" However, if the weather here in America remained only sunshiny bright all the time, without any clouds and rain, it would soon dry up and become a desert, don't you agree?

Therefore, please welcome any clouds that come along! If anyone has a definite reason why what I am saying is wrong, please, tell me.

This is supposed to be a day of celebration, so why am I giving such a harsh and principle-oriented talk? It is because this is the most crucial, basic point; I must be sure that you understand this, because until you do, you are not really qualified to listen to the meaning of the Day of Heavenly Victory.

There is no other way to get back to the original situation than by loving our enemies, those who persecute us.



If you don't want this kind of purpose, then you can do freely whatever you want. But if you listen to me and you understand the seriousness of this, then you will have to follow. It is true that younger members can learn from older members, but you must always be careful. Discern whether the judgment of older members is actually right, according to this principle.

I am making myself available just like a ladder. You can climb on me in order to go up higher. Will you tell me, "I want to climb on you, Father, but please make it easy."? I want to make it as easy as possible, but there are certain principles which I cannot bend or alter. You old members, who have been in the movement for many years, if you have the ears and the eyes to receive what I am saying here, the American church will begin to prosper. Not enough members are doing that.

If the road were broad and smooth, many would have chosen it. There is only one road to the goal, and that road is narrow. The True Parents have worked at the risk of their lives, with back-breaking effort, to make this road possible for individuals, families, nations and the world. Can you try to follow that path now and expect it to be easy? Can you say, "No matter what Father says, I will go the way I choose?"

If your central figure is not following this road in your

opinion, then go where the leader is better. Of course, you must let someone know what you are doing.

The only thing we really care about is reaching that goal of true love. Everything else is subordinated to that. This is the most wonderful of news. Once we penetrate that point, everything will be accomplished; we will not have to do more.

REACHING THE LEVEL OF TRUE PARENTS

The talk this morning is centered on the Day of Victory of Heaven. Let me ask you a question: is the day of Victory of Heaven the day in which all the population of the earth has joined the Unification Church? Is the Day of Victory of Heaven the day in which all the people of the earth welcome the Unification Church and rejoice that it is here? No, the Day of Victory of Heaven is the day when the original plus being became one with the original minus being, man. Is that clear to you? How many people are required to achieve that? Only one man and one woman, with God, making oneness in love as husband and wife. But before a man and woman become husband and wife, principle requires that they become brother and sister in the true sense, with brotherly and sisterly love. Only after you have passed the stage of true



brother and sister are you qualified to be elevated to the level of true husband and wife. After you have made oneness on that level, you can go to the level of true parents. Unless you go through these stages, you cannot give birth to true children. Can you reach that level? If you do not, your own children will accuse you.

We know clearly how Adam and Eve erred along their path to that goal. In order to correct their failure, you must understand what I have been discussing today. Do you think I, too, have had to follow this road of principle or am I exempt because of a special power from God? I had to be the first person to go this path. Satan knows clearly what is needed for God to come into this world; therefore, all his forces were mobilized to block True Parents from reaching all the way to God. He knew that if the True Parents were not established, he would have been able to reign without interference forever.

Both Satan and God knew very well that the path of restoration lay in that unity of True Parents and their family. God was hoping for that to happen and Satan was hoping to prevent it. God provided the proper religious environment around the world, through Judaism and Christianity and so forth, to help His goal to be achieved.

If established Christianity only knew about the Cain and Abel principle in God's dispensation, America could have come into perfect unity as the Abel country after World War II. The entire earth could have come into unity after World War II, even the Soviet Union, but America did not seize that opportunity. Therefore, God could not stop communism from rising up and striking at America. America is deteriorating morally because of Christianity's declining influence here;

therefore Christianity has to be revived and all the religions of the world must be brought into unity.

The Unification Church has come to revive the Christian influence, step by step.

Both the physical and spiritual worlds should have supported the Unification Church. When they did not, the communist world was able to challenge the free world directly. So, instead of being able to establish the foundation on both the physical and spiritual realms, I had to recreate that foundation from the beginning — without any nation, without any support. While I was carrying this out individually, I was opposed on every level — by friends, members of my family, the country. Every level tried to stop me. You can understand that you can inherit the victory which is established on a particular foundation, but once that foundation is lost you cannot go to the original goal. Why? Once you become a sinner, there is no way to get back to the original state without indemnity. Thus the Unification Church's most important teaching is that of indemnity. Indemnity is the key to reaching Heaven.

I knew when I had to go up the sharp hill of indemnity. If the Christian churches in Korea had not gone against me, I would not have had to re-indemnify that. But, because they did go against me I founded a true ecumenical movement. There is no other way to get back to the original situation than by loving our enemies, those who persecute us. Therefore, we must love other churches, regardless of what they do against us.

It was around this time in 1976 when all the re-indemnity conditions were established. All the opposing forces were massed together — including all the free world, Christians,



Jewish people, and communists. We sent missionaries to 127 nations to indemnify the fact that all the world came against our movement.

There has never before in history been a religious leader who was attacked by the entire world, including all the other religions of the world. Satan was saying, "All right, you made a family and a clan; but let's see if you can survive this worldwide opposition."

Even Mother herself didn't understand what I was doing. All she had to do was have absolute confidence in me and follow my direction. All of you were asked to do the same: simply to support Father. This condition was very significant for Mother. If she was able to support me throughout all the trying times, she was also able to take the victory with me. Whatever I was able to accomplish was equally shared with Mother because she made me the success that I was.

AMERICA CAN BE SAVED!

Until 1985, even if the government fails to understand and support us, we must educate the American people ourselves and tell them about God's providence and what is imminent. You must understand clearly that this is why all the Japanese, Korean, German and European members have come here.

Like the three days of darkness of Jesus, these next three years will be our chance to rise above this cross or else be crucified. If we are determined to even go to jail for the next three years if that can bring life to America, we can go over the time of crucifixion. But if nobody does anything victorious, we will certainly be crucified.

The Israelites never realized who Jesus was until after he was dead; but by then it was too late. The Bible records that

they went through darkness and despair. Now, before Americans crucify Reverend Moon, they must understand and appreciate his value and for the next three years start to follow the guidance and direction of our movement. If that happens, they will be most fortunate. If we can teach Americans the value of the Divine Principle during these next three years, America can be saved.

These next three years are our opportunity to march forward into Canaan. If we don't make it, all your descendants will blame you. Those Israelites who refused to listen to Moses in the wilderness all perished.

From 1945, after World War II, until 1985, is our forty years' wilderness period. The entire world is actually in the wilderness, turmoil and tribulation are occurring everywhere. But now that time is coming to an end.

Have you ever stopped to think that whether or not America will accept and welcome True Parents is up to you? That is a truly honorable and important work of God's dispensation. I know that anyone or any family that misses this once-in-history opportunity to help install the position of True Parents in this country and world, will not only regret it, he will cry out for generations to come in his regret. This is certainly not a threat but an assessment of the world, based upon the Divine Principle.

ETERNAL SETTLEMENT ON EARTH

Thus the day of October 4, 1976 was the day when the persecution started to turn around. That was the day when True Parents could put down their marker in the earth. We could take the offensive against Satan and begin to work positively for God, instead of passively taking persecution.

Do the things now, during the next three years, which you can tell stories about for the rest of your life!

That was the first time when True Parents' settlement could be established and the possibility of your settlement came into being. That was what happened on that day in 1976. Therefore, on the first day of this year, after seven years, I proclaimed the motto, "Home Church is Our Land of Settlement." For the first time, our motto includes the idea of settlement.

The original man and woman will become one and settle down, just like God's original plan of creation. This was accomplished even while Satan's forces were opposing them on every level. Fighting against Satan, the parents established their eternal settlement on the earth, and that was the Day of the Victory of Heaven. When that happened, God was no longer limited to working only with the vertical level, but was able to work horizontally as well. Until then, you had to pray so deeply and strongly before you could receive any direct guidance from God through spirit world. But now, since you are horizontally aligned with the True Parents, each of you can receive guidance from spirit world directly in your work. That is encouraging and makes it so much easier for you to give your best effort! From this time on, since we are in the realm of the horizontal influence, this can happen more and more.

Where is that Heaven for which we have cried out for so long? It is right here on the earth, not somewhere in space. Heaven begins when we survive and win over all the persecution and opposition. We are here together in America, from all the different countries and races, working like a hurricane. You are working so hard to establish God's domain, in this country which represents the whole world. Beginning here, we can spread God's settlement over the whole earth. Then we can live the original way of life. How about that?

Moses got discouraged and blocked from succeeding in his mission by his tribal chiefs. You fifty state leaders are like those tribal chiefs. You must lead and teach with all your energy. No matter what, we must bring everyone into Canaan. Do you understand this?

So you must realize that this Day of the Victory of Heaven is the day when Heaven has the minimum foundation here on earth by which God, the original plus being, and the original man and woman could get together and realize God's ideal of creation. From that small foundation onward, it can grow in strength. That is the tremendous significance of this day. I want you to know that all the work I have done was for the sake of this victorious day. The victorious result of all my life is what I am about to give to you by letting you work for the next three years. It is a tremendous privilege for you to be able to inherit so much in such a short time.

Do the things now, during the next three years, which you can tell stories about for the rest of your life! The record you establish during this time will be the public record of your relationship with me.

Continue working for the goal of educating the American people, as well. Let them know how much they need the True Parents. I expect you to be brave and audacious. Is this a moment of pride for you, or misery?

If I explained to you everything I have just spoken of in exact detail, it would have been too complicated. The person who listened would have had an added burden of responsibility; but if I just give him the broad points, he can still be on God's side without all those details. This is a principle which I followed.

Please, understand, that you, too, must achieve your own Day of Victory of Heaven before you can achieve your perfect unity as a couple with God. Unless you do that, you will not rise above the situation you are in, you will not be able to settle but will live like gypsies. You should be grateful that I am so concerned about your own day of settlement.

By the True Parents "settling down," I do not mean that we will continue to live where we are now, in America. It means that wherever True Parents may be, the dispensation can be continued based upon that country.

ESTABLISH YOUR OWN VICTORY

If you hear someone saying something contrary to my direction, you should point it out to him. Don't just sit there and be polite; tell what you know to be right and wrong, even if it is your Abel you are speaking to. Will you really speak out and tell what you know to be my direction when someone is wrong? This will ensure the strength of our activity.

You cannot blame your Abel figure later for some misdirection he gives you because you have the responsibility to follow my direction, regardless. The one who gives misdirection is not Abel, but Cain; he is standing on Satan's side.

If your leader cannot exercise proper leadership, then I will do it in his place. Now you understand clearly what "central figure" means. You must know clearly that the primary figure is God; the main central figure for our movement is Reverend Moon; the rest of the central figures are all in the position of intermediaries, even servants. How can you ever even think of giving the same consideration, even less, to the king of the central figures as you do to the lesser ones? It is no wonder that the Unification Church is terribly inefficient with such an attitude.

This is certainly the Day of Victory of Heaven and at the same time it is the day of victory over evil, but now we have a clear path. Those of you who clearly understand this, please stand up with confidence.

Instead of looking for me, put yourself into my position and do the same as I would do. I would like to stand in the front line forever, but it is best for the overall purpose that I do not. You must also have your own opportunity to establish your own victory. I ask you to do your best during these next two or three years. Will you do it? Instead of teaching you directly, I have given you the Korean and Japanese leaders. I have been teaching them for many years and they have more than ample ability to lead you for now. If you feel so lonesome for me, please turn to the Korean leaders just as if they were me. Do you understand what I am saying?

God bless you.

OUR CHURCH IN SEOUL

Rev. Moon Kyu Song

Washington, D.C., January 9, 1983
(part II)

Father moved to Seoul when I was still in my second year of junior high school. I wanted to go out with my friends and have fun on Sundays. But every Sunday my elder sister insisted that I follow her to church. After saying no so many times, I finally decided to follow her.

There I saw Big Uncle and Small Uncle welcoming me very warmly. The church was a very low-ceilinged house located in Bu Ga Ja Dong, Seoul. About 50 people attended the service in a very small room. Once you kneel down and remain there for a half hour, your legs lose their feeling, because the blood cannot circulate.

The members spent three or four hours singing and listening to Father giving a sermon. I couldn't even stand up, because if I did, I would fall right down because my legs were paralyzed!

I didn't know the Divine Principle, but when the sermon was over and the hymns were sung, I liked the mood. Standing up, I could feel the blood beginning to circulate again, which felt very good. It was over. Another thing I liked at that time: as soon as the service was over they brought in Korean cake and kimchee. To me, it felt like we were eating in heaven.

As I followed my sister to the church for six months, I understood little by little what the Divine Principle was. Children may not realize the meaning of the Divine Principle immediately. It takes time, but they will come to understand.

A Divine Principle test was announced, and I studied hard. Forty-eight people took the test, and I got the 18th place. There were college students who flunked, who had no correct answers at all. It was the first Divine Principle test in the Unification Church, and I was the only junior high school boy.

After that, when I started praying, I could feel that God is a God of sorrow.

Prayer and stones: persecution begins

I was in the third year of junior high school, in 1955, when the first serious persecution came. We would sing loudly, and people who didn't like it would throw stones and other things at us. Our church had to change its worship location twice in six months. Because we were very successful in witnessing, and our building was too small to take care of all the newcomers, and because we sang and prayed day and night, people started persecuting us.

Our third place of worship in Seoul was near Nam San Park, in the south of Seoul. At this third place, the persecution became worse. The church building was a Japanese-style house. We had a big, wide yard, but the roof was not very strong. We had to remain outside in the yard, since it was already crowded inside. I usually stayed out in the yard.

One day, members of other Christian churches made a plan and came to our church while our worship service was going on. Suddenly, the roof got very dark. Yet the darkness was not caused by clouds, but by stones the people had thrown. The window panes were all shattered. Stones falling on the roof broke through and fell down to the floor.

The photograph of Father praying was exactly from that time. "Heavenly Father, please, forgive them," Father prayed, "They do not know what they are doing!"

The stones which fell in among us did not hit A-members, whose faith was strong. But people who were scared and tried to escape were hit, sometimes in the face. The people who stayed calm were never hit.

I was in the third year of junior high school, about six feet tall, weighed 150 pounds and was a welter-weight boxer. I had been boxing and practicing judo for three years, even with prison guards and police captains.

I was also protected and defended by the power of justice. When Father was praying inside the church, and the stones were falling, I couldn't waste even one second. So I jumped over the fence and ran towards the people who were throwing

I DIDN'T KNOW DIVINE PRINCIPLE, BUT WHEN THE SERMON WAS OVER AND THE HYMNS WERE SUNG, I LIKED THE MOOD.

THE HOLY SONG, "MY PROMISE," WAS WRITTEN BY THE LATE PRESIDENT EU IN PRISON WITH FATHER . . . PROMISING IN HIS HEART THAT HE WOULD NEVER, NEVER CHANGE.



Rev. Moon Kyu Song

stones. I grabbed these guys and banged my forehead against theirs. North Koreans have a reputation for hard foreheads and hitting people with them. My uncles in North Korea fought against Russian soldiers. The Russians usually are bigger than the Koreans, so the Koreans would have to jump up and hit the Russians with their foreheads. After receiving a blow like that, the Russian soldiers always lost their strength.

On July 4, 1955 Father and three other members were taken to the police station: Rev. Won Pil Kim; the first president of HSA-UWC, Hyo Won Eu; and Mr. Eu's cousin, also Mr. Eu, now president of Il Shin marble company. By the way, the holy song, "My Promise," was written by the late President Eu in prison with Father. "I pledge I will go, go as my Father has gone." They were handcuffed and led together to prison. Mr. Eu wrote this song,

promising in his heart that he would never, never change.

In the early stage of the Unification Church in Korea, we sang this song over and over. We could feel our skin shiver as we promised to ourselves that under no circumstances would we change.

On October 4 Father was found innocent and released, after 100 days in jail.

Chung Pa Dong and Pioneering

Our church then moved to its fourth location in Seoul: Chung Pa Dong. This is the old headquarters of the Unification Church. From that place, the providential work of Heavenly Father really grew and gained momentum.

The first summer pioneer witnessing campaign began in 1957. Members went out in pairs to 120 cities throughout Korea. I went out together with the Rev. Do Wan Kim, who is now in charge of the Chicago region IOWC.

We went to Kan Num, on the East coast of Korea. On our arrival, many village boys came over to us. I was not afraid of them, because I was a master of fighting. I knew that fighting begins with the eyes. My eyes are a bit like American eyes; they are set in. So if somebody threw a rock at my face, it wouldn't hit the eyes themselves. Most Korean people have their eyes standing out like crabs' eyes!

Because there were many village boys, I could fight them all. I picked out the strongest one. If I defeated him, they would all follow us. Since my time in Pusan, I had a lot of experience along these lines! So when I went out to do missionary work, my first activity was fighting.

Even though he was a college student and I only a first-year high school student, I was one head taller than him. Even now, Rev. Kim still talks about how I protected him.

In Pusan with my friend Choi

My parents still lived in the village near Pusan, and I would return home for summer vacations. I was always close to Mr. Choi, a friend from the village, even though he persecuted me for going to the Unification Church. "They are no good" he told me. He used to tempt me and talk about the wonderful and exciting things I could find at his church.

On such occasions I would fight him with my eyes. I would ask him, "How can you try to give me advice? I used to be your boss! You have to follow me. How can a boss follow one of his men? I can't explain to you about the Unification Church, but I like it. It's beyond description. Why don't you just follow me?"

That kind of relationship continued for three years. We always stayed good friends, however. Perhaps I can explain our friendship this way:

I was given money to travel to Pusan for vacation. The train fare was 1,200 won which is about \$20. It took about 12 hours to reach Pusan from Seoul.

When I returned home, none of my family members came to the station to greet me, but Mr. Choi, because he was a member of my gang, was there to welcome me. He would wait for me by the passengers' line, but I didn't wait there. I jumped over the fence, sneaked up behind Mr. Choi, and asked him, "Who are you looking for?"

Mr. Choi was really good at Korean wrestling and had a special talent in painting, but he could afford only low-class paints. I wanted to see what kind of painting he could produce with expensive paints. Therefore I bought him first class watercolors. Also, he had a sharp mind, but not enough money to buy books. So I bought him an English grammar written by a Japanese man. After all that we still had some money left. And since I hadn't eaten in the past twelve hours (being on the train), we went to a restaurant and ate Japanese noodles. We went around Pusan and spent all my money.

After Mr. Choi finished junior high school, he could not move on to high school. So he became a factory worker. I heard that news in Seoul and felt very sorry. By that time, all my family members were in Seoul. I still had the spirit of being a boss, a leadership spirit. I wanted to bring him up to Seoul and go to school together with him. I knew he was such a smart boy, and I wanted to see how good a student he would be if I brought him back to school.

At that time my father was in charge of finances for the church. So I told him I

WE COULD FEEL OUR
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AT ONE TIME, I
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UNIFICATION CHURCH
MEMBERS NEVER
WOULD GET MARRIED,
BECAUSE THERE WAS
SO MUCH WORK TO DO.

wanted to bring my friend Mr. Choi to Seoul to study with me. I knew that the church's finances were tight, but still I asked him.

The response came easily: "Yes."

I wondered if I heard correctly. To make him give me a clear answer, I repeated the question, saying that I wanted to bring Mr. Choi from Pusan to Seoul and give him an opportunity to study in Seoul.

"Sure, sure. You are welcome to that."

Then I asked if I could send a telegram right away. "Okay." My father agreed with me on all points; he really trusted me.

The next morning he got the telegram, and by the following night he was in Seoul.

"Are you going to persecute me here also?" I asked him. This time he lost the eye fight. The next Sunday, he automatically followed me to church. He lived at my house, we studied and went to school together.

Father asked my father's opinion about including Mr. Choi in the 36-couple Blessing. My father answered with a clear yes. "He is a very good guy!" So he joined me in the 36-couple Blessing. True Father made him a representative of people who had a hard time as children, i.e. being an orphan, but who overcame all difficulties.

My Blessing: 36 couples

I really received many blessings from my parents. I belong to a group which was helped a lot by good ancestral foundation. At the time of the Blessing, I was only a few months over 21 years old, by American age, really too young to be married. I asked Father how come I was blessed so early. "You don't know now," he replied, "but later you will understand." It was like he had told me on Pom Il Dong mountain in Pusan, "You don't know how, but later you will."

For that, Father gave me the sister whom I think is the most beautiful sister among the 36 couples. (In Korea you are considered stupid if you propagandize about your wife, so I would be considered stupid for talking about her like this.)

At one time, I thought Unification Church members never would get married, because there was so much work to do. I never thought about a wedding. Our church training was so strict; the brothers didn't know the sisters very well at all.

The first sister Father recommended to me had worked together with me on student activities for almost five years, but I didn't know anything about her. I was so dumbfounded. So Father asked me to suggest someone, and I mentioned one sister who was teaching at a school founded by a cousin of Col. Pak.

Father kept asking me to make a decision quickly. But for one week I couldn't decide which one to choose. It was like having two rice cakes and having to throw one away.

"You should make a decision tonight," Father finally said. It was so difficult: one was recommended by Father, the other was chosen by me. I didn't know how to face those two sisters. I was very miserable.

One brother knew the sister Father had chosen for me very well and told me she was a genius at witnessing. She had shaken up the entire country while witnessing. She has a very small nose, but has strong leadership capability. He had been her leader and thought she should be included in the 36 couples, so he wanted to do something to help me decide. "Somebody is waiting for you outside," he told me.

Then he went to the sister and told her, "Your fiance is waiting for you outside." He didn't say any more because he didn't want to cause bad feelings between us.

I went outside and found her. Being an impatient person, I told her frankly what kind of things I like. And I asked her, "Do you like what I like?" Then I said, "Do you love me the most in all the world?"

She tried to fight me with her eyes, but she lost, "Sure," she replied.

Whatever I said, she kept answering, "Sure, sure," so I was very pleased. It looked okay: she liked what I liked. She would follow wherever I went.

Then she gave me a slight scare. She said she had many dreams. Heavenly Father came to her in her dreams and told her she should be included in the 36 couples. She also mentioned hearing a voice in the wilderness about the Blessing.

So I asked her, "Are you a spiritualist? I don't like anybody who is much involved in the spirit world." If she could perceive what I was thinking and start

giving me a hard time, what kind of life would that be? I don't like anybody who can read my mind. Well, I was only 21 years old, and that was as far as my thinking went.

But I did not avoid asking the most important questions: "Will you like me the most in the world, and will you follow me in the Unification Church under all circumstances, in spite of all hardships?" She said, "Yes."

We walked back to the church building along a road with some potholes. I saw a pothole ahead and expected that she would avoid it; now I understand that she doesn't have good eyesight. Suddenly she tried to grab my hand to keep from tripping. "No, not yet!" I shouted. It was night, but I imagine she blushed.

I could feel her getting anxious as we got closer to the church. She wanted to ask, "Do you truly . . . ?"

I told her, "You know one word of a man is weightier than the earth! Once I've said it, that's it. Perhaps she was asking me again because she really wished to join the 36 blessed couples.

It was about midnight. In Father's room at Chung Pa Dong, Father was seated, and other people were seated around him. The one sister I had asked for was between Father and me, but I decided not to look at her.

"Have you made up your mind?" Father asked me.

"Yes!"

"Who?"

I shouted out the name of the one Father had chosen.

She was participating in a 40-day workshop at that time. Immediately he called her inside. Around midnight that evening the Blessing was held. Father told me, "If you had waited any longer and if I could not have blessed you before midnight, I would have to bless all the other 36 couples all over."

"I'm very sorry, Father," I said. Actually I didn't really know the meaning at that time. I was just a young man and didn't feel all that sorry.

After I made up my mind, my wife looked like the most beautiful woman in the world. I could see only good things about her. I thought her small nose was really most beautiful. Now she is in Korea, and I know she will follow me wherever I go.

I was number 36. Mr. Choi was number 35. Tiger Park was number 34. The three of us formed a trinity.

Uniting our forces

My mission before coming to America was the itinerary worker for Africa. But on January 3, 1983 I came to Washington. Three days before I had gone to Baltimore and saw my sisters and brothers fundraising. I told them that the missionaries in Africa go through difficulties ten or twenty times as great as theirs. Our brothers and sisters in Africa are waiting for me. But Father must have heard something from Heavenly Father instructing me to go to this region. I thought maybe there was a strong satan to be dealt with. So we have to beat the satan of satans. In Korea I fought visible satans many times, and I won over them.

We should all be united. If we don't unite, that means we are not listening to True Parents. Let us unite our forces . . .

Our bodies are on earth for only a short while. If we don't do anything while living here, what will our destiny be? The world we are heading for is a world of eternity. Besides, the heavenly Kingdom is not a place where somebody sends you; it is your consciousness. There are people walking in the heavenly Kingdom and others who are walking in hell right here on this planet.

I am a very busy man, because I still have to take care of Africa. You can hold me here in Washington, or you can send me to Africa. If you show true, good achievements, Father can say Washington doesn't need Rev. Song; he can return to Africa.

I couldn't help crying when I saw the fundraisers going out. We should finish that kind of task in our lifetime; we should not have to pass it on to our sons and daughters.

There is an old saying in the Orient that big things start from small. All members, brothers and sisters, should do everything well, even the small things. I know that African missionaries are waiting for me like thirsty people for water. I want to stimulate you and inspire you; please let me go back to Africa.

IF WE DON'T UNITE,
THAT MEANS WE ARE
NOT LISTENING TO
TRUE PARENTS.

Address of the Reverend Sun Myung Moon

GIVEN AT THE DEDICATION OF
THE WASHINGTON TIMES BUILDING

September 24, 1983

Washington, D.C.



Mr. and Mrs. Whelan, distinguished guests, ladies and gentlemen:

Mrs. Moon and I are deeply touched and grateful for this most beautiful evening of recognition. I am moved and inspired by the kind words spoken on my behalf by the distinguished members and supporters of *The Washington Times*. I am especially grateful for Jim and Pamela for their kind words to myself and my wife. They have given me the most beautiful gift possible.

Honestly speaking, however, I did not come here tonight to receive praise or tribute. I came here instead to give all of you praise and tribute, because it is *you*, the members and supporters of *The Washington Times*, who have made this newspaper a great success.

A little over one year ago, the news went out that Reverend Moon was going to make a newspaper in Washington. The media was not kind to us on that occasion. At that time, no one would have believed that a little over one year later, we would be gathered here in our building for this joyful celebration.

No one would have believed that the President of the United States would read our paper the first thing in the morning. No one would have believed that in only one year our paper would become one of the most powerful papers in the country. Instead, they believed that the Moon which was rising in Washington would set in a few months.

But then, there were a few strange people at that time who shared my dream. They believed that America needed *The Washington Times*. They believed that our motivation was genuine. They believed that I would not let them down.

They had to go on faith. They were Jim, Pamela, Carlyle, Smith, Ann and a handful of others. Today I thank them for their faith in me and faith in the project. You are courageous people.

You are true Americans and great Americans. I honor you as the heroes of *The Washington Times*. You are not only the heroes of *The Washington Times*, however; you are the heroes of the great nation of America and of the free world.

Many people thought that *The Washington Times* would be a propaganda machine of the Unification Church. They could only say that because they did not know me. I am not working for the success of the Unification Movement. The Unification Movement is only an instrument.

I am working for God and His providence. I am working for the world and mankind. I am working for the nation of America because America is vital for the entire world to survive in freedom under God.

I wanted to create an important newspaper for God, for freedom and for a truly strong America.

Why do we succeed? Not because I am a genius in business; not because we have endless money; not because we always have good luck. We succeed because we are willing to sacrifice. When we consider the well-being of the nation, the world and God first, before our personal well-being, then we can do many great things like *The Washington Times*. That is my secret. That is my principle.

We want *The Washington Times* to become a bible for free people all over the world. We preserve the best of the past, and yet move forward with courage. We uphold moral values, and yet seek the changes which will provide for a better future. *The Washington Times* is not just "another newspaper." It is a newspaper guided by a vision, the vision of a free, good and happy world—the age-old dream of men.

Ladies and gentlemen, I want you to know that *The Washington Times* is very close to my heart. I pray for this paper every day. I want to have future history record that *The Washington Times* played a key role in defeating Communism—the enemy of God and man—and bringing a new world of freedom under God. Future history will underscore the fact that *The Washington Times* made the difference at this crucial juncture of human history.

Then, what kind of reward can I give you for your great work? At least I can do one thing. I will ask God to enter all of your names in the Hall of Fame of the Kingdom of Heaven, and I will make sure that you have a special honor guard when you arrive. But you don't need to go in a hurry, because God needs you here for a long time.

So I will give the blessing tonight for each one of you to have 100 years of life. But, without retirement!

Sorry. Now you know why I am criticized.

God bless you and God bless *The Washington Times*. Thank you.

The Washington Times

THE COMPLETION OF A CONSTRUCTION PROJECT

by Mathan Johnson



In January, 1982 Father visited Washington and decided to purchase the 100,000 square foot Parson's Paper Company building to house *The Washington Times* newspaper plant. Twenty months and a massive \$18 million renovation project later, a pedestrian paper company warehouse stood transformed into the most elegant, state-of-the-art newspaper facility in the United States. To commemorate the completion of the building, Father and Mother travelled to Washington, D.C. for a ribbon-cutting ceremony on the afternoon of September 24, and were guests of honor at a festive ban-

quet in The Washington Times Auditorium that night.

Tour through the facilities

Following the ribbon-cutting, Father led a 1½-hour private tour of the entire newspaper facility, during which he saw the completed plant for the first time. What had formerly been 90,000 square feet of warehouse area was now a fully modern press room with two lines of eight-unit presses — an American-made Goss Urbanite and a German-designed M.A.N. Roland press. Next to the press room was the mailroom, where the nightly newspa-

per run passes through the inserter, and is automatically bundled, wrapped and tied and sent down a conveyor belt to

“This paper must stand unique, in the vision propelling it forward and the dedication of the staff.”

vehicles waiting in the loading dock.

The newsroom with its 40-foot high ceiling, fully computerized text-

processing computer system for reporters and editors, travertine marble walls and an expansive view out the world's largest picture window into a national park eight feet away — the National Arboretum — in no way resembled its dusty and bleak former self. On the ground floor the sleek computer room, brain center of the entire editorial and business operation; the impressive, airy employee dining hall; the telecommunications nerve center — *The Washington Times* was 30 years, but light years' distance from a hillside in Pusan, South Korea teeming with refugees from the Communist North, and a lone man in a mud and cardboard hut, determined to help liberate his fellowman from suffering.

One distinguished member of the tour, who had seen the building before the renovation, marvelled at the change, and said, "Money alone could not have done this. This paper must stand unique, in the vision propelling it forward, and the dedication of the staff."

"The United States must have a conservative voice in the nation's capital for this democracy to survive."

In May 1982, the entire editorial and operational staff of the paper was crammed into the one floor of office space in the original building. It was like taking the crew of a battleship and squeezing them into a submarine. But now, as Father toured, he saw an area that had been stripped down to the steel support beams, had a third floor added, and then built up with tasteful attention into an area housing the advertising sales department, public relations, promotion, marketing, executive and corporate offices.

The completion of the main building (there are two others in The Times complex) provides the physical expression of the vision Father outlined in New York City, on January 1, and February 2, 1982, when he explained to church elders and members why he was initiating *The Washington Times* project. The meaning of September 24 was thus far more the mere completion of a construction project.

Why Washington Times?

On January 1, 1982 Father announced the newspaper project to church members assembled at 11:00 p.m. in the World Mission Center. And on February 2 he told another group in the same ballroom, why he felt compelled to start *The Washington Times*.

"You may wonder why, as religious people, we are making this commitment to establish a daily conservative newspaper in Washington, D.C." He said it was a sacrifice of our paramount evangelical work, but that he had waited, expecting some wealthy American conservative leader, or group, to fill the void left by the demise of *The Washington Star*.

"But no one came forward," he said. "The United States must have a conservative voice in the nation's capital, for this democracy to survive. Therefore we must make the sacrifice."

He said that a major element in America has turned away from the liberal trends of the post-World War II era, that conservatism and traditional, God-centered values are emerging, but the liberal-leftist media dominates people's consciousness and unduly influences public policy debates in a direction destructive of the fundamental values supporting western civilization.

The Washington Times was established on the foundation of the five-year-old *News World*, in New York City. *The Washington Times* is a division of News World Communications, Inc., a New York State-based international communications company. Following the tradition of western journalism, Father ensured that *The Washington Times* would have a strong and credible editorial voice by establishing the newspaper independent of the Unification Church, and by instructing the Chairman and President of News World Communications, Inc., Mr. Bo Hi Pak, to find an outstanding conservative journalist whom he could trust with the total editorial and operational leadership of the paper.

James R. Whelan, Editor and Publisher of *The Washington Times*, left his position as Vice President and Editor of the *Sacramento Union* to confront the challenge of launching a fully-competitive newspaper in the toughest news city in the world, Washington, D.C. And he had 77 days in which to do it in, from March 1 to May 17, 1982.

Commemoration celebration

With this as background, a private gathering of 165 friends and supporters of *The Washington Times* gathered in the magnificent — but small — Times Auditorium, and spilled over into the Executive Dining Room, to commemorate the completion of a truly remarkable building. But they really assembled to celebrate the vision and honor the man who had made it all happen — the Reverend Sun Myung Moon.

Following dinner, the evening program began with the debut of a very moving multi-image presentation on the life of Father. 18 slide projectors and a 16-millimeter film segment, all electronically coordinated by computer, were used to depict vividly the life-course of a man who has not only sacrificed everything to serve God and wage ideological war against communism, but who has inspired millions of others from around the world to live a life for God and freedom.

A multi-image presentation on *The Washington Times* produced by the same Toronto-based company, and which won the gold medal in the annual Canadian national competition, was shown next, and was followed by testimonials by eminent dinner guests to the value of the paper and the vision and courage of its founder. The evening concluded with warm and stirring remarks from Father.

Among those at the banquet were a number of the earliest disciples Father, most of whom experienced directly the North Korean communist invasion of the South, American military support that turned the tide of battle and the resulting division of their country. They have now come to this country to share their experience of God with American people of faith and, on this particular evening, to join in the tribute paid to their spiritual leader.

Father and Mother and some of their children stayed overnight in Washington, D.C. After 1½ hours of sleep, Father took the opportunity to give his traditional 6:00 a.m. Sunday sermon to hundreds of members of the Washington Unification Church congregation, at the church building, at 16th and Colombia Road. His sermon was entitled, "Where Do You Belong?" His conclusion was, "You belong in the realm of sacrificial love for the sake of others."

WORLD MEDIA CONFERENCE

by Larry Moffitt

Nobody in the world has more justification than Father to hate the media.
But nobody in the world does more than he to show them love.

In its sixth year, the World Media Conference, held in Cartagena, Colombia, September 5-10, was the largest and most successful gathering in its history.

Determining what constitutes a successful conference is an inexact science, but the criteria would at least have to include a certain quality in the character and professional stature of the participants. It would have to be a conference whose participants moved significantly closer in some way to a Providential goal, which in this case was a better understanding of the media's moral responsibilities.

Of course, the conference should have True Parents present. But more than that, they should be received by the conference with all the respect and dignity they deserve. True Parents should also be received in the same manner by the host government of the country where the conference is held, and also by the media and people of that country.

And finally, it should be a lot of fun. The Sixth World Media Conference was all of these things.

The participants

The main ingredient of a conference are the invited guests. We hosted 525 publishers, editors, columnists,



Father presents his farewell remarks at the final night's banquet.

reporters and television and radio broadcasters from 92 countries. For the most part, they were good-hearted people of high integrity. All of them were capable of responding to a conference whose sessions carried such titles as "Media Responsibility in Improving North-South Communication" and "Revolutionary Ideal versus Reality in Latin America." We had another session called "Assessing the Media on Human Rights," in which the speakers criticized the way the media gives

overwhelmingly unfavorable coverage to human rights abuses by anti-communist governments and routinely ignores the flagrant atrocities committed by the communist states.

They were people who responded favorably to *Washington Times* Publisher James Whelan's cry of outrage against the Soviet Union for shooting down the Korean airliner a week before the conference. As one of our luncheon speakers, Mr. Whelan discarded his planned talk on Central America in favor of analyzing and criticizing in the media's lack of righteousness in covering the KAL incident. He spontaneously proposed the Cartagena Communique, a petition condemning the Soviets. After a very moving speech, the Communique was signed by most of those present.

But most important, they were people who could appreciate Father. The applause that greeted both Father's opening address, and his lighter closing remarks at the farewell banquet, was long and warm.

A 'Head of State' Reception for Father

We had arranged with the mayor of Cartagena, the governor of the state, the police and the Colombian Navy to give Father a "head of state" reception and police escort. When Father's

They expressed sympathy with Father's court case and were mystified as to why Father, whom they perceived as being a basically good and certainly courageous man, would be the victim of such incredibly vicious press.



(from left) Antonio Betancourt, Amb. Jose Maria Chaves, Father, Co-Chairman Min. Jacques Soustelle, Mother, Co-Chairman Dr. German Arciniegas, Col. Pak and Larry Moffitt.

plane landed, a convoy of limousines, lined on both sides by a dozen motorcycle policemen, pulled right up to the edge of the plane on the runway. Surrounding the plane and covering the entire airport were four squads of naval infantrymen, a battalion of secret servicemen and many intelligence officers with radio earplugs running out of their ears and down to their suit collars.

The door of the plane opened and Father, Mother, Heung Jin Nim and In Jin Nim were the first ones out of the plane, followed by some of the 36 Blessed Couples. They stepped off the stairway and into the cars, all provided by the Government of Colombia. Motorcycles roared, whistles blew and policemen with white gloves signaled the motorcade to pull out, while the infantrymen kept watch and the intelligence officers shouted into the radios in their sleeves. It was glorious.

Luminaries help

A great deal of media attention was also focused on the two co-chairmen and dignitaries attending the conference. Because our general theme was improving North-South communication, we had two main chairmen this year. Representing a Northern industrialized nation was Dr. Jacques Soustelle, former Vice Prime Minister of France and recently elected member of the prestigious French Academy, sometimes called the Academy of Immortals. The other co-chairman, from a Southern or "developing" nation, was Dr. German Arciniegas, author of 83 books and the senior journalist of Colombia. His column appears in more than 400 newspapers all over Latin America and Europe.

It was the presence of Dr. Arciniegas that persuaded the organization of all newspaper publishers in Colombia to

come out in full support of the conference. Without this man's name and reputation being connected to the conference, we would have had much difficulty overcoming the negativity of Colombia's intellectual elite press. Likewise, Dr. Soustelle rallied the leaders of France's *Le Figaro* magazine to attend the conference, along with the prime movers of Europe's emerging anti-communist philosophies. Though France has a socialist government, it is also the home of some of the world's most innovative anti-communist thinkers.

Session speakers and special guest speakers at luncheons and dinners included Dr. Mario Vargas Llosa, perhaps the most famous author in South America, often called "Peru's Hemingway"; Hyun Gook Shin, Foreign News Editor of the Korean Broadcasting System; Dr. Jorge Salva-



Father and Mother greet author and Russian dissident Mikhail Makarenko, who has been a featured speaker at many CAUSA seminars.



Father presents the Founder's Address at the Sixth World Media Conference.



The conference was attended by 525 participants from 92 countries.



Padre Rafael Garcia Herreros, who gave the invocation, calls for a minute of silence in remembrance of the 269 passengers of KAL 007 murdered by the Soviet Union.



Jaime Michelsen Uribe, President of the Banco de Colombia, speaks in the session "Examining the Roots of Economic Imperialism."



Larissa Khenkin translates for Vladimir Maximov, one of the leading Russian dissidents of Europe, in the session, "Assessing the Media on Human Rights."

Nobody is more concerned than Father about the spiritual lives of journalists . . . that even individual journalists can find God in their work.



Father received a very warm and appreciative ovation when introduced at the farewell banquet.

dor Lara, former Minister of Foreign Relations of Ecuador; Dr. Fabio Lozano Simonelli, President of the Senate of Colombia; Juan Vives, former officer in Castro's secret police who now opposes his former boss as an award-winning investigative reporter for *Le Meridional* newspaper in France; Ernest van den Haag and Georgie Anne Geyer, both columnists whose works appear in major American newspapers; Vladimir Maximov, one of Europe's leading Russian dissidents-in-exile and Amb. Robert Anderson, former U.S. Secretary of Treasury and Defense.

Father is the center

But even with all these luminaries present, the media still focused on Father. And the speakers and dignitaries themselves also seemed to spend an inordinate amount of time thinking about and discussing Father. In almost every case, they expressed sympathy with Father's court case and were mystified as to why Father, whom they perceived as being a basically good

and certainly courageous man, would be the victim of such incredibly vicious press. One man, a former ambassador, said: "I know several people who are genuinely evil and who are commonly known by everyone to be truly evil people — and they don't inspire anything close to the anger that is heaped upon Rev. Moon." Comments like this were heard all the time and they created many opportunities to discuss the political, and even sometimes, the historically spiritual forces at work behind the persecution of Father.

During the week of the conference, Father's picture was on the front page of every newspaper in the country almost every day. One of the reasons for this was because all the newspaper publishers and radio and television newsmen in the country were participants in the conference.

Newsmen and high-level politicians get to see each other all the time, but they never get to see Father and they were determined to make the best use of the opportunity. At the farewell ban-

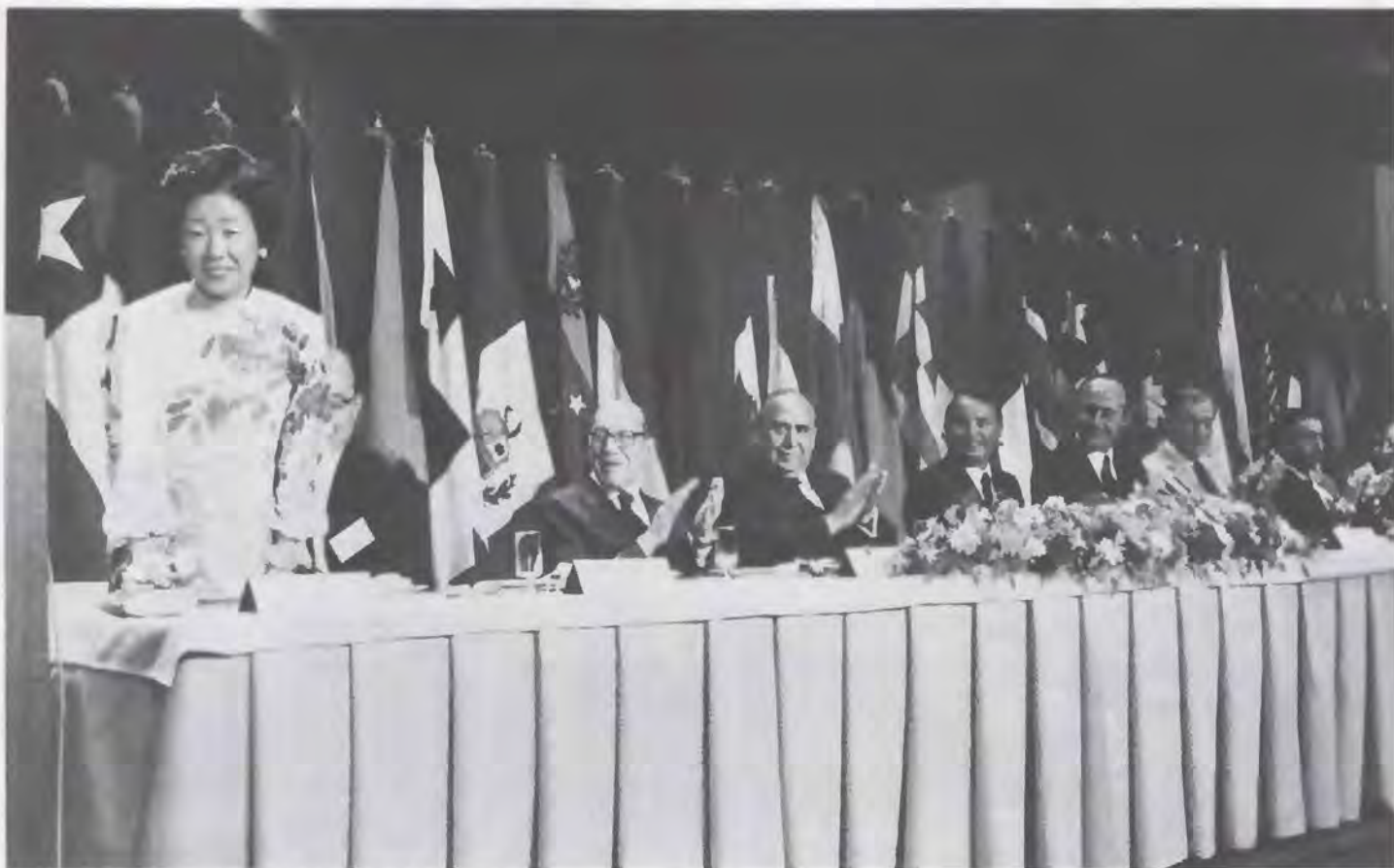
quet, there was a constant stream of visitors to the head table, all coming to shake Father's hand and get their picture taken with him. Father had almost no time to eat his meal, but he didn't seem to mind at all.

President Belisario Betancur of Colombia couldn't attend because of matters related to the terrorist activity in Colombia, but he sent his spokesman to welcome Father and present his personal greetings to True Parents and the guests.

The star performer at the farewell banquet was Claudia de Colombia, a very popular singer throughout all of Latin America who has made more than a dozen gold albums. Before going on stage she confided that she, too, really wanted to meet Rev. Moon. We weren't sure how this could be done since we knew that Father would leave for the hotel immediately after the dinner was over.

But Claudia had her own plan. As soon as she finished her last number, she just marched straight up through the audience to the head table with the

Father later declared that the Sixth World Media Conference "was a victory," adding with a twinkle, "and a pleasant memory."



Mother is introduced at the farewell banquet.

spotlights following her all the way. She shook hands with Father and embraced Mother and got her picture taken with them. Mother put a chair next to her so she could see and hear Father give his farewell speech from the best seat in the house.

Father and Mother were always giving. Whether greeting the participants, or eating or sightseeing, they were never alone. From before breakfast until long after the conference staff had gone to bed, Father heard reports from missionaries, from non-church CAUSA leaders and many representatives of the world press who were meeting Father for the first time. Mother was almost always at his side.

Nobody in the world has more justification than Father to hate the media. But nobody in the world does more than he to show them love. Nobody is more concerned than Father about the spiritual lives of journalists and the need to restore an arrogant, self-centered media so the Providence can be accomplished quicker and so that even individual journalists can

find God in their work. Father's concern is backed up by the expenditure of all his resources, his time and his prayers. All of this to save the very people who often try so hard to destroy him.

Romance between True Parents and a nation

It was very moving to see such high-level politicians and media leaders requesting "even a few minutes" with Father. Every single one of them began the meetings by expressing to Father and Mother their personal sympathy over the downing of the Korean airliner. They spoke as if they felt that True Parents' were the official representatives of all the families whose relatives perished on that flight, as if they knew True Parents were the official spiritual representatives of Korea.

The constant feeling of the organizing staff, even during the whole year preceeding the conference, was that GOD was choosing the speakers and participants — and that He was not only choosing the highest calibre of people, but He was picking those who

had the ability to appreciate Father the most. On several occasions during the phase of putting together the program, we would invite a speaker who would accept and then later decline with some reasonable excuse. But then the person we would find as a replacement would be someone just as respected by the world press, and he would often say, always without any prompting by us, that he would like to meet Father or at least hear more about what he is really like. It was as if God was putting together a group of men and women whose vision was global and who were not impressed with the petty, snide remarks about Father in the news. God wanted people who would create an atmosphere that would comfort True Parents.

That week in Cartagena was an intense romance between True Parents and a nation. It was love at first sight. Father later declared that the Sixth World Media Conference "was a victory," adding with a twinkle, "and a pleasant memory."

OPINION LEADERS' TOUR OF SOVIET RUSSIA

by Larry Moffitt

It is quite logical that a country founded on completely false realities would be most threatened by truth.

Marylin Atwood

Washington Bureau Chief
The Anchorage Times

"At first I did not understand why our group had been selected to visit Russia, since we were already 'hard liners' regarding the communist system. But after a few days of intimidation and Soviet propaganda, and twelve days of observation, it was abundantly clear to us that our mission was a success. There is absolutely no substitute for firsthand experience. We now speak and write with more authority and command the attention of our audiences more forcefully."

The statement above, written in a thank you letter following our return to the United States, is typical of the comments offered by the 21 participants (mostly members of the media) of the World Media Conference's Opinion Leaders Tour of Soviet Russia.

Among those on the tour were James Whelan, Editor and Publisher of *The Washington Times*, who acted as the host. We also had the Editor of the *Toronto Sun*, a White House aide, the Executive Director of the U.S. Global Strategy Council, an editor from conservative *American Spectator* magazine, a Sovietologist who spoke fluent Russian, two Moonie filmmakers, an ordinary Moonie and others.

In fear of the written word

The best indication of how the Soviets think was demonstrated when we crossed the border by train from Helsinki to Leningrad. The border guards are uniformed KGB and they only asked us one question: Are you carrying any books or papers? They didn't ask if we had guns or cocaine or dirty pictures, because they are not afraid of those things. But the Soviet Union is deathly afraid of *ideas*. I don't know why this surprised me because it is quite logical that a country founded on completely false realities would be most threatened by truth.

So they confiscated some of our books. They got Whelan's copy of *The Russians* by Hedrick Smith and a few others. They have even been known to confiscate harmless travel guidebooks. Then they asked us to sign receipts saying it was okay for them to take our literature. Fortunately, their knowledge of English didn't include the kind of vocabulary needed to fully understand our replies to this request. But they got the general idea. We were in the Soviet Union and they were beginning to notice us.

Several members of the group came with names and addresses of Russian citizens (and toys for the kids) whose relatives lived in the United States. One of our people got some real strange looks from the customs official when he came into the country with a

large toy pony in his arms.

From the Soviet point of view, the idea behind tourism is to sell tours and souvenirs in exchange for dollars, francs, German marks and other "hard currency" that can be exchanged in world trade. The Russian ruble is worth almost nothing to the rest of the world. They have found a way to get maximum tourist dollars while controlling the movements of the tourists to an amazing degree, limiting their contact with average Russian citizens to those hand-picked few whose profession is to keep up the facade that the Soviet Union is heaven on earth.

Therefore, you never meet an "average" Russian citizen unless you do what we did a lot of: leave the tour, get on the subway and ride.

The real Russia

The real people of Russia are friendly and genuinely attracted to Americans, despite an initial uneasiness due to the bombardment of propaganda heaped upon them daily, comparing Americans to Nazis. Still, a pack of Marlboros or chewing gum can crumble 60 years of anti-American feelings in a matter of minutes, so one gets the impression that the Russian people are also accustomed to disbelieving nearly everything they hear from the Kremlin.

"Everything seems to get worse every year," said one person. "I can-



Even the Kremlin looks beautiful at sunrise.



Children at the Young Pioneers Camp. When I gave a short thank you speech after their matching demonstration, I ended it with "may God bless you and may God bless your families." Galena, our guide, translated it as "may you have peace and good health," because, as she explained later, "they are all atheists."

not imagine the future ever improving." The idea that Reagan might be re-elected generally threw people into despair, because they said it would cause their own government to put more money into the military and cause an increase in rationing and economic hardship. When the Cold War is in full swing, it is the Russian people, not the leaders or the military, who suffer.

The more people suffer, the more the Kremlin tells them everything is wonderful, and the more they pretend to believe in order to keep their jobs. Every level of official society is built on a foundation of eggshell-thin lies. But privately, well, that's another story. For example, we saw a great deal of construction going on, with construction cranes sticking up all over the skyline. But we never saw them moving or lifting, even during work days. Early in the tour, I offered a bottle of champagne to the first person to spot a crane actually doing work. Watching cranes became the running joke of the tour, but I never had to pay up. The Soviet Union is indeed a workers' paradise because nobody seems to work.

One reporter on the tour compared the Soviet Union to Coney Island. "As with Coney Island," he said, "there is a tremendous sense of make-believe. The difference is that on Coney Island the rides work."

Soviet studies

During the tour, we met with delegations from *Pravda* and *Izvestia* newspapers and TASS and *Novosti* news agencies. Each session was almost the same, with us facing a table of stone faces, who neither gave an inch nor gave the United States credit for having even the smallest good intention. But our group was well-researched and to their credit, didn't

give an inch either. Several times, one of the journalists would cite some fact that would make a complete lie out of an elaborate piece of rhetoric one of the Soviet "journalists" had spent the previous half hour constructing. When this happened the Soviet man would merely fall silent for a second while a comrade began speaking on a different topic. These sessions were like a four-year college course in Soviet Studies.



Marilyn Atwood (center), Washington Bureau Chief of the Anchorage Times, offers a look of skepticism to our guide, Galena.

One gets the impression that the Russian people are also accustomed to disbelieving nearly everything they hear from the Kremlin.



The Vice President of Pravda newspaper carefully explains how all hostilities since the Korean War, including the Korean War, were provoked by the American CIA.



Peter Worthington (second from right), Editor of the Toronto Sun, gleefully unravels the hocus-pocus just presented by the somber leaders of Izvestia newspaper. Having been caught in a glaring lie, the Soviets simply switched topics and continued.

Almost the whole congregation was in tears from the beginning to the end of the service, including the many young people present.



Three gentlemen from Novosti News Agency make things perfectly clear.



Pedro Julio Garcia, Publisher of Prensa Libre of Guatemala, and his wife Maria at our farewell dinner in Moscow. A few weeks later, he was kidnapped from his home by communist guerrillas, but is still alive as far as we know.

Church congregation in tears

One Saturday night in Odessa, the journalists all suddenly decided they were devoutly religious and demanded the addresses of a synagogue, a Catholic church, a Baptist church and a Russian Orthodox church. Galena, our permanent guide (guard), came up with the addresses, including a phony address for the Baptist church. A few of us set out after dinner Saturday night to locate the churches and were able to find the Baptist church so we could go directly to it the next morning.

Four of us visited the Baptist service and found it to be the only place we really felt the presence of God in the Soviet Union. People begin arriving two hours before the service to pray. When the church fills up wall-to-wall, even elderly ladies stand in the center aisle for the entire two and a half hour service. Almost the whole congregation was in tears from the beginning to the end of the service, including the many young people present. Religion is a strong, though

somewhat underground force, and it is with good reason that the government feels so threatened by religion. Religion will destroy the Soviet Government.

Miniature Moscow Rally

While in Moscow, the three Unification Church members on the staff held the first formation-stage Moscow Rally at the foot of the Kremlin Wall. Trying to be as casual as we could, we propped up the movie camera on the ground and set up a small sound recorder. We sat in a circle around the microphone and sang "Song of the Garden." Then we prayed for God to prepare the way for Father to come to Moscow. We prayed for the liberation of the Russian people and asked Heavenly Father to make this ground a special place where people could come to pray and feel new hope and determination to rid their country of communism.

After the rally, observed by one uniformed KGB officer who didn't interfere, we felt ecstatic with joy. We left the area talking about where we



With the Kremlin Wall behind them, Larry Moffitt and Lee Shapiro get their picture taken by Carmen Zuniga following the First Formation Stage Moscow Rally.

should set up the stage and the seats and lights for the next rally. Suddenly it seemed possible and so very real that Father and Mother would stand here and the flags of all the nations would be lined up like so, and the people would sit in this section and some over there. And the band would play "Song of the Garden."



At New York Soviet Mission to the UN.



March at Madison Campus, University of Wisconsin.



Second UN rally on September 26.

ACTIVISM FOR THE 80'S

We had to act; we had to give public voice
to the outrage of our membership and of the
American people in general.

by Tyler Hendricks

A leap for Madison

It had been raining all night and most of the morning. But as I stood on the Madison campus of the University of Wisconsin, watching brothers and sisters pour out of the cars and vans which seemed all to arrive at once, the sun was shining in a clear sky. Our members were pouring onto what has been since the 1920s one of the strongholds of Marxist-influenced thought in the United States. The economic interpretations of Wisconsin professors Vernon Parrington and Carl Becker are a major influence in American historiography. And still at Madison, the university, student body, town and state capitol are permeated with communists and leftist sympathizers.

It had been no surprise, then, for me to hear that CARP had endured many tribulations on this campus. Our early members were spat upon, kicked, even ambushed on the streets at night. Our speakers and musical groups were pelted with eggs and tomatoes whenever they appeared on campus. Our signs would be torn up, our speakers intimidated into silence or simply drowned out. Not only Eldridge Cleaver, but even Edward Kennedy and Henry Jackson were attacked here, with radicals spitting on them and preventing them from speaking. Teach-ins were held against our Church and our founder, featuring all the noted deprogrammers. There was a weekly column in the city newspaper called "Darker Side of the Moon."

But all this seemed irrelevant today as CARP members prepared for the rally. Leafletters went out

with flyers and the *World Student Times*. We dressed up one brother in black robes, made up his face into a grim reaper, and sewed the hammer and sickle onto the front of his garment. Signs and banners were distributed. The effigy of Andropov swung high at the lead as we began our march through the campus. "One, two, three, four. Soviet Union murder no more!" echoed between the ivy-covered walls. "KGB out! KGB out!" shouted our gang of three hundred at the amazed students.

We've gone from being weirdos, to problem makers, to maybe OK, to "hey, they can help us."

Over the years we had gained a foothold in Madison. A CARP band, Prime Force, provided the students Moonie music, and they were greeted eventually with applause instead of tomatoes. Last spring the town experienced weeks of posterage and TV and radio ads and interviews leading up to the "Unificationism and the Martial Arts" event. The message got across: 1500 students attended Dr. Seuk's talk and the Wonhwa Do demonstration. Dr. Seuk said he was disappointed because there was no disruption! The following day we marched through the town, confronting no longer the "Moonie slime," "Moonie wimps" catcalls from the left; now it was "Moonie storm troopers" and "bright bully boys." During Eldridge Cleaver's third visit to the campus the crowd supported him, rejecting the communists' harassment. At that time our Midwest director, Michael Smith, met the Dean of Students, who asked

if we might help him in his planned drug rehabilitation programs. As Michael puts it, we've gone from being weirdos, to problem makers, to maybe OK, to "hey, they can help us." Now our CARP representative, Daryl Clarke, is teaching Wonhwa Do on campus.

As the march approached the student union plaza, the CARP band struck up a song, and soon a large crowd of students gathered. Into the crowd melded the march, with the grim reaper perched next to the bank

of speakers and Mr. Andropov's effigy next to the other bank. New wave music melded with a similar shock effect into a series of high-intensity speeches denouncing the Soviet rulers and communist system and calling the students to pay heed to the lessons of the KAL massacre. There was no unified opposition. As isolated individuals tried to shout down the speakers they were diverted by our members — not by Wonhwa Do, but by argument. We thought that the local communists simply were not there that day, but found out later that these isolated individuals were the local communist leaders! The point is that Unificationism is now gaining the upper hand on the campuses, getting in touch with the righteous, patriotic spirit of many students. As we marched toward the state capitol, a crowd of students, inspired by our demonstration, emerged from a pub and sang the Star Spangled Banner! A small step for a few students; a

giant leap for the University of Wisconsin!

Speaking up for KAL

CARP was not planning that this autumn be a time of demonstrations, but the KAL 007 massacre changed everything. We had to act; we had to give public voice to the outrage of our membership and of the American people in general. Between September 1 and September 26 CARP initiated or participated in forty-nine demonstrations across the nation. The first demonstrations in New York illustrate the pattern most of the events were to follow. There was great unity among family members, with brothers and sisters from all departments — in particular the IOWC — participating. We had a good showing of outside speakers, including the president of Captive Nations, and Vietnamese, Afghani and Russian dissidents. There was excellent press coverage and the membership of other conservative, anti-communist groups; indeed the “grassroots” of America, came to be represented by CARP in this vocal, activist protest. Taxi drivers shouted encouragement, and the police assigned to the demonstration were equally inspired and supportive. We marched to the Soviet mission building and shouted loud enough for Yuri to hear us behind the Kremlin walls.

The current of opinion of mainstream America has shifted noticeably to the right, and CARP has come to represent that mainstream in the media.

The next two days found many of us in Washington, D.C., making our voices heard at the White House and the Capitol. Here we worked with the Young Republicans, the National Conservative Action Committee and World United Against Soviet Aggression. It was clear that without our CARP members those groups would have had nil impact. But because of us the events received a good coverage, including a color photo on the front page of *USA Today*, a national newspaper. The day following these rallies Reagan announced the toughest measures to date, the closing of all Aeroflot offices and expulsion of Aeroflot personnel.

And so it went through the month. CARP members were modern minute-

men, often travelling nights to demonstrate in different cities. Wherever we were, there was the media, and there was the message: the US must take a strong stand condemning the Soviet government for the KAL massacre; through this incident we must recognize the Soviet Union for what it really is: a regime built upon lies, oppression and barbarism; all freedom-loving people throughout the world — including behind the Iron Curtain — must unite in overcoming communism. We were covered in everything from the *Daily Worker* to *Time* and *Newsweek* to the *Moral Majority Report*. As put by one New York TV reporter, the nation wants to know:

“C . . . A . . . R . . . P, the Collegiate Association for the Research of Principles . . . What does this mean? . . . Who are these people???”

Rally at the United Nations

The climax of this phase of CARP's activities came September 26 at the United Nations. President Reagan was scheduled to address the General Assembly that day. When we sought police permission to demonstrate we found that the rally sites had been taken by other groups — all of a leftist persuasion. (It turned out that the three leftist groups were one group which had taken the sites under three different names.) We persuaded the

police to grant us at least one corner near the U.N. for our demonstration, and we made sure that our starting time was a half-hour before that of the leftists . . . Not to worry, those folks were half an hour late anyway. Were they ever shocked to see three hundred Moonies booming up and down First Avenue in support of the President and the horror of communism! Flags waving, bright signs (“The People Support Reagan,” “Stop Soviet Atrocities”), articulate speakers, the media pouring all over us . . . the opposition was left in the dust. So the “People's Anti-War Mobilization” united all three of their rallies into one and moved down the street, away from the U.N., directly across from us. We still dominated them completely, in numbers, in

spirit, in power. We had a series of fine speakers, our own members as well as leaders of many anti-communist organizations. All they had were three frowzies shouting slogans over loudspeakers. Ninety percent of the media coverage came to us. No one said anything, but we all felt like Jacob, knowing that complete victory would come through perseverance. We were all prepared, I'm sure, to stay the afternoon and all night if necessary. But it was no contest. At twelve o'clock the leftists broke up, to the sound of cheers from our side. The atmosphere on East River Drive cleared considerably as we presented the world our concluding speeches, songs and manseis.

External Meaning of the Demonstrations

CARP is determined that the victims of Soviet violence in KAL flight 007 not die in vain. We see that through the fulfillment of our portion of responsibility this tragedy will be a historical turning point. The nations of Korea, Japan and the United States have united to a degree never before approached, on the levels of government, media and the sentiment of the people. Further, many nations of the world are united by a stronger bond against communism. Many nonaligned nations are being forced by conscience to question their alliance with the Soviets. The current of opinion of mainstream America has shifted noticeably to the right, and CARP has come to represent that mainstream in the media. The American liberal establishment has to re-think its position regarding communism. Our demonstrations, including a Memorial Rally on October 19, have kept in public view the outrage of all moral people.

It must be the case that the Kremlin strategists did not count on the power of our movement, for in fact if we had not acted there truly would have been no effective public protest against the Soviet crime. We cannot but have confidence that our demonstrations have carried forward the righteous indignation of the people, setting into firmer soil the immediate reaction against the Soviets, enabling it to, hopefully, resist the erosion of time and leftist counter-attack (such as that the plane was on a CIA spy mission). Communism is

exposed, its defenses are breached — we must press the attack lest the wall be repaired and the weakness forgotten.

Though CARP will continue strategic demonstrations, we have always realized that we must address the issues on a deeper and more pervasive level. Thus we are stepping up a program of education for American students. This includes printed materials, VOC videos, VOC speakers and seminars on campuses. We have an effective video presentation of our September activities, relating the KAL crime to continuous Soviet practice and communist ideology. CARP is setting up ten more video centers across the nation, specifically for use by college students. We will be forming a CARP Speakers Bureau. For the sake of future effectiveness on the streets and campuses we are designing a "CARP Activist Training" program for our members and guests. We are developing concepts of "educational activism" to supplement confrontation, engaging such techniques as teach-ins and memorial rallies.

CARP believes that if the right, indeed if the American mainstream, had used simple activist tactics in the sixties to ventilate its political and social views, the communist momentum could have been halted at that time. Vietnam, not to mention Afghanistan, could be free today. Conservatives tend to rely upon money and institutions, but at this time in history these means are not effective unless they are coordinated with a base of popular support. The left gained this in the sixties. Victory over communism must gain that support in the eighties; it is humanity's last chance.

Internal Meaning of the Demonstrations

It is natural that CARP would spearhead such activism in our movement. We are a group of students, with the enthusiasm and energy of youth. We are primarily an educational corporation with a religious, philosophical foundation. We are not a church or a business. We are indebted always to the support given us by our brothers and sisters in all missions.

We are seeking, and we believe that we have made a good contribution toward, the resurrection of our Father's name in America and the resurrection

The left gained support in the sixties. Victory over communism must gain that support in the eighties; it is humanity's last chance.



October 19, KAL Memorial with representatives of dissident groups and N.Y. Gov. Cuomo.

of the name of our movement. CARP is proud of having been named the "Joshua" group by Father, and of always being totally forward about our relationship with him. We feel that many Americans are proud of us, because we represent their sentiments. Many conservative leaders and anti-communists are coming to realize that Father is the point around which they can unite.

Representatives of nineteen organizations spoke at our KAL Memorial Rally, and many of these, including a representative of the Governor of New York, attended a banquet at CARP's Columbia center that night. Our Texas regional director, Peter Gogan, was an invited speaker at a large conservative banquet in Houston recently. We have learned, again, the power of unity with the central point, the way God works through that unity.

We have to some degree expressed the outrage and pain of God and of True Parents, in seeing a ship of the chosen nation, carrying people of 15 other nations, destroyed by Satan. God now has the condition to claim something back. September of 1983 was sixty-six years after the Bolshevik Revolution. KAL 007 could mean separation from Satan for the Western

world. Our rallies were a world level dispensation; they were always part of the international news coverage. We want to empower the people of God's side — which means *all* people — to take a stand. In the Vietnam era, college students, through demonstrations, flag and draft card burnings, and civil disobedience, made a great impact in the media. The media in turn pressured Congress and finally the President to withdraw from Southeast Asia. This was the providential failure of the United States in its role as archangel protecting the Adam and Eve nations of Korea and Japan. The way to restore that failure is for the Abel-side youth movement, guided by the Messiah, to express outrage and accusation toward the evil of communism, burning the Soviet flag and awakening the righteous, responsible heart of all Americans. Other anti-communist groups look for our leadership, for they see that only we can reach the young people. We have a long way to go, but we know we can get there. Rallies in the U.S. are one thing. CARP's goal, Father's goal, the goal of all of us, lies far beyond the slumbering streets of America.

Moscow. We will demonstrate in Moscow.

Howard Self was born on June 7, 1949 in Charlotte, North Carolina. He earned a B.A. in English literature from the University of North Carolina in Charlotte and then served in the Army for two years at Fort Jackson, South Carolina. While pursuing another degree in psychology in Charlotte, Howard joined our church, February 15, 1975. He completed the 7-21-40-120 day training programs at Barrytown, then received VOC training and worked as a VOC pioneer



in Atlanta for nine months. He also worked as assistant to Michael Beard during the Yankee Stadium campaign, and was on National MFT through the Washington Monument campaign. Howard matriculated Unification Theological Seminary after that summer, and upon graduation worked as an IOWC-Home Church leader in England for nine months. He joined CARP after returning to America from that mission.

WHAT ABOUT CARP?

Interview with Howard Self
Conducted October 22, 1983
by Tyler Hendricks

Tyler Hendricks: From your extensive experience you must have a fairly clear understanding of CARP's basic mission. Could you share your perception of it with us?

Howard Self: First of all, CARP wants to inspire the rest of our movement, and to inspire Father.

Dr. Seuk's motto in particular is "Advance Father's plan," and do things before Father asks. This is the essential spirit underlying CARP's approach to its mission.

Second, CARP exists as a training mission. Members, especially young members, pass through CARP getting not just college education but education in all aspects of Unification life. CARP members witness, fundraise, work with professors and professionals of all sorts, run workshops on all aspects of Unification teachings, hold conferences, publish a newspaper and magazines. We even have video centers and performing arts. CARP is a microcosm of the whole Unification Movement, and members in their CARP experience can receive a well-rounded training.

Our anti-communism must be seen in a larger perspective. Father at one point called CARP the "Joshua" group, and I feel that typifies us well, because CARP strives to have a real effect upon life itself.

TH: The biblical Joshua was involved

in some rather warlike activities, even at the command of God. How does this relate with your interpretation of Father's comment?

HS: CARP has to translate the Old Testament Joshua mission into a Completed Testament mission. By establishing a dominion of love.

In particular, we mean to raise the standards of young people, for they are decisive in shaping the future of society. In the civil rights movement, in many religious movements in America, young people have been the decisive factor. Since CARP works on college campuses, CARP's work is essential to America's fulfilling her providential mission. As Joshua fought the enemies of the chosen people, CARP is in the forefront of the fight against communism.

TH: How does CARP interpret America's providential mission at this point, and how do CARP activities relate to that?

HS: America is in the archangelic position, and must protect the Adam and Eve nations, as well as the other free nations of the world, from communism. CARP must awaken American to this responsibility and help America fulfill it.

TH: Is this considered a political activity?

HS: It has a political aspect in that we are taking public advocacy on some major issues which confront America and the world today. However, it is more than political, just as the challenge of communism is more than simply a political challenge. Communism has the character of a religion, because it offers an all-embracing world view, integrating — or attempting to integrate — politics, economics, religion and culture. It is a universal ideology, one which teaches atheistic materialism, distorts the meaning and value of human life and society, and promotes destructive social practice. Because of these flaws, communism must be confronted, and the confrontation must come on the universal level. From the Unification viewpoint such an answer must begin with an internal basis, that is, a religious and philosophical foundation, and work outward from there to include the public, political sphere. It is because of our religious, philosophical commitments that we have no alternative but to enter that public sphere and actively counter the forward movement of communism.

TH: But what is the difference here between CARP and an overtly political movement?

HS: First of all, we admit that we do advocate certain political postures, based upon our religious and philosophical viewpoint. In this regard we

simply are exercising our right, if not duty, as an association of citizens of the United States, to speak out and affect the political process. That's the value and essence of democracy. The key point which separates us from a strictly political organization is that we are not partisan; we don't campaign for candidates nor do we lobby. We are not involved with party politics. We've supported and will continue to support any president and party which agrees with our viewpoint — a viewpoint based, as I said before, upon religion,



Debate after demonstration at Columbia University.

not upon economics or the desire for power or status.

Look at it this way. Politics is the final arena from which everything in society is affected. Why should that arena have a religious taboo around it, excluding it from God's influence and the influence of the Messiah?

TH: Do you see any problem here with regard to the constitutional separation of church and state?

HS: We respect this principle as the national standard, as a legal guideline which has been of great benefit to the people. Yet it is a mistake to carry the notion of separation to the extreme. In reality nothing is absolutely separate; churches and the government affect and influence each other profoundly, always have, and always will. A lot of church leaders, in fact, were involved in getting church and state separated to begin with.

In God's ideal, all aspects of society smoothly and easily interact with each other, for mutual benefit. Legal separation of church and state exists to prevent the misuse of political and religious power, and no one can disagree with that. However, separation of church and state does not necessitate the separation of God and state. Politicians must apply moral principles and seek God's guidance in their decision-making. The responsibility of churches is to spread those moral principles, and to ground them in the reality of God, a reality higher than simply the human conscience, rationality, or political expediency.

As Joshua fought the enemies of the chosen people, CARP is in the forefront of the fight against communism.

CARP is political in that it advocates basic principles and a moral stance, but not in the sense of being involved with partisan politics. Also, I might point out that although CARP is closely associated with the Unification Church in terms of membership and beliefs, we are separately incorporated, as an educational corporation. Thus the church-state question is not entirely appropriate in CARP's case.

TH: Even presuming that CARP is taken to represent Father, a religious leader, is CARP doing anything else than what is done by other church groups in terms of public advocacy?

HS: Not at all. Liberal churches from the sixties on have involved themselves in what could be called political activity, including civil rights activism, the Vietnam protests, the No Nukes issue, and so on. They host leftist speakers on human rights issues; they support and help fund coalitions to curtail America's international commitments, and even help fund leftist guerrillas through agencies such as the World Council of Churches. It's only when conservative churches get involved in public activism that we hear about the church-state issue. The left will use churches, ministers and theological seminaries to lend credibility to their moral values, but scream "theocracy"

when people on the right do the same thing. It's very hypocritical.

The whole strategy of the left is to show, really, that God is on their side, that is, that if you don't support, for example, a disarmament of the U.S. you are immoral. In this case we would want to present the moral argument for a strong defense. We're not introducing religion into politics — it's already there. We're just introducing a competing religious point of view. In the future CARP will exert even more influence on the political arena; we



Kensaku Takahashi

must do it, there's no choice.

TH: CARP has been accused of being too confrontational in its tactics. How do you answer that?

HS: We are definitely confrontational and we will continue to be so until the victory is won. We actively seek out and counter the activism of the left. Now communists are attacking CARP in their literature, just as they did in Japan. There the communists funneled all its energy into attacking J-CARP instead of the Japanese and U.S. governments. Thus, in a way, the government and church are protected; CARP absorbs the venom of the left; we draw their fire.

Often people hear about our rallies, because they make the news. But rallies constitute just a small part of our activities. We witnessed all this summer, for instance, and brought around fifty new members. CARP helped in running workshops with the church in

the Texas, New York and California regions. We do national, regional and local fundraising as well; we completely support ourselves. So, many of our activities are identical with those of other church members. Are we too confrontational? Well, at the recent celebration for the Day of Victory of Heaven, in the middle of his speech Father told Dr. Seuk to be even more bold and courageous. So you decide.



Burning the effigy of Yuri Andropov at the University of Wisconsin.

TH: I observed years ago that CARP was the first part of our movement in America to be uncompromisingly forward about Father.

HS: Yes, we even had booklets entitled "Moonism versus Marxism," and lecture charts featuring Father's picture. Being "out-front" about Father is CARP's eternal pride.

TH: What is the state of student life on campuses today?

HS: There is a big need for a revival of idealism and morality. The idealism of the sixties has been lost, replaced by the values of the "me" generation. Most students have turned away from activism, and concern themselves with landing high-paying jobs. CARP is working to revive idealism and spirituality, to question the materialism and rat-race antics of the American business world.

TH: I suppose students who are in college now grew up hearing negative media reports about Father and the Unification Church. What effect, if any, has this had?

HS: When I first began work on the campuses there was a very negative prejudice against Father, but now students are more open and actually are curious. They encounter us in their courses, because their textbooks bring us up, under religion, sociology, psychology, and many other subjects. Students write papers about Father and our movement and contact us for information. Professors are generally eager to have our members speak to their classes, and often those who speak are CARP members who are in their classes. Also, Wonhwa Do is received in a totally positive way on campuses, and this has a big effect.

TH: What of the future of CARP?

HS: We're making many advances. Your arrival, for one thing, is a big boost for CARP. We're developing a computer systematization of our whole organization. We're continuing into the fall and winter the very successful Wonhwa Do tours, with the next coming up in North Carolina in November. A large dojang has been set up in Houston, and we have one or more black belts in each of our regions; they are forming Wonhwa Do clubs and teaching Unificationism. Our black belt in Houston is instructing Wonhwa Do in the public schools there. Father directed us to set up video centers across the country, so there will be ten of those soon, in addition to the one already existing in Boston. We also have established a video productions center, to record our activities and to create DP, VOC and UT lecture series.

The key point which separates us from a political organization is: we are not partisan; we don't campaign for candidates nor do we lobby.

Unity is coming about between CARP in Korea, Japan, Europe, the Philippines and the U.S. We're planning for international student and member exchange programs. We are joining this year for the first time with the well-established "Mister and Miss University Contest," a kind of internal and external beauty pageant which has had good success for several years among college students in the Orient. This year for the first time American finalists will go to Japan for the competition, held in December.

A majority of the present state leaders of the church have had CARP training. Many are asking us to establish CARP at universities in their states. This will expand the church and CARP at the same time.

We are stepping up our publishing work, specifically on issues such as Central America, the Middle East, and nuclear arms. As I mentioned, we have established a large number of coalitions recently. We had nineteen outside speakers at the KAL Memorial Service at the U.N., half of whom came for dinner that night at our Columbia cen-



Henk Dijk speaking at the first rally at the UN.

ter. This included the special assistant to New York's Governor Cuomo. Similar coalitions have come about across the country, in Los Angeles, San Francisco, Houston (where Peter Gogan spoke at a large conservative banquet), Washington, D.C. Chicago and Boston. We are moving to a new stage of working together with a variety of organizations on a continual basis. Professors are even writing to Father, as at Cornell, asking that CARP representa-

tives be allowed to stay on campus!

Another project in the planning stage is a fact-finding tour in Central America or Europe, for student editors and leaders. Of course, we will continue having campus debates, forums and seminars. This is a very exciting time for CARP. We are determined to influence this nation greatly by the end of the three year emergency period.

TH: On that uplifting note we'll close. Thank you, Howard, and keep up the good work.

NOTES FROM THE FIELD

Three brothers and sisters share their experiences, thought and feelings on IOWC. Alain Roulot is working on Mr. Viggo Jorgensen's Team. Nicolas Nitsch and Angela Vitale are with Mr. Henk Dijk.



Alain Roulot

During World War II many soldiers came from America to save Europe, and many of them also gave their life for it, for the sake of freedom, for the sake of God.

Alain Roulot

During my time in the Family I travelled through some countries in Europe such as Germany, Italy and England. At the beginning of this year I was asked if I'd like to go to America. I had to think for a few minutes before I answered. Yes! Because I was a bit scared about America, such a big land! Also in Europe there isn't such a good feeling about this country. Movies from America usually deal with corruption, sex and criminality, which causes a rather negative attitude in Europe, especially from people of the older generation.

When I arrived in America, I was deeply impressed about this vast land. Everything seemed to be three-dimensional.

The first thing I did was to join the IOWC, as Father had asked each of us. And I felt a very strong desire to participate in it, too, for many reasons. One is its historical meaning.

During World War II many soldiers came from America to save Europe, and many of them also gave their life for it, for the sake of freedom, for the sake of God. Very often my parents had mentioned to me about these events that occurred during that crucial time.

Another reason is, America has had great men such as John F. Kennedy or Martin Luther King who were speaking out for the sake of the people of the world, for justice and freedom.

They could do so because they stood on the foundation of Democracy. In America, Democracy is the highest "law."

Today America has the greatest man in all of history: True Father, our True Parents, who had come here ten years ago in order to bring back this nation to Godism. Father has given powerful speeches announcing the Kingdom of Heaven on Earth and its fulfillment through the True Parents and God's direct image.

At the present, the IOWCs are working in many states, to especially revive the Christian churches and to vindicate the name of our True Parents.

Our work is very interesting and exciting. By staying for 21 days in each state, we learn a lot about American people. Each state is very different from the other, and it feels like working in different countries. Also through each brother and sister I can see the innumerable unique aspects of God's heart. I am very grateful for them, that they all came together to work for the same cause. Through this God-given mission, I think we will never lose any blessing: on the contrary, we will only gain. My sweat, my tears, my blood will be the historical memory of my work in the IOWC, because it is the will and desire of God for me to be here.

By doing our mission here we are not only laying a foundation to save America, but finally the whole world.

Many people are waiting for something to happen; internally they are waiting for love and externally for help. If we accept and feel responsibility for that and act on it, I am sure that miracles will happen. If we can only believe that, America can be saved through us.

There is no doubt that everywhere Communism is lurking. We desperately need to inherit True Parents' tradition at this time by believing in them, having faith and sacrificing. Thus we will build a strong foothold against these influences.

To participate in IOWC is truly a historical event and a privilege for all of us. Let us become one with the inspiration of our True Parents which is expressed to us through our Commander, Rev. Choi.



Angela Vitale

Angela

Team # 5

In the early hours of June 1st, our team was preparing to depart from Detroit for Indianapolis, the third city of our campaign.

One day I collapsed with pain and my whole body perspired. I suffer from stomach ulcers but this was not the pain of ulcers. I was worried and wanted a medical examination.

When Mrs. Verheyen returned from the conference with Father, she investigated our health condition. She looked really worried when asking me how I was. The next day, she took three members to the clinic, but I was not one of them. I struggled inside, but then I remembered that her attitude when she inquired about my health was

He had received a revelation that the Messiah has already returned but he could not understand how until he had heard the lecture about it.

one of concern. Mrs. Verheyen had told our team many times that if we want to restore spiritual children we may be struck physically to pay the indemnity which they have not paid. Thinking of this I was able to overcome that struggle. I felt Indianapolis may well become a "Break-through-City" for me. I want to mention at this point that I recuperated within a few days after our arrival.

The 12 o'clock rally is a focal point of our team's daily activities. Monika Kellett and I decided we had to speak at the rally in order to break through a spiritual barrier in ourselves.

On Friday morning, June 17th, I was praying before beginning the day's

activities. I felt clearly this was the day I had to speak. Later on that day I discovered the reason why. Also Mr. Dijk had suggested that our team should average ten signatures each a day for Dr. Durst's speech. This suggestion was made on Thursday, and the person who wrote the twentieth signature on my paper is the subject of this article.

This person, Ron, had a vision, which indicated to him that this day Friday would be an important day for him. Also on Friday at noon he was passing by the street where we had the rally and resisted a very strong spiritual urge to go down that street. Those two experiences as well as others indi-

cated to him that he was meant to meet our church.

Though he is not yet 23 years old, he has been seeking truth for many years. He was especially pleased by the parallels of history. He had received a revelation that the Messiah has already returned but he could not understand how until he had heard the lecture about it.

As I reflect on my experience of meeting Ron, I remember Father's speech on January 2nd. He said that our success will depend on good friends, good leaders and in doing well the things which are contrary to our normal selves.

In my case "speaking out" at the rally was contrary to my normal self.

I am grateful for the good friends and good leaders in IOWC who help me to go forward to the goal and achieve success.

Nicolas Nitsch

Team # 5

I met Jeanne on a Saturday afternoon. My task was to invite people to Dr. Durst's conference in Indianapolis on June 22nd.

When speaking to the people I introduce the Unification Church as well as myself, and then invite them to the conference. But when I met Jeanne, for some reason I asked her if she had a few minutes to speak about God. She was positive and we began to talk together.

Jeanne told me that one quarter of an hour before our encounter, she had prayed to God to receive guidance. At the same time I was praying to meet good people. After I gave her a presentation about Father and the Unification Church, we spoke for about half an hour sitting down on chairs that were put up all around that central place of Indianapolis for a big festival.

I also gave her an overview about Divine Principle discussing the nature of God's heart and the relationship He wanted to develop with mankind throughout history. We also spoke about education and communism. Jeanne told me then that she was working at a picture frame factory and a store.

At the mobile home I showed Jeanne the movie, "People of the Quest" on videotape. Before she left we agreed on an appointment on Sunday afternoon. Jeanne explained that



Nicolas Nitsch

on her way home she was thinking about the purpose of life, and observed the people talking in the streets who have no definite aim.

I thought that something was happening; but I did not want to be dominated by the situation, so I suggested another appointment to Jeanne, no matter if she would come or not.

Next day I received a telephone call that she could not come to our appointment. When I asked why, she answered me that it was not her intention to change her religion. Although I

never mentioned such a possibility, I thought to myself that this was the point and that something was happening; but I did not want to be dominated by the situation, so I suggested another appointment to Jeanne, no matter if she would come or not. Monday at the same time at the same place where we had met before.

Jeanne did not come on the next day, which seemed to be understandable since her home and her working place were in the suburbs of Indianapolis, about 40 minutes distance by bus.

Yet after I had come back to the mobile home I heard that Jeanne was in the library. It was one hour before the mobile team was supposed to leave. I ran to the library where I met Jeanne, and then we ran back together to the mobile team — just in time.

After that I spent the evening at the center and Jeanne developed a close relationship with our French sister there, Mireille.

From this time on, Jeanne came regularly to our center and then to the conferences. Finally she attended the two-day workshop.

She even began to witness!

MY ISLAND IN THE SUN

Reflection on my first overseas mission

by Hans-Joseph Mueller

This month on my way to New York I had the opportunity of passing through Trinidad, the country I had originally been sent to as a missionary in 1975. In that year for the first time Father sent out American, Japanese and German members to more than 120 countries around the world.

Just recently I learned that a new missionary couple, Richard and Hazel Barlow, had arrived on the island with their three children. When I boarded the plane in Caracas for my flight to Port-of-Spain, the capital city of Trinidad-Tobago, very similar feelings and thoughts came to my mind as more than 8 years ago, when I had arrived in Trinidad for the first time.

Trinidad-Tobago, with less than 2000 square miles, just about the size of the state of Delaware, with a little more than a million inhabitants, seems at first sight just like another small country. But it is much more than that! It's a true microcosmos! I hardly know any other place that small, when talking in square miles, and none other as big and tremendous as that when talking in terms of culture, races and religion. More than 60% of the population are Christians, belonging to a vast variety of churches, followed by 25% Hindus and about 10% Moslems.

To me Trinidadians seem to be very spiritual and religious people, unlike people in any other place I have been to so far. Although most of them are either Blacks or East Indians, many come from a mixed cultural background. Besides there are also the Spanish, the White and the Chinese — truly a melting pot of people.

I will never forget when I first walked through the downtown area, passing by hardly any corner or square where there weren't people preaching or singing Christian hymns. I certainly felt happy and thankful for having been sent to such a country which seemed to be so prepared, with people really longing in their hearts to serve God.

In my first enthusiasm — which was mingled with a little arrogance though — I started to witness. After all, we had been sent as representatives

of the Messiah, and sure enough after three years, we would return to our home countries leaving behind a strong Unification Church, which would be taken care of completely by its own native members. That's what I thought.

Soon, however, I was to learn that besides many other deficiencies, my knowledge of the English language was very poor, and that of the Holy Scriptures even worse. It was only then that I decided to take a more humble attitude. I began to visit different churches and in this way was able to make many friends. Very soon, even before the arrival of our Japanese brother, I found my first spiritual child in Trinidad: a 19 year old East-Indian girl! Still being unable to teach her in proper English, I mostly read straight from the study guide and also encouraged her to study by herself.

By the end of June 1975 our Japanese brother arrived. Now the number three was completed, including another sister who had joined the church in England and had come to her homeland, Trinidad, as a missionary the year before. Together with Ruth, the girl I just had witnessed to, we were four members in the country.

One would think that things would be much easier to handle for three missionaries than just for one individual. But nothing could be further from the truth than that! We had not become a team yet. There were just three individuals who spoke 3 different languages and had 3 different ways of looking at things and dealing with them. But during all that time I wasn't aware of these facts at all. As a matter of fact, only now while writing these lines do I realize how ignorant I was about the things which stood between us. I sincerely believed that our common faith in True Parents, the Divine Principle and the desire of working for a better world would make us automatically a most effective team, which would be able to work together in harmony.

But our daily lives proved to us that there were yet many things that had to be mastered and overcome. It seemed

extremely difficult to establish love and unity among us. I also recall events when we had same opinions and ideas, but weren't able to communicate them to each other because of our language barriers. Some other times I felt there was hardly anything at all we had in common except for our love for this island in the sun and its people.

Although everyone suffered in his own way, we tried to continue our daily activities of witnessing and teaching the Divine Principle.

One afternoon when out in the streets I felt so depressed and unworthy of working for God, that I asked Heavenly Father: "Can you really work through us?" I asked Him many more questions in that direction because I deeply felt I was too impure to be His instrument. And at this very moment an old Baptist lady dressed in white, about 20 yards away from me, started to scream toward me: "YOU ARE A MAN OF GOD!" She came closer and asked me to talk to her. This was the strongest confirmation that ever could have happened to me! It showed clearly that Heavenly Father was well aware of all the problems and struggles we went through. And in spite of it or because of it, He was using us to do His work.

In March 1976, the Japanese brother and I had to leave the country; we were in fact deported. Our two new native members went to Guyana to join the family there for the time being. The whole situation was sad and at the same time tragic. Our story had no happy ending.

Today we are working in different countries in different parts of the world. But I will never forget this first year in which I was able to learn so much. I know that all these experiences in Trinidad made me a stronger and better person. I am now able to face situations in a different way than before.

I am also happy indeed, that now, after so many years, there is a Blessed couple working in Trinidad. I hope that they will be very successful and bear the fruit God is expecting from this island in the sun.

SERVED FOR HEAVEN- LOYAL TO BELIEF

In Memoriam of Mrs. Soon Ai Kang

by Kathy Hill

Mrs. Soon Ai Kang was born in 1915. She grew up in Seoul, Korea and was educated at Ehwa Women's University. After graduation she became a kindergarten teacher and eventually married Mr. Duck Won Kim. They had three children.

One of Mrs. Kang's neighbors witnessed to her, and she became a church member in 1957 when she was 42 years old. She was so moved by Father's sermons and his vision for the world that even though she loved her family very much, Mrs. Kang wanted to dedicate herself completely. She gave up her family life in order to become a fulltime missionary and moved into the Seoul church center. In 1960 she was sent as one of the first missionaries to Japan. In 1961 she became an itinerant worker to all of Korea until 1966. Then from 1966 to 1973 she lived at the Tongil factory, where she counseled members and cooked for Father, who visited the factory every day. In 1973 Mrs. Kang came to the U.S. and from 1976 until 1983 she worked in Los Angeles region. Her mission was to take care of the many guests who came to the Pasadena Center, and she was the spiritual counselor to our leaders as well as to the general membership.

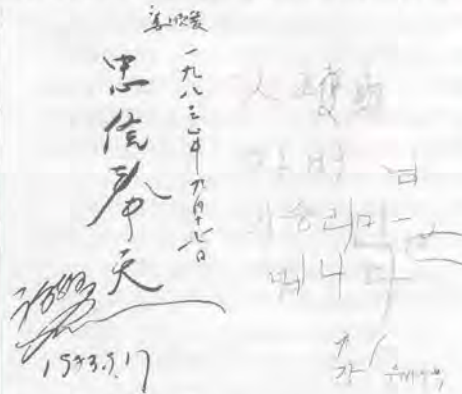
HAPPY TO SERVE

Mrs. Kang was spiritually a very beautiful woman, very dignified and filled with grace and charm. She was full of energy and life, tending to her guests and the members. She was happiest when she was serving people. Since she joined she insisted on having a public mission and has led a very disciplined life.

Upon waking each day, Mrs. Kang cleaned herself and immediately came to the prayer room first before she did anything else. Her attitude about morning and evening prayer was very serious, as well as her attitude about



Mrs. Soon Ai Kang and Shin Mee Moon.



attending True Parents.

Anyone who came to our house was considered a guest by Mrs. Kang. The first thing she would do for guests was to give them something to eat or drink. Even when she was very sick she would serve people. Many times just one or two members would come over unexpectedly, or sometimes a very large group would come, it didn't matter. She would always invite them for the next meal and then invest her whole heart in preparing a beautiful lunch or dinner. But the point that really impressed me was that she didn't just serve people because of their position but she served everyone who came. It didn't matter if the guests were brand new members or very long time members. She took care of every person equally.

Even if someone had a terrible personality she tried to love and serve that person. She always stressed that our relationships are eternal and that we must meet everyone again in the spirit-

ual world. Many times she said, "even if someone doesn't love you, you must love them because that is God's way. Don't worry about what other people do, just do what's right."

CLIMAX OF HER LIFE: THE BLESSING

I think the most important event of Mrs. Kang's life was her Blessing last year in Korea. I had heard that she didn't want to die until she could be blessed. She was elated beyond words to receive the Blessing. Father called her from the audience to be the representative for all members receiving the single Blessing. Someone took a snapshot of her standing with Father. Even though Mrs. Kang had many photos of Father and herself she treasured this one small picture the most. It was because she really valued the Blessing. Also at that time Father told her that when she died she would go to a very high place in the spiritual world.

Mrs. Kang was truly a woman whose desire was to bring the Kingdom of Heaven. She tried to comfort or encourage members constantly. I know she was tired sometimes but she would spend hours entertaining our guests.

When she had her stroke she was only conscious for a few days. She wrote these last words which I am enclosing. The first two sentences mean "restoration of the universe." And the second two sentences mean "I pray for Father's victory." Again this shows how she was thinking of Father and the Kingdom of Heaven even as she was dying.

Also Father wrote some words about Mrs. Kang on a large cloth, which was placed on top of her coffin and buried with her. The meaning of these words is: "SERVED FOR HEAVEN" — "LOYAL TO BELIEF"

Mrs. Kang passed away on September 13, 1983.

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MY PRAYER UPON HEARING ABOUT FATHER'S CONVICTION

Dear Heavenly Father.

Here before You I sit, lowly at your feet. We have come a long way together, and many times You were alone, for I left this path, often only to find You taking my hand to lead me back again.

Through all the centuries You have passed, searching for loving hearts, searching for a people who would be glad to know You. But to understand You they had to suffer and then they would turn away, and there You were, alone again with Your aching heart. Alone to search the world. You sent Your son to us and we rose up and killed him. He hung there on the cross and in his final breath he asked You to forgive — and You did, though it must have been so hard. You turned Your face toward the future to see Your son come again. You sigh and go on.

When I complain Heavenly Father, I don't think of You or the future we will have together. I only think of me. Right now I am at a loss, for my heart is not really speaking. It is not truly deep enough to know Your love and concern for this age. But to praise You, Father, is my hope and dream. You have set my feet on high places. My lips want to sing and my feet want to dance but my ego brings me down. So far down. Yet I climb up again. Now Father I am rising out of a valley to see the world around me. You have placed people around me whom I can serve and respect. You have not forgotten my face.

True Parents, True Parents, or — a name, a feeling, a cosmic event, and You placed me in their path. They stand accused, and how can I, who am nothing, heal their sorrow?

Your son has come again and he breathes constant forgiveness. He breathes True Love. How can I serve True Parents who have abandoned their lives for people like me? May I know the answer? Maybe I have known all along but to admit it is to take responsibility. I remember Jesus and I feel who he was. And one greater than he has come; how can I express that which there are no words for?

Can one grow plums in a desert? No! For such a succulent thing would only dry and wither. Alas, the love my True Parents bring seems to dry in the desert of this world's heart. It dries in the depth of the bowels of the earth and seems to become stone.

Heavenly Father, here we stand, followers accused. But worse, we are guilty, guilty of not having faith to fulfill Your desire and become the people You need and can trust, and hence Your son must again hang on the cross of cosmic accusation, bloodied by curses and unprotected by his followers' meager prayers. He bears our sins in his bosom and forgiveness on his lips. How long Father? How long will it be till we seek your truth and stand hand in hand together? Black, White, Red, Brown, Yellow; Jew, Catholic, Baptist, Buddhist, and we breathe forgiveness at our ancestors' wrongs and we bind to Your True Son . . . A world reborn.

September 13, 1983

by Rebecca Holman

Rebecca is presently with the IOWC # 17, David Payer