

TODAY'S WORLD

February 1988



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THE MEANING OF THE 7,000

by Rev. Chung Hwan Kwak

FATHER'S DESIRE TO INVITE 7,000 AMERICAN MINISTERS to Korea is a very critical step in current providential history; therefore, it is important for us to understand the historical meaning of this dispensation.

It was while Father was in Danbury that he first asked American members to focus on educating 70,000 ministers, and on that foundation to send 7,000 ministers to the ICC in Japan and Korea. What is important about this number 7? It is connected to the time of Elijah when God needed 7,000 righteous representatives in the Cain position to unite with Elijah, as Abel, to make a foundation to receive the Messiah.

In the Old Testament era, the Israelites' lack of faith and their ignorance of God's will led to their failure to unite with Moses. Thus, their goal of establishing a God-centered nation was never reached. Because the Israelites, in the position of Cain, could not completely unite with Moses as their Abel, Israel became divided between Israel (the Cain side) and Judah (the Abel side).

In God's dispensation, division does not occur arbitrarily. God's hope is for each side to lay the proper indemnity conditions so that unity between Cain and Abel can be successfully accomplished.

When Ahab was king of Israel, the prophet Elijah, in the position of Abel, condemned the lack of faith among the Israelites, who were worshipping the false God, Baal [see *1 Kings 17-19*]. Elijah destroyed the prophets of Baal, but Ahab's evil wife, Jezebel, threatened to kill Elijah, so he fled from Israel. Elijah felt worthless and dejected, but God comforted Elijah, saying, "Don't be disappointed. Throughout Israel I have prepared 7,000 people who never bowed down to Baal." These 7,000 righteous people represented the entire nation of Israel.

Later, who inherited the position of Elijah? John the Baptist. As the Abel figure, John the Baptist was to find 7,000 righteous believers among the whole of Israel to work with Jesus. Unfortunately he failed to do this; therefore, the dispensation had to be prolonged to the time of the Second Coming. Jesus focused primarily on restoring the nation, but True Parents had to lay the foundation on a worldwide level. The 40-year period from 1945 to 1985, culminating with Father's term in Danbury prison, was indeed True Father's worldwide victory condition.

America, as the representative country of the free world, put Father in prison, though he was completely innocent. This is exactly parallel to what happened to Jesus—the only difference being that in the demo-

cratic legal system of America today, there is no death penalty for the crime Father was accused of. However, the courts threatened and persecuted Father to an extreme, unprecedented degree and mobilized all kinds of authorities to "prove" his "guilt." Father's going to Danbury was truly the 20th-century cross.

Jesus, as he was hanging on the cross and being accused by Satan, completely forgave his accusers. This is the foundation of Jesus' resurrection and the true foundation of Christianity. Likewise, Father's enduring through his term in Danbury, ending in his release on August 20, 1985, can truly be called a resurrection, because under such severe circumstances Father's internal heart, like Jesus', never wavered. He forgave his accusers—the American people—and he loved them with an unchanging love. It wasn't only an internal attitude; out of true love Father initiated many far-reaching projects for the sake of America while he was in prison, such as *The World & I* magazine and the International Security Council.

With the success of the Danbury condition, Father's worldwide 40-year wilderness period ended victoriously. However, in order for this worldwide victory to bear fruit, within the three years following 1985 Cain and Abel must unite. The fruit must be harvested in the nation of Korea, the Fatherland. To accomplish this within the years of 1986, 1987, and 1988, Father has been working to create unity on many different levels.

America, representing the world in the Cain position, must unite with Korea, the Fatherland in the Abel position. Established Christianity, in the Cain position, must unite with the Unification Church, in the Abel position. The American Christian ministers' coming to Korea represents these two levels of unity.

Within the Unification Church there also must be unity between the Korean members (internal Abel), represented by the 7,000 blessed wives who have been mobilized since June 1, 1987, and the 7,000 international blessed members (internal Cain) who will be coming to assist in the work for the unification of Korea.

Unity must also be made within South Korea itself as the Abel nation. At the end of 1987, Unification Church elders toured all over Korea, educating the leaders of society about the topic of Godism and the need for uniting North and South Korea. These people were given the opportunity to sign a pledge saying they would dedicate themselves to the unity of

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THE MEANING OF THE 7,000

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▲ Father and Mother and President Young Whi Kim hold up Father's freshly-drawn motto for 1988, "The Unification of the Fatherland."

▼ Father and Mother offer a song at the evening entertainment on God's Day.



FATHER'S MIDNIGHT PRAYER

GOD'S DAY 1988

Beloved Father,

We are here welcoming the new year of 1988, the 43rd year since the Korean liberation. O God, dispel all the difficulties the Unification Church has encountered in the past and is encountering even now. Especially at this time of the new year, bless this church in order that it may leap forward. We are committed to persist through whatever happens and to be steadfast in achieving our goal.

We are grateful to You for leading us toward further advancement. We ardently pray that You can bless us in this new year so that we can realize the unification of our motherland, Korea—the fulfillment of Your will. We very much thank You, O God, for Your guidance in pioneering our life toward a new world.

The year 1945 failed to unite the world in the wake of the World War because of the negligence of the United States, and this brought about the split of Christianity. Korea was much affected by this, which consequently led us to suffer greatly. The Unification followers here with me have endured undeniable suffering in the past. Their numbers are small and we have led a life of blood, sweat, and tears. We are the people who have pledged not to give up God, even though we can give up the world. Because of this, our life has been full of difficulties, causing us to tremble as we advanced. Yet You maintained us and led us forward. We bear witness that our advancement could never have been possible without Your guidance and blessing.

Now we are prepared to challenge any opposition to the unification of our homeland. Our struggles in Japan and in the United States have enabled us to withstand any difficulties and have allowed us to establish, with Your blessing, a powerful foundation to fight communism, without succumbing to it.

We are here in the firm belief that the day will surely come when we can defeat communism. O God, please help us to not only defeat communism but to enable the communists to unite with us.

We know well, O God, that we are responsible for bringing the 1.7 billion people now under communism back to God. Help us recognize that the year 1988 is a very crucial time for us—as intermediaries—to pave the way for those under communism to come to the bosom of God. Through Godism, help us spread Your absolute genuine will. Help us to remember the efforts we made in mid-1986 toward realizing religious unification and our strenuous work in May of 1987 for national unification. We are grateful that You have guided us to play a very important role in the unification of our motherland Korea.

As we begin this new year, O God, help us to absolutely realize unification in the land of Korea.

Parents must be the center of our patriotism in achieving such national unification. In realizing this goal, help us make our Parents the center.

O God, permit this year to be a year we can be proud of in fulfilling Your plan. May our goals in Japan, the United States of America, Germany, and elsewhere in the world be successfully achieved this year. Bless Heung Jin, that he may be successful in spreading the significant will of his Parents, especially at this beginning of the new year of 1988.

Amen.

GOD'S DAY 1988

REV. SUN MYUNG MOON
MIDNIGHT SPEECH
JANUARY 1, 1988
SEOUL, KOREA

After Father's tearful prayer at 12:00 midnight [p. 4], Father wrote in Chinese calligraphy the motto for 1988: "The Unification of the Fatherland," the same as last year's motto. Then he spoke for three hours to the over 1,000 members gathered in the national headquarters church in Seoul. He explained that the time is now ripe for us to take responsibility for the unification of the Fatherland. The following is excerpted from that speech.

WHEN THEY MEET AMONG THEMSELVES, MANY ministers and the members of their congregations tend to make only idle conversation. In their worship services they may call out to God, but their love for God is too often expressed only in words. What we should do is center on God wherever we are and whatever we are talking about.

Pastors like to talk about God, but every person's God seems to be different from all the others. Everybody has his own interpretation of the Bible. People tend to insist that their own pastor speaks the truth better than any other pastor. But such insistence only pits their own denomination against all the others. We must all get beyond these sectarian prejudices and come together in oneness under one God.

The Bible clearly teaches that people should unite and not create division among themselves. We are all talking about God—which must be one and the same since there is only one God, one Holy Spirit.

Unification can happen because there is only one God, the absolute God. The desperate desire of all human beings is one: to reach the heart of the one God. This is the simple yet profound answer to the question of why we were created. Every being in the world comes from and exists for one God. The love of God is the nucleus of creation.

I'M NOT GOING TO SIT QUIETLY

During the last 45 years, the established churches have persecuted the Unification Church in every way possible. I have been enduring all these trials. However, from this year on I will not merely endure. Lately the established churches have even started a "Boycot McCol" campaign.* It's disappointing that they can't yet recognize the value of the Principle and our movement. If I were an evil person, their campaign might be justifiable. But when I explain my intentions to them and they still go on with their campaign, I'm not going to sit quietly any more.

Forty years ago I was a pitiful man, so pitiful that even dogs wouldn't pay attention to me, but what about now?

*McCol is a barley-based soft drink manufactured by Il Hwa, now very popular in Korea.

Now all over the world the media want to know what I am saying and what I am doing. Until today, the media could get away with all kinds of lies about me, but they can't do it now. Now people all over the world respect me as a great teacher. And you know that God likes me!

Think about what the Unification Church has done. We have put tremendous effort into promoting interreligious dialogue. And we have done amazing things for the sake of the nation of Korea. We have spent a lot of money—not for the Unification Church itself, but for the benefit of the nation and the world.

It's not easy to unify the whole world. We are going to start by unifying the religions. It's impossible with the first generation, but we'll do it with the second and third generations. Communism has been working to pit religions against each other. We will begin universities that teach courses on each of the major religions, with a focus on bringing them together. Our children and grandchildren will go to these universities, and many will become professors. Eventually we'll have a worldwide confederation of universities.

Not only that, but we are also going to ask representatives of Christianity, Buddhism, Islam, and Judaism to put together a kind of Bible that will contain scriptures of all the different religions. Do you think that's a good idea or not?

DESTINY IS WITH US

Do you think I'm doing the right thing in bringing 7,000 ministers to Korea and educating them? What are my hopes for those 7,000 ministers? To unify Christianity. It's interesting to note that when ministers get together to pray or have a discussion among themselves, they frequently argue. But if there is even one Unification Church member guiding their group, their discussion proceeds harmoniously and peacefully, doesn't it? That means Heavenly Father is with us; destiny is with the Unification Church. Guess who knows the most about all the denominations? Our members. Our members have been taught by God, not just me.

We have members of all kinds of denominational backgrounds, and they are all over the world, even in the Soviet

*What kind of person would pray to God,
while fleeing across the 38th parallel,
that he would come back and liberate North Korea?*



Father speaks on God's Day morning.

Union and China. Those brave members are alone right now, but one day they will all return with a good feeling of having been successful. Communist rulers force their people to fight with arms, but our members, even those with graduate degrees, volunteer to be foot soldiers for the liberation of mankind from Satan. These kinds of competent people are in our church. This means our church's future is bright, does it not?

We have to unify the world. That is why we are building a worldwide peace highway. When the highway reaches the Buddhist countries, the Buddhists will build it. When it reaches the Islamic countries, the Muslims will continue building it. It will soon get to that stage.

Do you believe that our claim to unify Korea is only words? It is not. We have the predestined responsibility to save the nation of Korea. Liberating Korea is directly connected to liberating the communist world and the democratic world.

Forty years ago when I was released from prison, I promised to God that I would unify the country. What kind of person would pray to God, while fleeing across the 38th parallel, that he would come back and liberate North Korea?

Many people in the North compare the communist plan for unification with our idea of unification and find that our concept is superior. No other religion has ever tried to establish the unification of the world. Only the Unification Church. The task of unification is the desire of God. After we restore America, China, and Japan, we can liberate Korea.

I want to unify the nation of Korea so much that I am willing to forget all the bad times I experienced in Korea. I created the Citizen's Federation for the Unification of the Fatherland for this reason. Don't you think it's right that I created this group? Then are you going to just agree and watch, or are you going to participate?

God is always watching over this country, because if Korea goes down, the whole world will go down. I want all Koreans, not just myself, to be patriots for Korea. I know that Korea is depending on me. When I recently took a trip to the east coast of Korea with Mother and the children, I got a feeling for the general mood of the country. We have to educate the people in this nation and crush communism; that is my duty and the duty of all Unification Church members.

*We have to educate the people in this nation
and crush communism; that is my duty
and the duty of all Unification Church members.*

ARE YOU GOING AHEAD OF ME?

Truth is greater than the bomb. Why? The bomb is master only during wartime, but the truth is always master—in the past, the present, and the future. Our priority is to educate the people in this nation. If one Moonie can visit 100 houses in a day, 20,000 members can visit 200,000 houses a day. Then it won't take long to visit every house in Seoul. We have that kind of power. Do you understand? Are you going to fulfill or not? All of you men, lift your heads up. One of these days if I ask you to go to North Korea, will you go?

You all said that you will go to North Korea, so you can't say you won't, right? When you do, are you going to go alone or are you going to go with all the 40 million people of this country? Are you going to follow me or go ahead of me? Are you going to take me with you or shall I take you all with me? The 600,000 first-generation Israelites didn't make it to Canaan because they only followed Moses instead of taking Moses with them. Those who only want to

follow Rev. Moon will not make it. You all have to go ahead of me. You all know that we'll succeed and you'll receive glory in the end. That is why you are going to go with me, right? What are you living for? For your husband, for your children? Even if you lose your wife, husband, or children, you still have to unify Korea. This is the path I have walked. Living for the sake of God's will is the only way.

All of your ancestors in the spirit world also want to unify the country. Whatever sacrifice you have to pay, you should be willing to pay. I want to do it too. There's no one else in the world who could unify Korea—not in America, not in Japan, and of course, not in any communist country. Korea is indebted to the world, and should be ashamed. You all should be in the front line against communism so you can maintain Korea's dignity. Do not let your destiny slip by.

I went through suffering, and I have established a foundation. It is easy for you now to fly on that foundation. Are you women going to freely offer your husbands for this purpose? Are you husbands going to offer your wives? One or the other of you must devote yourself to the cause



A spirited yute game with the True Family on January 2, the Day of Victory of Love.

*If you want to truly know me and
inherit all my accomplishments,
you have to walk my path by your own free will.*

of God. I'll explain to you the reason if you don't know: We must complete the unification. To do that we must be absolutely dedicated. That is why I have been to prison so many times, even in America.

GOD ASKED ME TO BE STEADFAST

I am a serious person. At the age of eight, I was whipped by a bully, but I fought until that boy succumbed to me. I have a very determined nature. Don't you see that from my eyes? In Korea when I was young I was a wrestling champion. Likewise, our church can stand up to any attack! God has asked me to be steadfast in adhering to him and working on His behalf; that is why I am here. God wants me to represent Him. All my life I have been hit with jail sentences and accusations wherever I went. If God were not working with me, how could I have endured until now? When I was imprisoned in an American penitentiary, what happened to the Unification Church? Did we go up or down? The more times I am imprisoned, the higher up we go, even all the way to heaven!

So what am I? Am I a winner or a loser? I'm a winner, right? My command is very strong and powerful. My direction is very powerful—not because I'm a dictator but because I know God and I'm with God.

I know the North Korean situation very well. The people are hungry. They need food and clothes. Therefore, to free North Korea we don't need to kill people but feed them. Do you see? There is a way to free and save the North Koreans through such peaceful ways.

Pretty soon after the Olympics, Kim Il Sung will come up with the idea of holding a general election to decide one president for both North and South Korea. If the Soviet Union agrees with North Korea to hold general elections, America, Japan, and China can't disagree. It's a very serious matter. Do you understand the implications? If we hold South/North general elections, North Korea will have one candidate, but South Korea will have many. If the South Koreans are divided in their votes, it would make it much more likely for the North Korean candidate to win.

Do you know how many soldiers there are in North Korea? Practically everybody is a soldier in North Korea. How about South Korea? We can't compare with the North, and we can't protect ourselves under such circumstances. You must know that we are in this kind of situation.

WE SHOULD BE FLYING PROUDLY

When we fight with the communists, we'll have to shed blood. There is no such passage written in our Principle, but the communists will attack us. Until now, our members didn't have to go the bloody path, but it may be a bloody one from now on. I have many scars on my body from when I was tortured. Can you give your own life?

Raise your hand. Let me see.

We have to know the significant meaning of 1988 and work together with perfect unity. This year, we should be flying proudly. I want all of you to be proud of yourself and our church. Don't be discouraged. Keep on moving forward!

The most important goals to concentrate on this year are these: Love others, respect the human rights of ideal men and women, and correctly use public money. You must keep your blood lineage clean. You cannot necessarily live the way you want. You also have to respect your ancestors, the righteous patriots and saints, and respect God's shimjung. It used to be women who needed to keep their fidelity, but now it is men who have to keep their fidelity also.



True Parents celebrate Un Jin Nim's 20th birthday

None of you really know me. You've been following me for 30 years, but you still don't know me. We have to be careful and continue to build up our ability to develop and improve, for the sake of tomorrow.

If you want to truly know me and inherit all my accomplishments, you have to walk my path by your own free will. So think of all this and start 1988 with a strong mind to unify the religions, unify Korea, and unify Heaven and earth.



Over a thousand guests listen to Father's 10:00 am speech on God's Day at the church headquarters in Seoul.

Let's pray.

My Beloved Father,

The ambition and passion of my youth, my 30s, had to be sacrificed. I saw the turmoil of a disunited Korea that lost its sense of being one people, the North separated from the South, with no clear future for the country. I willingly went to North Korea. I can't forget the time that was lost in that miserable situation. Helpless and wretched, I was tortured by the North Korean communists day and night, suspected of being a South Korean spy. I can't forget how my hair was cut off and how cruelly I was treated.

Father, I remember the days after I came down to the Republic of Korea. I was imprisoned again because of the Ewha University scandal. I recall the keen persecution by the judge at the court, piercing me like a knife. All those events flash through my mind like a movie, and I can still feel the anger and pain I felt then. It's the same for the anguish I experienced in Japan and in the United States. But still I have struggled to keep a heavenly heart and attitude, and I have determined not to break my relationship with Heaven. I can never forget my past even when I try hard. In those days, going to the spirit world often seemed a welcome alternative.

Still, when I see the many problems the world faces, I know that I have to go beyond what happened in the past and work for solutions. I have to thank You that You enabled me to know Your heart. You have been in even more miserable situations, mistreated by people throughout thousands of years of history, and yet You continue to love us and work for us.

In order to have this group of Unificationists here on this first morning of 1988, there have been so many sad stories over the last 43 years. Many people have run away from us, for they couldn't take the tearful hardships. I've seen many different kinds of people come and go. Many times I had to make a determination not to run away myself.

This is all history now. Today, knowing we have thousands of members when I used to think no one would remain, I thank You that You have always been at my side. I know You've listened to us pray, thousands of times, that we would not have a miserable end, even though we started this move-

ment from such a miserable situation.

This year please let us always remember that we have a responsibility to build the foundation for unity on the local level—at the borough and city levels. We know that we can't free and save North Korea unless we do it through South Korea. Before we put South Korea on the front line, we have to put Japan and America on the front line in order to free North Korea.

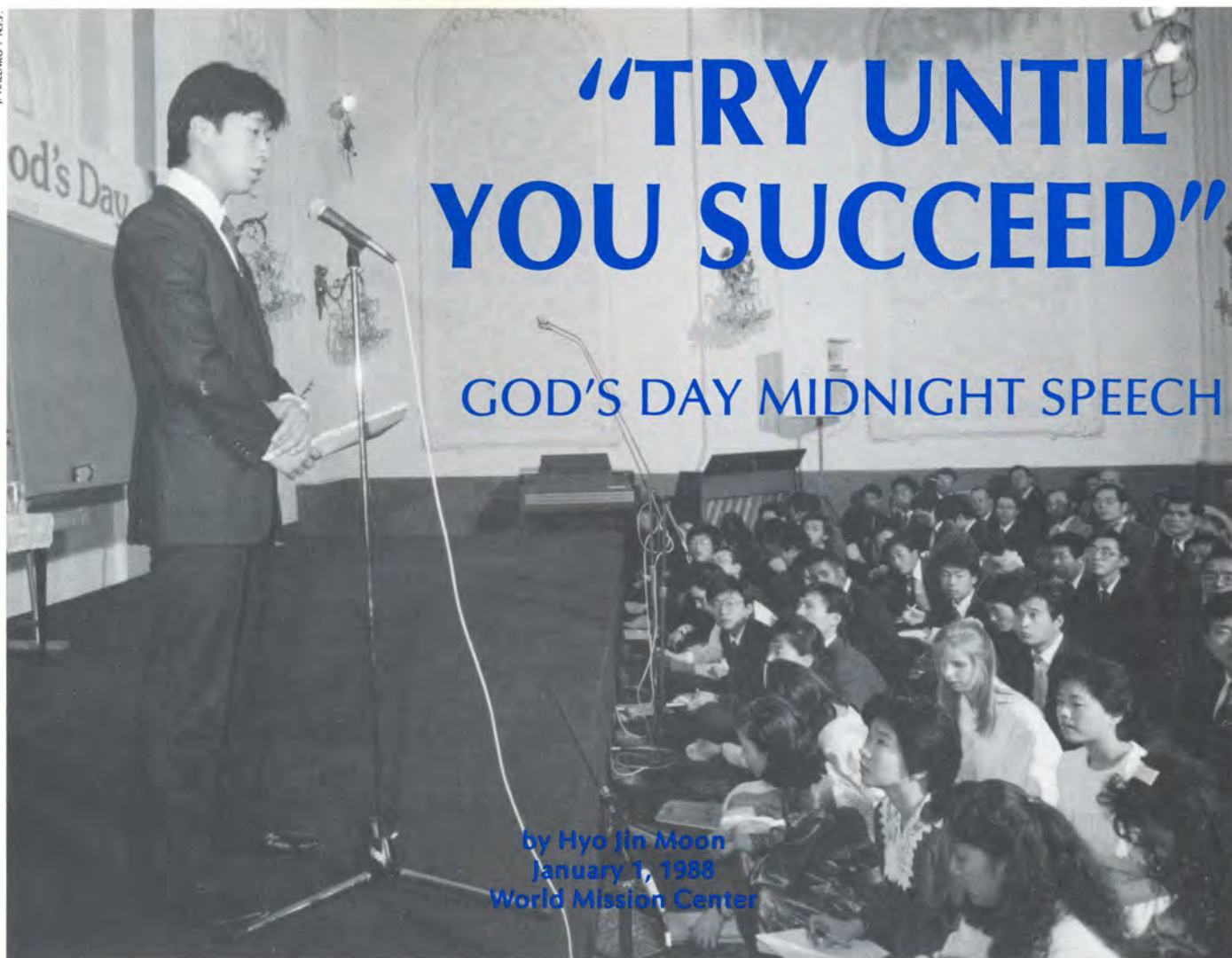
I feel blessed that I can speak about this to the people in this nation today. As I have shared with Your children here, I know the heavy responsibility I have. Please allow them to take these words in deeply, and to understand that this is not my personal wish but Your fervent desire and the desire of the most righteous saints and martyrs in the spirit world. Please allow us to have many members who can determine themselves to fulfill their life destiny and responsibility.

Father, now that I'm almost in my 70s, I see the limitation of my life, and I feel my weakness. If I were younger, I could be much more aggressive. I would be able to reach the world and affect them more. Father, please make these young children share Your burning heart of love, so that it overflows like a fountain and becomes a spring of love. Help them love North Korea no matter how difficult a situation they may face. We need many such righteous youth. Therefore, Father, I humbly wish that You can bless their way and guide them. We have done many, many things in 1987. Now, in 1988, please let us be the ones who, with confidence and strong determination, can commit ourselves to be the pioneers for the future and accomplish the task of unification.

I humbly wish and ask Your hand of love to guide the members and protect them in every way so that they can be the victors of the good. I pray that we may have the same heart as we do now for all the coming 365 days, and that this heart can be connected to heaven. Let this be the central foundation point for the spirit world to work actively.

I pray this in the name of True Parents.

Amen. □



"TRY UNTIL YOU SUCCEED"

GOD'S DAY MIDNIGHT SPEECH

by Hyo Jin Moon
January 1, 1988
World Mission Center

IN KOREA IT'S ALREADY 1988. FATHER GAVE THIS MOTTO for the year: "The Unification of the Fatherland," the same as last year's.

Everybody here knows that Heavenly Father is working to build an ideal world. If Adam and Eve had obeyed God's words, they would be in a position to receive Heavenly Father's love and have a true, ideal relationship. They would have produced the seed of Heavenly Father's true love, love that is absolute, unchanging, and unconditional. God's ideal was to have goodness always subjugating evil.

In the ideal world, will we be automated, like machines, without any sense of being tired? No. I may feel very physically strained and tired, but if my Father asks me to do something, my purpose is to be a true object to a true subject. I exist for my Father, in the simplest terms. So my good, ideal mind will overcome my physical pain and suffering, and I will work for the sake of goodness and for the sake of my parents. Simply put, goodness is when somebody works for the sake of another, for the sake of the whole, not himself.

Though we individually desire to avoid pain, our motivation for the whole should not be suppressed by our individual motivation. That is the ideal way for good to subjugate evil. You have to subjugate your self-centered desires for the sake of God.

How the fall came about

The relationship between God and the archangel was a master/servant relationship, but it was based upon true love. So, in a sense, God and Lucifer had a direct, true love relationship before the creation of man. God's ideal, however, was not to stop at the master/servant level. God's ideal was to establish a parent/child relationship.

Angels were there to serve the children of God, to serve Heavenly Father's family. Before Adam and Eve came, I'm sure that the angel Lucifer was very content, because he was having give and take with God's reciprocal true love. Then Adam and Eve came and began engaging in give and take action in a parent/child love relationship with God, and all the love between God and Lucifer now had to go through Adam and Eve.

But Lucifer did not love Adam and Eve as Heavenly Father did because he felt they were taking away the love that was directed at him before. This is the first fallen nature—to not love from God's viewpoint.

What is the second fallen nature? Leaving one's proper position. Lucifer was the servant, but he longed for Adam and Eve's position because he wanted to receive the same love from God as Adam and Eve were receiving.

Thirdly, Lucifer denied the true order of dominion. He was supposed to serve Adam and Eve and educate them about true love during their growth period. But he left his position by tempting Eve and dominating her. She offered herself to Lucifer instead of denying him.

Fourth, evil was multiplied because this reversal of dominion did not stop with Eve. The moment Eve had give and take with Satan, she realized she was intended to have this kind of love only with Adam. She thought the only way that she could erase this misdeed was to go to the partner God planned for her. The true object, Eve, now clearly subjugated the true subject, Adam.

God never intended a fall, but even in this tragic situation, there is a way for mankind to return and be forgiven. This principle of indemnity is a great, great blessing and comes from God's great love.

True love standard

What is the true love standard? It is an absolute standard, which directs you in exactly the opposite direction of the fall. Adam and Eve were willing to die for Satan. So in order to win over that foundation, you must be willing to live and die for Heavenly Father. Without true love, the ideal world cannot come about.

Jesus achieved the standard of true love; as he was literally dying on the cross, he gave himself totally into God's hands. He was willing to follow God's will, even unto death on the cross. That is why Jesus is great. That is a true love standard.



At the Main Pledge Ceremony on God's Day, Hyo Jin Nim, in place of True Father, feeds his daughter Shin Young Nim a rice cake.

In Christianity we can see that even through persecution and martyrdom and all those horrible, horrible experiences throughout their historical growth, Christians were willing to embrace even those people who were killing them, raping them. Historical Cain was killing historical Abel, but Abel did not falter in his position. He did not waver.

Because the fall was caused by love, the only way we can restore it is through the true love of God. How many of you are willing to die for Heavenly Father and True Parents and your faith? I know that through this one body, in this one lifetime, I must show Heavenly Father that I am living for the sake of true love. That is also why *you* have your bodies.

Satan wants to create evil habits in you, but you can make good things into a habit. You can become a drug addict if you decide to put effort in that direction, or you can make it a habit to be a man or woman of true love, by sincerely working at it. The key to overcoming bad habits is to see your value from God's point of view, from an ideal perspective, under true love.

Although it's not easy, I'm choosing to stand here in front of you because I must substantiate true love. True Parents didn't tell me to do this. My Parents gave me love. They served me. They couldn't take their minds off me for even a single second, and they wanted to take responsibility for the things that I messed up. Because that love came to me, I must give that kind of love back. I must want to take even Father's responsibility. That's why I am determined to speak to you when Father isn't here. How do you expect true love to thrive if you don't give it back? Takers are only thieves. In Heavenly Father's eyes, how many of you are true men and how many of you are thieves?

Who is going to do it?

The only way you can go to God is through True Parents. You stand on top of the foundation that Father built from scratch. If you cannot live up to Father's standard, who is going to? You are supposed to be his children; you've been adopted into his lineage. You are attached to Father. If you don't feel the significance and the desire to truly give your utmost to fulfill the will of True Parents, who is going to?

**If you want to live in true love,
your lives must belong to
Heavenly Father. Everything.
Every little gesture.**

When you are running a relay race, the last few steps are more important than the first. You have to keep it up. This is a spiritual battle. I have a lot to learn and so do you. I want to carry on not my tradition, but Father's tradition.

Sometimes that's very hard. When you feel betrayed by someone, you want to just cut the relationship off, don't you? That's the way God felt. Heavenly Father could have just cut off Adam and Eve and all the people who betrayed him, but He wants to bring them all back and restore them.

We must make a true love standard—an absolute, unconditional, unchanging, eternal foundation. If True Parents were to slap me for doing something wrong, I should say to myself, "Ah, this is true love." If Father told me to go to the Soviet Union, I should think, "Oh, that must be true love." That is the attitude to have. Satan fears the absolute standard. Because you don't have an absolute standard,

Satan can come and tempt you.

Time is crucial. But how much awakening do you need? After all your needs are satisfied—then are you going to wake up? No. You've got to give your life because you received life. You must establish a true love foundation and make that into the ideal world. Then you won't have to ask for anything; it will be given to you because you will be living in true love in the ideal world.

Focus of the free world

Korea's situation right now is fragile and dangerous. The Olympics are coming, and the entire focus of the free world will be on Seoul. Now the world is going to see for itself that the situation in South Korea is actually much better than the way North Korean propaganda has been describing it. The communists will be shown to be liars. The only way they can diffuse the Olympic spirit now, they strategize, is to create fear and practice terrorism.

Kim Il Sung is proposing to let all the people from North and South Korea decide who is going to be the president of the whole country. He is stressing that the only thing stopping free elections from being held are the South Korean bureaucrats, dictators, and tyrants. There is a lot of pressure to reduce America's support for Korea.

Father has been bringing education about communism and Godism to the people of South Korea, even those in the smallest villages and towns, so they will not be brainwashed by communist ideology. Heavenly Father needs a homeland. Father said that the patriotic desire for our original homeland should be our standard; it should be rooted in every man's heart.

I want to stand only for True Parents. I'll give my life to substantiate the true love standard. It is never easy to do this. I have to lead you and the second generation. I was born for you, in a sense. I'm here to give myself to True Parents, 100 percent. Wherever they stay, I stay. Whatever they do, I do. That is the way true love works.

A parent can give up his life for his child. Even this fallen world has that kind of example. Father said he will forgive and forget all the things you did wrong and all the suffering you caused him. It is time for you to start new. Whatever you did in the past, whatever you failed to do, whatever you took from Heavenly Father, Father will forgive you for it. From now on, you have to be 100 percent centered on True Parents and nothing else. I've got a long way to go—I know. But I'll do it.

Every mission you do is important. When you're fundraising with flowers, that flower is something that is from True Parents, and anything that comes from True Parents represents true love. Everything in the universe down to the smallest intangible cell is made by God out of His true love. Heavenly Father sees value in the simplest and most insignificant things. Offering yourself for the sake of true love is the only attitude to have.

Unification Church members must unite together and love each other. This is a good time to examine yourself and get all the dirt out before you start the year. Whatever ways you fail to meet the true love standard, get it out of your system and try to find a way to grow. This year, first of all, there cannot be any complaints or separation. If you need inspiration, study the Principle. That's how I get my inspiration.



Hyo Jin Nim prays at midnight on God's Day 1988.

Father and our movement have touched many people at all different levels of society. You are in a position to guide them. How should you do this? Through True Parents' absolute standard of love. How can Heavenly Father work if He has no true love standard?

True Parents' family learned your tradition, so you must know our tradition. Learn Korean. It's improper to receive Father's words translated through someone else. Father's words contain true love, so how can you let that love be filtered through someone else's understanding? We cannot build an ideal world, our homeland, if we do not speak one language and understand Father directly. You have to learn Korean for the sake of true love.

Please try to understand me with a true love heart. If I ever scold you, if I ever hurt you in any way—my only intention is that I want you to be ideal men and women of God. I'm here to carry out Father's will and teach what Father has taught me, as long as I live.

I respect my brothers. They all try their best to serve Father absolutely. The Olympic year is coming for Hyun Jin Nim. He's going to ride for the Korean National Equestrian Team. That's not easy. He rides every day, giving his utmost, because he is going to be representing Father and Mother. Many times his physical body is very tired and he doesn't want to do it, but he always says, "This is for True Parents, so I've got to do it."

As for Kook Jin Nim, he shows an absolute standard in trying to do his best in schoolwork. The only reason he is working so hard is because it's for Father's sake.

Absolute commitment

If you give 100 percent, something has got to happen. How much are you going to give this year? Those who are going to live true love, let's see a show of hands.... What about those who did not raise their hands? You don't want to do it or you just don't understand it? Those who didn't raise your hands, why didn't you? [One brother says: "Because I tried and never accomplished it. When I do it and know I did it, then I can say it."] No! First say you will do it and then do it! That is where responsibility comes in. Adam and Eve had to establish their true selves before God; then they could manifest true love. You have to commit yourself first—then you have to do it. Don't think in such an individualistic way. When we say something together, we've got to do it together.

You are trying to separate from the standard and make your own standard. You just broke the subject/object relationship. When Father, or anyone in the True Family, asks you to do something, your commitment to try until you succeed has to be absolute. You have to show an absolute standard. If you failed to live true love after raising your hand and previously pledging it, raise your hands now and do it this time! This is important. The smallest thing affects the whole. The Unification Church members are one body. We must all work together within the Principle, within the True Parents' standard.

Think about Noah's situation. Ham saw his father naked and drunk and told his brothers about it and covered him up. Look what happened in that small instance of going against the absolute standard! When the parents do anything, the children must absolutely follow, absolutely accept them.

Whatever Father does is out of his true love, so when Father asks you a direct question, your reply has to be absolute, not conditional. That is true love's tradition. When we pledge, we pledge with an absolute heart. Don't think, "I want to make a foundation first." No. You must think like Heavenly Father. When all of us say, "Yes, we'll do it," it is not just a symbolic act but it is how we come together, united.

If you want to live in true love, your lives must belong to Heavenly Father. Everything. Every little gesture. You must understand Father's will, True Parents' will, and you must all follow that way. That is the only way to reach the ideal world. Many times we will have to sacrifice, even shedding our blood and giving up our lives, as long as Satan exists.

If you want to live for the sake of True Parents, what is stopping you from saying so? Only your ego, your subjective will. That is fallen nature. I addressed a simple, direct question to you. I can understand your individual intention, but your individual intention should never overwhelm the whole. Adam and Eve's intention went over Heavenly Father's intention. Do you have those kinds of thoughts in your mind when Father asks you that kind of question—or is it only in my case? You should not see True Parents and the True Family as separate.

What I want to achieve, you all want to achieve, right? You want to be the best and give true love to True Parents. Of course we want to fulfill our own responsibility, but we must be willing to carry even our Parents' responsibility, right? That's the spirit of '88. We will liberate Heavenly Father. And not only Heavenly Father, but True Parents as well. Will you pledge that to Heavenly Father and True Parents? God bless you. □

Edited for Today's World.

"ONLY TRUE PARENTS' WAY"

GOD'S DAY MORNING SPEECH

*by Hyo Jin Moon
January 1, 1987
World Mission Center*

HAPPY GOD'S DAY. LET'S THINK ABOUT THE IDEAL World. In the ideal world we would be absolutely united in the true love of God. We would not have to try to prove ourselves externally to receive God's love. Heavenly Father would relate directly with us, and He would dwell in all relationships among human beings.

If we had established an absolute true love relationship, our lineage would have been Heavenly Father's absolute true love lineage. But because we did not fulfill the original, ideal four position foundation, we have inherited Satan's lineage.

God's ideal can be realized when men and women unite under an absolute standard of true love. In that sense, God's creation is not complete. We are striving to establish

God's Kingdom here on earth and later in heaven. Just as our mind and body should be absolutely united centering on true love, so should the physical and spiritual worlds be united. Until then, the conflict we experience as men and women will not be over.

We see clearly that this world is not under God's dominion. The present kind of unity we see in this world is not based on anything eternal. It is not based on a true love standard, but on some other standard. Without a true love standard, how can you start an ideal family, and how can you even begin to think about creating an ideal nation, society, and world? When men and women live for themselves, there is no way that God or mankind can create an ideal world. Only with God can you experience true love and see everyone as part of one family.

Historically, religion has guided us to deny our physical bodies and our individual external needs and live instead according to the needs of Heavenly Father, our Creator. The role of religion was to teach people to live for the sake of others. There have been many great teachers of religions—the founders of Islam, Buddhism, Confucianism, Judaism, Christianity—and they all emphasized the truth that we must live for the sake of others to attain a higher standard.

Religion is necessary only until we can establish a nation centered on Heavenly Father's true love. Originally, God never intended religion to exist, because in the ideal world, every man would have a direct relationship with Heavenly Father and would live for the sake of others. The ideal world can only be substantiated when True Parents establish a horizontal axis of absolute true love centered on the vertical axis of Heavenly Father's love. That is the ideal four-position foundation.

There are many countries that are obviously suffering from a lack of technology and external capabilities. The world is becoming overpopulated, especially Red China, which now has one-fourth of the world's population. The Chinese are having a lot of external problems now, and they need help. The Messiah must be able to fulfill all kinds of needs, motivated by true love.

True Parents' suffering

Basically we are all suffering because God has been and still is suffering. Today is God's Day. Do you know what

True Parents had to go through in order to establish this day 20 years ago? God's Day could be created only after the position of parents, children, and all things was restored. This day is the result of True Parents' blood, sweat, and tears. We are celebrating their cross this God's Day. True Parents went this course because they had an absolute standard of true love. For the sake of God's will, they were willing to do anything, even give up their lives.

I must take action, not just sit around and wait until I know everything. No. Through acting, things become clear.

How many of you like to be persecuted? I don't. Nobody does. All of Father's life, he has experienced struggling and misery—you can literally see the physical scars on his body. But his heart is unchanging. He still is grateful to Heavenly Father and wants to restore this world back to Him.

True Parents are your teachers—be their good students! Ultimately, you have to be their children, not just students. You have to understand True Parents' suffering and be willing to go through that same course, for the sake of God.

I am willing to challenge myself in order to help True Parents. I must take action, not just sit around and wait



After Hyo Jin Nim's God's Day morning speech, a celebration cake is brought out. Left to right: Jun Sook Nim, Jin Hun Nim, Hyun Jin Nim, Kook Jin Nim, Nan Sook Nim, and Hyo Jin Nim.

until I know everything. No. Through acting, things become clear. My experience with the blessed children is that I learn every day, even as I speak to them. Nothing comes from me. I learn from Heavenly Father and from True Parents. When I speak to the blessed children, I try my best to represent True Parents and give their love. That is my standard.

We have to do our best to understand the enemy's strategies, but we can't wait until we know everything. Many times we have to be willing to just march onto the battlefield armed only with our true love to bring victory for Heavenly Father and True Parents.

Give your 100 percent. Even when I don't feel 100 percent sure of myself, I still make absolute effort for the sake of Heavenly Father and true love. This is like a war.

Analyze your standard

True Parents' way is the only way for us. It is only when True Parents' standard of love—nothing else—is in our hearts that True Parents can establish Heavenly Father's homeland. Our vision should be focused on the ideal world based upon the Principle and Father and the heavenly tradition, not upon our knowledge from this fallen, physical world. You must compare your standard to True Parents' true love standard. Analyze yourselves: Am I a good person? Am I doing what is right? What do I need to improve upon? Compare yourself to True Parents to see what you lack and what you need. That's the only way to become an ideal man or woman.

**Give your 100 percent.
Even when I don't feel 100 percent
sure of myself, I still make absolute
effort for the sake of Heavenly
Father and true love.**

If every member is focused on True Parents, how can there be problems between central figures and members? The central figures cannot think that they are ideal beings. They themselves should also want to become like True Parents. All Unification Church members must go out of their way to understand Father and his tradition.

Members have to become absolutely one body. Satan likes separation because he himself is separated from God, and he separated everything away from God. You must "unseparate" yourselves from God. If you have to indemnify something, be grateful and do it. This year, wipe your slate clean, and start new. Those words are becoming almost a cliché by now! Yet we need to continue our efforts constantly.

If you see your brother or sister suffering, go and bring them back into God's embrace. If you see someone struggling, set an example for him, a true example. We must, within this year, make the Unification Church a healthy body. We have to clean up our act before we can settle in the ideal world, our homeland. We must bring our minds and bodies into absolute oneness with True Parents.

This is an exciting time. The era of wandering in the wilderness is ended and it is the time of settlement. What more do you need in order to be motivated to reach your fullest? So please, no more wandering and struggling. You must make a faithful foundation and then Heavenly Father will do the rest.

You represent humanity, so it is very important for you to become absolutely one with True Parents. You must look at yourselves very, very closely. You must become like True Parents. That is the only way you can influence the world. Father is one person, but he has deeply changed so many of you, hasn't he? If there are 1,000 people in this room like him, then we can change the world 1,000 times over! I'm in a hurry. Let's get there quickly. I don't want my time to be wasted!

"I do not exist"

Father said that 1988 is a symbol of a new start. He's giving you a new chance to shape up and start over. That is the greatest blessing. What greater gift do you want? The more you suffer for God's purpose, the more proudly you can say when you die, "Look, I did something with my life!" Satan is trying desperately to establish an anti-Principle way, so while we are in our physical bodies we must accomplish true love. The more you accomplish, the closer you'll come to True Parents. They have accomplished true love more than any man or woman. You should be proud of the fact that you have True Parents.

You should learn to say to yourself, "I do not exist." It makes a difference when you say that to yourself. I say it to myself. I exist because love existed. I came from true love; I came from True Parents. I am not here by my own free will. When I look at myself in the mirror in the morning, I say, "You do not exist, except within and for True Parents." When I start my day like that, the whole day is different. Try it! You'll have a totally different kind of attitude.

An ideal parent/child relationship is unbreakable. It is an endless unity of giving and receiving. Within this true love realm, even though I am an absolute object, I have to be subjective in order to give. When I give my love back to True Parents, I am being subjective in the true love sense. The archangel was subjective in love too; but he wanted to take it, not give it. That is why it is absolutely essential that you have give and take with the right ideal. Plant yourself in the Principle. Your give and take must be based on that.

In his God's day speech today, Father said, "You should never violate your shimjung nor stain your lineage." You are being brought up in True Parents' lineage. You must be absolutely pure. Your heart, your shimjung, has to be absolutely one with God. He also said, "Do not violate the heavenly order or the rights of ideal men and women. You must not misuse public funds, or violate Heavenly Father's property." This is the fundamental basis of heavenly law: not to violate your lineage or misuse public funds and property. The three blessings can be obtained through your becoming ideal men and women in this way. This is the attitude with which we must start the new year. Is there another way? No. Only True Parents' way.

God bless you and God be with you in 1988. □

Edited for Today's World.

"GOD TRULY LOVES THESE PEOPLE"

The Fourth WMA Fact-finding Tour of the Soviet Union

Interview with Larry Moffitt



The World Media Association (WMA) held its fourth Opinion Leader's Tour of the Soviet Union from October 24 to November 6, 1987. The participants on the tour—international editors, columnists, reporters, and members of public policy institutes from eight countries—visited the Soviet cities of Moscow, Leningrad, and Samarkand (a city in Central Asia just north of Afghanistan). Three previous WMA fact-finding tours to the Soviet Union were conducted in 1982, 1983, and 1986. In the following excerpts from his interview with Victoria Clevenger, WMA Executive Director Larry Moffitt gives us a look at what he experienced there.

Victoria: Having visited the Soviet Union four times now, do you have one dominant impression from your experiences?

Larry: What impresses me most is the plight of the people. If you go to the Soviet Union with a heart of restoration, you will hate the government, and as some on our tours have done, even get physically ill from the spiritual oppression you feel every second you are there. But you will absolutely fall in love with the people. You will cherish them and want to help them—give them things, meet

their families, become part of them.

Russians are legendary for their love of children and the way they dote on them with toys. I was on a streetcar one day, and a child got her glove caught in the door after she and her parents got off. When the vehicle began moving again, it dragged her for about a foot or so before her glove came off. She screamed, and the parents shouted for the streetcar to stop, which it did instantly. In his rearview mirror the driver noted she was okay and started off again, but the other passengers

suddenly began pounding on the partition behind the driver and shouting for him to stop. The driver stopped and every person on the bus scrambled out to fuss over the little girl and make sure she was all right. A moving tableau and quite illustrative of the Russian character.

Seeing things like this—and remembering how Heung Jin Nim told us that if Lenin had responded to God, then Russia, with such a strong Christian foundation, would be like heaven today—I am all the more amazed that communism could estab-

lish its first national foundation in that country. I think there must be many spiritual reasons behind it, failures unconnected with Russia itself.

It shows that even under a system that consciously works to snuff out the spiritual life from society and create suspicions that alienate everyone from everyone else, a live ember still smolders under the layers of brutality, nastiness, and poverty the Soviet government has cynically heaped upon its citizens for seven decades.

Victoria: What is the purpose of your fact-finding tours?

Larry: These tours are designed to give journalists a first-hand experience of life in the Soviet Union and an opportunity to meet representatives of the official Soviet news services. Through CAUSA and other organizations, we are made aware of journalists who really know what's going on in the Soviet Union and want to see it with their own eyes. These are the kind of people we invite.

Victoria: How many people were on this tour, and what were they like?

Larry: We had 60 this time, the largest of the four tours. They were also the most righteous and knowledgeable group so far, with some of the most preeminent Sovietologists in the world on the tour. Among them were John Dunlop, associate director of the Hoover Institution at Stanford University; Arnold Beichman, a Hoover Institution historian who writes for *The Washington Times*; and Tom Ward and Bill Lay from CAUSA. All were indignant at the crushing of the Soviet people and the destruction of the human spirit by the government.

Victoria: Were there signs the KGB took particular notice of your group?

Larry: One of our participants, an eminent scholar on the Ukraine, was

Victoria: Who did you officially meet with over there?

Larry: We met journalists from *Izvestia* newspaper and TASS and Novosti news agencies. In addition, we met officials of the Defense Ministry, the Foreign Ministry, and the Academy of Sciences. We also always meet a certain number of Soviet dissidents, contacted before the trip through friends in the United States.

On previous tours, Soviet dissidents whom we had arranged to meet were sometimes "warned" about associating with us, the way the Ukrainian scholar was. They were not arrested, just searched and hassled. It made some of them reconsider meeting with our participants and made those who did meet with us less free to express themselves fully.

If you go to the Soviet Union with a heart of restoration, you will hate the government, and as some on our tours have done, even get physically ill from the spiritual oppression you feel.



Before being chased away, Bill Lay, Larry Moffitt, and Tom Ward have their picture snapped at the Moscow KGB headquarters and prison. Behind them is a plaque dedicated to Andropov, once head of the KGB.

followed and harassed in a kind of childish way. He speaks Russian and was denied visas to visit the USSR many times previously, until he came with our Media Association group. While he was out walking one day, a car pulled up next to him at the curb and a uniformed KGB officer jumped out and scowled, "Get in the car!" The scholar responded just like children are taught when strangers try to pick them up: He just said "No." The officer repeated his command but soon drove off. If it had been a serious arrest, there would have been more than one officer and they would have grabbed him physically. I think they just wanted to let him know they knew who he was and that he was being watched—what the Mafia would call "a friendly warning."

Before we left the United States, a source told us that one of our guides would be KGB. That must have been Alex, a sour, hard-line party member who told us on more than one occasion that we were the most anti-Soviet group he ever had the displeasure to meet. Our other guide, Igor, ignored ideology and politics and seemed to enjoy our company.

At our official meetings with Soviet journalists and government representatives, the comments and questions our participants posed were so focused and so filled with damning information that our Soviet hosts spent most of the time trying to dodge them. When they got a question they couldn't handle, their standard behavior was either to pretend the question wasn't asked and simply change topics, or to counter with an accusation of their own, or to reply with a totally irrelevant answer.

For example, in our discussion with the deputy editor of *Izvestia*, Arnold Beichman asked, "You talk about your new policy of *glasnost*—'openness,' but that implies that at one time you were not open. What were you hiding before? Are you saying that you've been less than perfect in the past?" The editor replied, "We do not consider our history a failure. My mother was born in a small village. Out of every 100 Germans killed in World War II, 85 were killed on the Russian front. We have created a new society and we are still doing it. The aggressiveness of the West is responsible for many of our difficulties in the past." That's how he answered the



Bill Gertz of The Washington Times, center right, asks a question in a meeting with the top editors of Novosti News Agency.

question! After a while you felt the room was spinning with those kinds of answers. Particularly maddening for Westerners is the fondness these institutional atheists have for answering our criticisms with Bible quotes, especially the one about how we must not harp on the mote in their eye before dealing with the logjam in our own.

Victoria: Does anyone challenge them and say, "You don't believe in the Bible, so why do you quote it?"

Larry: I did once, on a previous visit, and the reply was, "Must I be a Muslim to quote Mohammed or a black to laugh at the humor of Eddie Murphy?" To them, truth and logic are nothing more than tools, toys if you will—certainly not things they live by or adhere to in any way.

Victoria: Were you able to walk around on your own, apart from the official tour schedule?

Larry: Yes, and in fact we encourage it. The Soviet tourist guides learned long ago that people from free countries don't at all like being told you can't take a bus by yourself or visit a coffee shop on your own, so they now make a big thing of announcing which buses go from the hotel to various points of interest. Constraints have loosened up a bit for them as well. A few years ago the guides from Intourist (the government tourist agency) were required to make nightly reports on who strayed from the group, who met a Soviet citizen, etc. Now they only have to make note of a tourist who is fluent in Russian or is conspicuously absent or suspicious.

The journalists on our tour went everywhere. Many of them had pre-arranged interviews with officials, priests, and private citizens. There is a growing segment of Soviet people who have a sort of hobby of meeting American tourists, for reasons ranging from innocently wanting to practice English or trade something for a Billy Joel tape, to those who make their living off illegal dollar-to-ruble exchanges.

They like Americans, despite the fact that Soviet propaganda depicts Americans with long pointed teeth hanging down like fangs in the shape of missiles. The government's "ugly American" line, like the banners and slogans they see everywhere, is not actually absorbed by the people. It

has become a cliché that Soviet youth want American music, sneakers, and bluejeans, but more than before, it seems that recently they want to have an American friend as well.

But it is still a risky endeavor. Some Soviet citizens who struck up conversations with us on the street were quite nervous because chances were good they were being watched or that they would be searched or hassled after leaving us. I had a friend who told me to write him at his office, rather than his home, because, if he gets the letter at work, he said, they know he is not trying to hide anything. Occasionally on the street I would notice some young person watching us from several feet away, as if he wanted to approach and speak but was unable to overcome his shyness.

In a bookstore in Leningrad, a man in his mid-30s whose field is sports medicine introduced himself to me. He collected books of beautiful paintings and was hoping I had one I could send him in exchange for one of his. We went to his apartment, which was at the top of several unlit flights of stairs in a building that had received nothing but the most rudimentary maintenance.

His apartment, like others I have seen, was sparsely furnished, with one small, naked lightbulb barely lighting the gloomy hallway. There, four families shared a common kitchen and bathroom, and each family

CONTINUED ON PAGE 43



A session with the Union of Journalists. The WMA tour leader, Ambassador James Theberge, who was a U.S. ambassador to Nicaragua and Chile, sits center left (with glasses). To his right is John Robbins, WMA projects coordinator. The man with his hands folded is Igor, the group's friendly Soviet guide.

ICUS



XVI

ABSOLUTE VALUES AND THE REASSESSMENT OF THE CONTEMPORARY WORLD

*FOUNDER'S ADDRESS BY REV. SUN MYUNG MOON
NOVEMBER 27, 1987
ATLANTA, GEORGIA*

HONORABLE CHAIRMEN, COMMITTEE CHAIRMEN, distinguished professors, ladies and gentlemen: As founder of the International Conference on the Unity of the Sciences, I truly welcome you to ICUS XVI.

This year our theme is "Absolute Values and the Re-assessment of the Contemporary World." Today it is really necessary that the world be reassessed in every field. I do not know any better group to make such a reassessment than ICUS—this gathering of distinguished scholars representing all fields of knowledge as well as all cultures, religions, races, and nations. I think that among all academic groups in the world only ICUS is striving fundamentally to discover the true purpose and unity of the sciences. You should know that ICUS, among all gatherings of scholars in today's world, has a historical mission.

BEYOND ANY SINGLE ASPECT

The complicated problems of the world cannot be fully understood simply within the narrow perspectives of individual fields of knowledge. Their solution is beyond the capability of any single specialized society of scholars. This is because the problems of the world are essentially the problems of the human being. A human being has both a physical body with material desires and material senses and a spiritual self with spiritual desires and spiritual senses. The world is nothing but an extension of the human being with these two-fold aspects; in other words, the interrelationship of human beings with their two-fold aspects determines the order within societies and among nations. This is the reason why multidisciplinary research for solving the world's problems has to significantly consider such factors as religion, culture, art, and so on.

Reassessment of the contemporary world by ICUS should certainly include a reassessment of the systems of the Eastern and Western blocs and, at the same time, a reassessment of what the role of science in these two blocs

has been and how closely these sciences have come to their ultimate ideal. Today, regardless of how many excuses the leaders of these two blocs make, nobody can deny that the existing systems and orders in the world have failed to guarantee the true happiness of humankind. They have already hit their limit, and they are going to decline.

In order for ICUS to reassess today's world, there should be a unifying standard and its central point. This central point should relate with the two-fold desires of the physical body and the spiritual self of the human being. I recognize that, in the Middle Ages, God-centered thoughts and religious dogmatism blocked scientific exploration and limited the physical fulfillment of human beings. However, it has been a big mistake for humanistic thinkers since the Age of Enlightenment to hold not only that religious belief is inferior to human reason, but also that humans' spiritual demands are in conflict with human reason. The emphasis that the Enlightenment or humanism put on rationality has been the great driving force for the sciences as they pursued the discovery of rational laws in nature. With reason only, however, we become separated from the ultimate purpose of the human being, who has a two-fold nature. Without this ultimate purpose, the human being cannot stand independently or even discover the right direction. While ignoring spirituality and being satisfied with reason and intellectual accomplishment, people have not been concerned about solving the urgent problems connected with their own ultimate purpose. As a result, they have come to be enthralled under materialism and so have lost their dignity.

VALUES BASED ON GOD'S LOVE

Truth is one and is a principle ruling both nature and the human world. This principle in nature is the root and source of all things of the universe. This principle in the human being is the absolute value of love, which guides us

Courageous pioneers are needed who, for the sake of the absolute values perspective, are willing to run risks and be persecuted bitterly.

to complete our personalities through harmony of our spirituality and physicality and to realize truth, goodness, and beauty.

I do not believe that claims by theism, humanism, and materialism have been until now only in irreconcilable conflict with each other. I rather think that they were partial, immature expressions of (and thus imperfect claims about) the one principle—that is, absolute values. In order to fundamentally solve the various human problems of the modern world, we should find absolute values, one principle, which can cope with the whole, beyond any existing ideologies and claims.

Absolute values bring us ultimately to the fundamental inquiry about God. To accept that God does exist is to recognize that there exists a universal principle that operates consistently in nature and the human world. On this foundation, values that appear to be relative can be understood as interrelated with each other on the basis of absolute values.

I know that "absolute values" is not a popular theme among scholars today. But I hope, first of all, that scholars do not make the mistake of confusing absolute values and absolutism. I have emphasized several times at ICUS that absolute values are based on God's love. God's love is not sectarian. God's love reaches deep into human hearts and becomes the source of true love gushing out into the everyday lives of human beings. Therefore, God's love is



Father delivers his Founder's Address at the 16th ICUS.



The head table at the Farewell Banquet. Rev. Chung Hwan Kwak, chairman of the ICF Board of Directors, introduces Father.

the fundamental element for forming one harmonious heartistic realm embracing all people and comprehending all relative values. Thus, absolute values based on God's love are deeper, broader, and more permanent than values based on rational presuppositions or on relative ideologies or beliefs.

Absolute values are not contradictory to rational thinking, but rather enable the discovery of its ultimate purpose. It is not only because of our reason that we are human beings. Intellectual analysis is defective if it does not fully value emotion, will, and spirituality in human life. Only when led by absolute values based on true love will rational exploration contribute to the true happiness of human beings.

ONE COMPREHENSIVE PRINCIPLE

I urge ICUS to begin a comprehensive reassessment of today's world. Conventional habits of mind and attitudes have not been sufficient to deal with the amassed problems in our world today. Furthermore, the solution of problems that contemporary society faces will not come from the consideration of human factors only. We should also consider that the history of humankind has been proceeding toward the realization of the will of God. Therefore, the contemporary world should be reassessed from viewpoints based on absolute values, which lie beyond nationalism, ideology, or even global viewpoints and which originate from the love of God. As long as today's intelligentsias are ruled by relativistic viewpoints, there can never be unity of the sciences, nor can there be unity and harmony among races, among cultures, or among religions. Courageous pioneers are needed who, for the sake of the absolute values perspective, are willing to run risks and be persecuted bitterly. Difficult and daring decisions are necessary if the many existing partial viewpoints are to be unified into one coherent principle.

Today we should acknowledge that sciences and philosophies have failed in solving the world's problems. The great promise of natural science has too often been used for evil purposes and not for the true happiness of humans. The fields of social science have often been corrupted under the influence of egoistic, sectarian, political powers and so have played a dysfunctional role on many occasions. Philosophy also has given up the great pursuit of the ultimate ideals of human beings, and hence has lost its life. Such a trend is becoming more serious because of the passive attitude of most scholars. I think that scholars should not be satisfied only with the outcome of their research, but should respond to the call of the world, which is in need of active guidance.

The world demands responsible action by scholars who enlist their capabilities for the good of mankind in accordance with a right values perspective. Conscientious intellectuals should protect the fruits of scientific research from



being misused. Further, the sciences should not serve only partial relative values, but should be focused on absolute values for the benefit of the universe and the whole of humankind. Scholars should not be passively influenced by political, economic, or social currents, but should play an active role in leading society with wisdom gained through historical insight and with the feeling of mission. The contemporary world, more than ever before, is burdened with problems that can be solved only through cooperation among nations and among races. In international and pluralistic societies, cooperative action by many intellectuals is no less important than individual research in specialized fields.

Among many scholarly conferences of the world, only ICUS has as its theme the ultimate issues of absolute values and the unity of the sciences. There are no more urgent issues than these. Without finding absolute values, the unity of the sciences is not possible. I have entrusted this mission to you. Therefore, I hope that this meeting will lead to a proper reassessment of contemporary societies and to the accomplishment of the historical task of opening the path to creating a new culture.

May God's blessing be with your work and your families! □

EXTENDED LY OF SCHOLARS:

A Report on ICUS XVI

by Victoria Clevenger

IMAGINE A TEENAGE BOY PRAYING on a mountain. Then see him being asked by Jesus to create nothing less than a world of peace and happiness for all mankind. The how-to-do-it instructions? Well, he has to develop them himself.... Next, picture a cardboard shack with dirt floors and a bit of rice available for food. It is inhabited by a young man who has survived almost three years in a communist prison and a grueling journey from North Korea to Pusan. Even after such a living nightmare, this young man still has intact a phenomenal dream of a beautiful world. And that's about all he has—except for stubborn determination and a passionate love for God. Add to this 21 hours a day of hard work year after year, guided by wisdom and



Father on his long trek from North Korea to Pusan, carrying Mr. Pak on his back.

vision, plus the sacrificial effort of many others along the way who were willing to hope, even if they didn't believe, that such a world might be possible.

What do you get? Until this era, one might predict the result would be a lot of disillusioned people with broken dreams, settling for whatever they could eke out from a very non-ideal world. However, *this* most remarkable man, no longer young, is *really* doing it.

A step toward world peace

Walking into the Waverly Hotel in Atlanta, Georgia, on November 26, 1987, for the 16th International Conference on the Unity of the Sciences (ICUS) was like walking into an eons-long dream come true. As one

emerged from the elevator and strolled down the halls circling the beautiful interior garden area, one glimpsed in the various conference rooms signs proudly announcing that here "The Unity of the Universe" will be discussed, and there "The Value of Human Life" will be considered. These weren't going to be just idle conversations. Some 250 scholars from 40 countries—some of the best minds of our time—had come together eager to explore these and other areas, not just for their own intellectual gratification, but with the desire to help solve mankind's problems—a necessary step in the process toward a world of peace and happiness for all mankind.

Listening to the ideas of many of history's greatest thinkers being brought to bear on the timeless issues at hand, one couldn't help but feel that somehow all those who

through the centuries have contributed some insight towards illuminating the mysteries of this world were there participating, making the discussions not only inter-everything (-disciplinary, -religious, -cultural, -national) but also "supra-century," so to speak. In this "extended family" of scholars, as Chairman Alvin M. Weinberg observed in his Opening Remarks, who are bound by their common willingness to participate in something "controversial" and to venture beyond the limits of their chosen discipline, there is great freedom to express questions and conclusions beyond what they may have a chance to do in their normal daily environment. One scholar's concepts are bounced against the ideas of another who may have greater knowledge in a certain area or a totally different perspective and experience, with the result being that more and more of the "whole elephant" (as in the tale of the three blind men and the elephant) is pieced together. Cared for from the moment they are picked up at the airport and transported to the hotel, the participants feast not only on delicious food, but more importantly on a smorgasbord of nourishing ideas.

Getting acquainted

Every year the conference officially begins Thanksgiving evening, the fourth Thursday in November, as each participant is personally welcomed by True Parents in the reception line. This year the scholars found it easy to get acquainted with each other as they mingled in the large banquet hall amidst tables laden with an array of international food. Near the seafood table I talked with a couple from Scotland, at ICUS for the first time. He is a psychologist who investigates how fear of a nuclear war affects people. He thought Rev. Moon must be a very rich man. I pointed out that he probably could be but that our movement spends all its money on conferences like this. Hmmm.

By the fresh vegetable display, I spoke with an ecologist who sometimes takes the identity of "Johnny Biosphere"—like Johnny Appleseed, who traveled around planting apple orchards—and goes to different schools and groups to dramatize and explain the importance of caring for our ecosystem.

By the dessert table, I listened to a



A spectacular view of the atrium of the Waverly Hotel in Atlanta, site of ICUS XVI.



The scholars mingle among themselves during a coffee break.

NEW FUTURE PHOTO



The happy staff members of ICUS XVI pose with the True Family.

man who investigates death and dying explain several possibilities for what may happen after death. His search hinges on receiving communication from those who had died. I wanted to introduce him to Heung Jin Nim. He feels that if someone can really prove that there is life after death, it could substantially change the world.

then Professor Tor Ragnar Gerholm, one of the vice-chairmen of this year's conference, gave Father a very warm and insightful introduction. "As we all know," he said, "Rev. Moon is a controversial man. Why? Because he matters. He matters not only here and now, at ICUS of which he is the founder, not only in the United States, or in his homeland of Korea.

pret this "textbook of love." If this seems strange to us, it is only because we have long since forgotten what was originally the sole purpose of our profession.

The quest for value

Dr. Gerholm's own sensitive, beautiful heart was further revealed as he then asked,

The scholars' respect and affection for Father are growing in direct proportion to how much personal contact they have with him.

Between tables I met professors who had personally known Einstein and the world-famous chemist Linus Pauling. One scholar was studying the issue of malnutrition in the world and how to alleviate it.

Everyone seemed happy and excited to be there, and to be bringing a very sincere and learned contribution to the work which was to begin the next day.

On Friday morning, the Conference Executive Board was introduced, and

Rev. Moon matters all over the non-communist world. And because of that, he matters also among the communists, who in him rightly see a conscious, determined, and influential antagonist." Dr. Gerholm went on to recognize that

for Rev. Moon, nature is "God's textbook of love." That is why science is so important to him. We, the scientists, are the learned men and women able to read and inter-

Could it be that Rev. Sun Myung Moon had to expose himself to unbelievable humiliation, suffering, and physical torture, had to travel all the way from the Far East to the United States, had to establish ICUS in order to remind us, the scientists, of what we once all knew but now seem to have forgotten? I will not answer this question.... But let me say this. Whatever we feel about religion in general and about the Unification theology in particular, Rev. Moon is no doubt a genuine religious leader, a man of integrity and inspiration. When a man of such extraordinary qualities turns to the scientific community and asks us, the scientists, to do work of spiritual importance, we should all, in the name of science, feel encouraged.

The chairman, Dr. Alvin Weinberg, initiated a standing ovation as Father



Dr. Michael Papagiannis of Boston University discusses "Life and Intelligence in the Universe—A Cosmic Perspective" in Committee I.



Discussion during one of the sessions of Committee II: The Value of Human Life, led by Dr. Paul Badham and Dr. Ninian Smart.

got up to speak. In his Opening Address, Father urged the scholars to seek solutions for the world's problems with a mind toward considering the will and love of God [see p. 20].

The actual work of the conference then began, as the seven committees discussed the 88 papers that the participants had researched and written throughout the year. All addressed, in many different ways, what Dr. Weinberg called the "magnificent twin aims of ICUS."

These aims—searching for the unity of all knowledge and for absolute values in science—truly are breathtaking. When I was in school, I knew that a chemistry textbook anywhere in the world had to have the same

basic content, because the same basic laws and processes prevail everywhere (on earth, at least!) independent of man's concepts. It seemed to me that there should also be some universal constants that could guide all men toward lives of deepest fulfillment. Attending this ICUS, I was moved to realize that the search for these constants, which led me to the Principle, is also reflected in ICUS' noble quest—to find the unity of thought and discover universal, transcendent values.

the subject matter is essentially religious, the approach is scientific; and 2) ICUS has accepted the broad interpretation of knowledge—to include religious knowledge. Dr. Weinberg observed that in the search for understanding among the monotheistic religious, "the great question of how shall man live is always immanent."

"Spiritual" questions

A sampling of the comments and questions I heard in the committee sessions reveals the quest to under-

Such an impetus for research and forum for discussion as ICUS provides cannot help but enable those who sincerely desire to know what is come giant steps closer to the goal.



K. OWENS

Dr. Riitsu Nishio, director of Academic Research, PWPA Japan, explains "The Interaction of Spirit and Matter and the Qi Function" in Committee VI.

The progress of this search can be marked by the fact that this year only three of the committees dealt primarily with science while four concerned themselves with issues that Dr. Weinberg pointed out were "much more in the realm of religion and philosophy" than in the realm of science. In his summary remarks, Dr. Weinberg noted that one could "properly ask why such matters belong in a conference on the unity of the sciences in the first place." His answer was two-fold: 1) Although

stand what a truly "good" and full life is:

"How do you cultivate the content of your own heart?"

"Should we aim toward a society in which people have fewer preferences, say 20, and we can satisfy 19 of them, or toward a society in which people can have many preferences, say, 200, but we are only able to satisfy 100 of them?"

"What do we, who have trouble hearing each other, much less God, do with the God of Abraham, who is

masculine, and who speaks to His people in a very direct and specific way?"

"God didn't give us the *idea* of prophethood—He gave us actual prophets. Thus God reveals Himself not in generalities, but in specific examples."

"We live in an age of diminishing expectations—socialism and capitalism now provide more questions than answers. We need something else..."

[Addressed to representatives from Judaism, Christianity, and Islam]

"What is the ultimate purpose for

which man was created?"

Regarding the "trans-scientific" nature of many of these issues, Dr. Weinberg asked that all the participants "subject what is said to strict logical criticism" to avoid "pseudo-science that parades as science."

The scholars' respect and affection for Father are growing in direct proportion to how much personal contact they have with him. At a VIP dinner with True Parents, held Friday night for the plenary speakers and committee chairmen, Father invited questions and answered queries

about his vision for ICUS. He then asked the scientists what they thought of him. When there was no response, he himself answered by saying, "I know you must think I'm a strange fellow." His warmth and humor helped those attending see him as a very personable as well as remarkable man. One professor of ethics who has had the opportunity to meet with Father at the Unification Theological Seminary observed that Father has reached the highest level of moral development, as described by Lawrence Kohlberg: the level at which a human being is genuinely motivated by a desire to benefit all mankind.

J. HALENKO

THE SEVEN ICUS XVI COMMITTEES

And Examples of Papers Discussed

I. "The Unity of the Universe"

- The Cosmological Problem: The Origin and Fate of the Universe
- The Anthropic Principle as a Unifying Approach to the Universe
- Gravitational Antennas and the Search for Gravitational Radiation
- Life and Intelligence in the Universe—A Cosmic Perspective

II. "The Value of Human Life"

- Technology and the Good Life
- Allocating Health Care Resources and the Problem of the Value of Life
- What Prevents Life from being Worthwhile?—An Examination of Some Changing Views on Human Life and Suffering
- Three Views of Death and Their Implications for Life

III. "Towards Ecumenism in World Philosophy"

- Truth, Nonviolence, and Ecumenism in Gandhian Thought
- The Buddha's Conceptions of Reality and Morality
- Unification Thought and a New Basis for Society
- The Philosophical Multidimensionality of Confucianism

IV. "A Critical Assessment of the Achievements of the Economic Approach"

- Biology, Economics, and Bioeconomics
- The Law and Economic Approach
- The Economics of Conflict
- The Economic Approach to International Relations

V. "The Human Food Chain: The Problem of Nourishment"

- The World Food Situation—Glut and Starvation
- Nutrients, Cognition, and Human Behavior
- The Chinese Experience in Transforming Nutrition
- And They Ate and Drank and Rejoiced Before the Lord

VI. "Eastern Approaches to the Unity of Spirit and Matter: Qi and Science"

- An Initial Study of the Qi in Chinese Painting and the Secret of Long Life
- The Indian View of Nature
- The Interaction of Spirit and Matter and the Qi Function
- Buddhist View of Nature and Qi

VII. "In Search for Understanding Among the Monotheistic Religions"

- The Mystical Way to Unity
- The God-Concept and the Creed
- The Good Life: What It is and How to Achieve it
- The Role of Women



Dr. Fred M. Johnson, professor of physics at California State University at Fullerton, uses props to present his talk on "Organic Molecules and the Origin of the Solar System" in Committee I.

Tributes to Father's vision

The Farewell Banquet was attended not only by all the professors and scholars, but also by clergymen from the area who had participated in the Interdenominational Conferences for Clergy (ICC). Dr. Ralph Abernathy gave a stirring invocation to open the evening, and then presented Father with a bust of Martin Luther King, Jr., to commemorate the holding of the 16th ICUS in Atlanta, the birthplace of Dr. King. He praised Father's role in the unification of all people—East and West, black and white.

In his Farewell Address [see p. 29], Father warmly acknowledged the nobility of the participants, especially those who have supported ICUS through all the persecution in its early years. He told the scholars, "Because I founded this project solely to fulfill God's will, I never doubted that it would prosper." He concluded by saying he looked forward to seeing everyone in Los Angeles next year (site of the 17th ICUS), and then received another standing ovation. Dr. Kenneth Mellanby, chairman of the ICUS Planning Board, presented a trophy to Father inscribed with a tribute in recognition of Father's "profound vision for global understanding and harmony, his extraordinary success in achieving that vision, and his unchanging commitment to prepare the world for the 21st century." The trophy was given with "deepest affection, gratitude, and respect" from the Planning Board.

The evening concluded with a moving performance of classical music by members of the Atlanta Symphony Orchestra conducted by David Eaton and Kevin Pickard. Jamie Louise Baer was the soloist in the beautiful "Song Cycle for Soprano and Orchestra," composed by Kevin Pickard over a text by Randolph Rummel.

Not everybody can discover the Principle the way Father did. But such an impetus for research and forum for discussion as ICUS provides cannot help but enable those who sincerely desire to know what is come giant steps closer to this goal. In the process, these scientists contribute their own substantial understanding and experience, build meaningful professional and personal relationships, and some are even able to have their findings published, in order to reach a much wider audience beyond those who are fortunate enough to attend the conference. Although Father's vision has spawned innumerable projects and conferences in essentially every area, it is noteworthy that True Parents themselves have always attended each ICUS (Mother attended even when Father was in Danbury). Certainly Father feels a common bond with those scholars who have dedicated their lives to the pursuit of the truthful



At the Farewell Banquet, Father is presented with a trophy from the members of the ICUS Planning Board in honor of his extraordinary commitment "to prepare the world for the 21st century."

FAREWELL ADDRESS

by Rev. Sun Myung Moon
November 29, 1987

EACH YEAR AS FALL APPROACHES, MRS. MOON AND I look forward to the ICUS conference with great anticipation, not only because we know the importance of these academic discussions, but because it feels like a great family reunion. At the first ICUS in 1972, our meeting was much like any other academic congress—very intellectual, but our relationship was that of colleagues. Frankly, we were all a little distant. It has been a great challenge—melting the barriers between such great minds from different disciplines, nations, and cultures. After a few years, we felt more like friends. Now, as Alvin and Tor mentioned in their opening remarks, we truly are a family. Isn't that a great miracle?

Throughout the year, while you are all working so hard in every corner of the world, we think about you often and keep you in our prayers. Wouldn't it be wonderful if we could live as one family in an ideal, peaceful world? We could transcend national boundaries and become true brothers and sisters under the same God. This is the vision of ICUS.

Now, our three days have passed all too quickly, and once again it is time to say farewell. I want to express my deepest thanks and appreciation to our new conference chairman, Dr. Alvin Weinberg, for doing such an excellent job in organizing this conference. Since Atlanta is very near our chairman's home in Tennessee, I was thinking about serving for this final banquet a meal of hominy grits, Southern-fried chicken, and pecan pie. But Mrs. Moon is very health-conscious, and she worried that it might be too rich for our diets, so I didn't win that discussion. Maybe Dr. Weinberg will invite us to his house for a real Southern meal. Wouldn't you like that?

I also want to thank the two vice chairmen, Dr. Fukuda and Dr. Gerholm, as well as all committee chairmen, for

making this year's conference such a great success. Please join me in giving them all a great round of applause.

And I want to thank each of you participants for your dedicated efforts as well. In my Opening Plenary remarks, I said that "courageous pioneers are needed who, for the sake of the absolute values perspective, are willing to run risks and be bitterly persecuted." I strongly believe you have demonstrated that you are such pioneers, and I respect each of you deeply.

In the last 16 years, ICUS has accomplished a great deal. What matters most in organizing any project is who is doing it and what is their motivation. Because I founded this project solely to fulfill God's will, I never doubted that it would prosper. During our early years, we faced many obstacles and severe criticism. In some ways I welcomed that, because it meant that those people who were only interested in their own benefit were not attracted. Those who were willing to sacrifice themselves because they wanted to work for a noble goal have become the foundation members of ICUS. I know that God loves them in a special way.

I think we all recognize there is still much more to be done before we have fulfilled our responsibility as scholars, to lead the world to the solution of its problems. I have the deepest conviction that God will help us devise the solutions to all human problems, if we are willing to passionately invest our minds and our hearts and our strengths. This is the great challenge of ICUS, and I pledge my unwavering support to you in fulfilling it.

May God bless you, your work, and your families in the coming year. I wish you a safe journey home, and I look forward to seeing all of you next year in Los Angeles. Thank you all very much. □

understanding of this universe and who also desire to alleviate the suffering of humankind.

A heart to reach out

I want to share with you the closing of Dr. Gerholm's plenary address, "Beyond Science." Involved in ICUS for 15 years, he expresses in a striking way something of what participants come to understand through their experiences over the years with this conference.

Our founder, Rev. Moon, is a man of religion. His concern is not about matters in science but beyond, on

the transcendental side. On such issues I have nothing to offer. Religiously speaking I am an innocent child, curious and open-minded. But I know that my ignorance does not bother Rev. Moon. Rightly or wrongly he believes that

as more and more scientists find themselves pushed to the limit of science, they will find that the key to transcending this limit is to regard that, behind all material and life phenomena, there is a purposeful motive working in accordance with God's purpose of creation.



Presentation of "Song Cycle for Soprano and Orchestra" at the Farewell Banquet.

J. HALENKO

In this spirit, let me close by quoting a most wonderful passage from one of my favorite authors, the American anthropologist and naturalist Loren Eiseley. It seems to me that somehow it has a direct bearing on what I have tried to convey tonight. But please, you must listen carefully. There is a very special twist to it that I don't want you to miss:

Yet whenever I see a frog's eye low in the water warily ogling the shoreward landscape, I always think inconsequentially of those twiddling mechanical eyes that mankind ma-

nipulates nightly from a thousand observatories.

Someday, with a telescopic lens an acre in extent, we are going to see something not to our liking, some looming shape outside there across the great pond of space.

Whenever I catch a frog's eye, I am aware of this, but I do not find it depressing. I stand quite still and try hard not to move or to lift a hand since it would only frighten him. And standing thus it finally comes to me that this is the most enormous extension of vision of which life is capable: the projec-

tion of itself into other lives. This is the lonely, magnificent power of humanity. It is, far more than any spatial adventure, the supreme epitome of the reaching out.

The ICUS, like all of True Parents' projects, offers God yet another way to help His children develop the power to unify—through a heart that can reach out to embrace and understand all other beings. □

Next month, *Today's World* will feature an in-depth interview with James Baughman, executive director of ICUS, on the evolution of ICUS and his experiences with it.

"A FASCINATING EXPERIENCE"

During ICUS XVI, *Today's World* editor Victoria Clevenger interviewed three of the participating scholars: Dr. Tor Ragnar Gerholm, conference vice-chairman; Dr. Paul Badham, organizing chairman for Committee II: The Value of Human Life; and Dr. Kenneth Mellanby, presenter of a paper in Committee II entitled "The Place of the Human Race in the Natural Order" and conference chairman of three previous ICUS meetings. Here are some excerpts from those interviews.

DR. TOR RAGNAR GERHOLM

Professor of Physics,
University of Stockholm,
Stockholm, Sweden

Victoria: What motivated you to first get involved in ICUS?

Dr. Gerholm: I was always interested in transdisciplinary studies. I felt an urge to study beyond my narrow profession, which is physics. I first got an opportunity to participate in ICUS in Japan, 15 years ago. There, within a few days, I learned more than I could have in a whole year of reading, because I could interact with other scientists and ask questions I wouldn't even have thought of, had I not met these people. For instance, I met the only surviving student of Pavlov, who was 90 and was the head of the Pavlovian Institute in New York. We spent a whole night speaking about his life—it was an extraordinary experience.

Over the years I have become more interested in Unification Thought, because that is what inspires ICUS.

Everything seems
to come to
Rev. Moon very
easily, but of
course it doesn't
really. Yet he
never seems to
be under strain.

Now that I'm more involved in the planning of ICUS, it is important to know what Rev. Moon wants us to do. At first it was just a personal pleasure to be at the conferences, but over the years we realized that ICUS is not just for pleasure. We are supposed to accomplish something for

the larger purpose and contribute in some way. I try to do as much as I can.

Victoria: What is your impression of Rev. Moon? Were you surprised?

Dr. Gerholm: He must surprise everybody. He combines so many ex-



Dr. Tor Ragnar Gerholm, vice-chairman of ICUS XVI.

I. HAININO / N.Y.P.

treme opposites in one person. When you look at him, he seems to have almost no difficulty at all being an engineer and a minister, getting involved with the scientific community, and starting a newspaper. Everything seems to come to him very easily, but of course it doesn't really. Yet he never seems to be under strain. One would expect him to be sort of like a harassed executive running around, but he is very relaxed. It is a very interesting phenomenon.

Victoria: Why are you not bothered by the controversy?

Dr. Gerholm: I have read Unification theology and have met so many of Rev. Moon's associates, including Rev. Moon himself, who is a wonderful man. I don't care what the negative people think, since I know they are wrong. If someone stands up for what he believes in, he wins respect. Society is looking for leadership, so those who can, should stand up.

DR. PAUL BADHAM

Senior Lecturer in Theology and Religious Studies,
St. David's University College,
Lampeter, Wales

Victoria: How did you get involved with ICUS?

Dr. Badham: My first book on Christian beliefs about life after death had a chapter devoted to the issue of mind/brain identity. Sir John Eccles, a Nobel Prize winner in physiology, had read my book and invited me to the Los Angeles ICUS as part of his committee on the question of mind/brain identity.

Victoria: Did you have any misgivings?

Dr. Badham: No, because in 1979 I wasn't aware of any negative publicity about the Unification Church, and it helped to be invited to join a group led by the man who is the leading specialist in his field and whose work I greatly admired. Of course, once the sponsorship of ICUS had been brought to my attention, I did become aware of hostile press coverage. I indicated I'd like to know more, so I

was invited to attend a conference devoted to Unification Thought.

Although I was fairly critical of the theology, I was very impressed by the people. I could see that I was talking to highly intelligent people who could make a good rational case for what they believed in, so I realized the kinds of things the press was saying just weren't true. I had never had the opportunity to dialogue with so many people working in the area of dualism and mind/brain identity. I met and discussed this issue with people who were actually in the top of their field. I learned a tremendous amount.

**A great number
of academics
from many
countries have
had their lives
influenced by this
experience. This
will affect the
way people teach
and live 100
years from now.**



Dr. Paul Badham, organizing chairman of Committee II.

Victoria: As chairman of Committee II, could you explain what the responsibility of a committee chairman is?

Dr. Badham: What is important is that one should try to have in mind a potential book from the word go. Unity of theme is important for a good book, thus also for a good conference. Take a subject that matters—medical ethics and what makes life worth living, for example—and look at the different perspectives and relevant disciplines that pertain to that subject. Then invite various experts to come to a preliminary meeting. Give them an overview of what you have in mind, and ask them each to write a paper on a particular area.

Then, having gotten the initial acceptance, have a pre-ICUS meeting, where paper writers can give brief accounts of what they intend to say. They can change and modify their papers in light of how they see the whole thing fitting together. It's a tremendous educational experience, and very exciting. I hope the books that will arise from the committee I headed will bring this excitement out to the whole world.

Victoria: You were able to attend the VIP dinner on Friday night—what was your impression of Rev. Moon?

Dr. Badham: At our VIP meeting, Rev. Moon agreed to answer our questions about issues that puzzled us, how to organize the conference, what ICUS's future plans were—all of which was very helpful. Because we were meeting in a relatively small group, we had a perspective on Sun Myung Moon as a person that was different from what you get seeing him on a platform seriously delivering a prepared speech. He was relaxed, laughing, enthusiastic. I very much enjoyed it. One thing that came out strongly was how often his very ambitious plans have been deemed impossible by his advisors. But he always overrides such advice and his plans have always worked!

Victoria: Has your concept about God been affected by your experience with the Unification movement?

Dr. Badham: I have developed a deeper realization that God is at work in all the religious traditions of the world. On one level, I always believed that; but now my abstract theory has been overwhelmingly verified and deepened by encounters with people and by attending worship services with others—for example, through my attendance at the Assembly of the World's Religions in 1985. Certainly there is a very obvious authenticity about your own Unification worship service.

I will be one of the lecturers on the next ACUMI tour of Korea and Japan and will talk about the interfaith experiences I've had in connection with your movement. I want to say how valuable it is to have met people from different religious traditions—for example, Buddhists. One can get a wrong impression if one's search is confined only to sacred texts. This experience has permanently shaped my study of religion.

Victoria: What have been the highlights of your experience at ICUS?

Dr. Badham: At one ICUS confer-

ence we had a social event to attend, and some of us hired a car. With me was a Syrian Arab and an Israeli professor from Jerusalem. They commented that under no other circumstances would they have gone off for the day together. But here they were together and indeed becoming friends. That kind of thing really makes one aware that personal contact is a dynamic force, that you can't keep stereotyped images of the wickedness of people of other nationalities when you meet and get to know them.

I think the interreligious, international, interdisciplinary mode of discussion at ICUS is the best thing going. This approach is the best way toward solving the problems of the world. I find immense benefit in this process. I always leave every ICUS conference with some idea of what I would like to teach or write differently.

A great number of academics from many countries have had their lives influenced by this experience. This will affect the way people teach and live 100 years from now. One can already see the effects. I think it will have a very beneficial impact on society.

DR. KENNETH MELLANBY

Director Emeritus,
Monk's Wood Experimental Station,
Huntingdon, England

Victoria: How did you come to be involved in ICUS?

Dr. Mellanby: I first heard about ICUS in 1973, when I was approached by Lord Adrian to attend the third ICUS in London. He was chairman that year. I didn't know what it was all about, but I thought if Lord Adrian, who was a very great man, was enthusiastic about it, it must be a good thing. At that time there was a lot of controversy about Rev. Moon, and the moment my name appeared as an attendee, a lot of ill-wishers to the church approached me who didn't want me to attend.

First I looked into the question of the independence of the scientific work, and I found there was no sinister influence; the scientific side was absolutely above-board. I also knew that I couldn't continue to be involved if what the papers said about the church was correct. So I looked into that area too and found absolutely no reason not to attend.

I had to make sure that the majority of the points that Rev. Moon was accused of were not true. Then I had to discover what motivated the people who were attacking. I think it was partly politics, partly misapplied religion, and partly general misunderstanding. The man who was the spearhead of the persecution in England used to write to every ICUS participant and tell them not to attend (telephoning me once at midnight); he was completely fanatical. But now he has seen the light, so to speak. He's not a supporter but has stopped what he used to do. It still annoys me that most of the information printed today is at least 5 or 10 years old. I've written several articles about the Unification Church to counter the attack from scientific circles.

Victoria: What made you want to stay involved?

Dr. Mellanby: I stayed involved because this was a unique conference, the only one I knew of that brought



Dr. Alvin Weinberg, this year's conference chairman, makes a point with Mr. Neil Albert Salonen, president of ICF. To his right is Mr. James Baughman, executive director of ICUS.



Father and Mother present a gift to Dr. Kenneth Mellanby, an ICUS participant for 15 years and chairman of the 13th, 14th, and 15th conferences.

I hope that my association with the many other scientists who attend has made me a better scientist and a better person.

together people from completely different disciplines and nationalities. I believe that Rev. Moon has a great vision. He believes that because of the divisions in science, scientists are not making the contribution to world problems that they should be and that these conferences can bring them together to help them better serve mankind.

Impressive to me is the way in which a considerable number of people for whom I have a great respect are obviously striving for the success of ICUS. The fact that we haven't completely succeeded in living up to Rev. Moon's ideals is our fault and not his. He has made a great contribution himself, and we should be striving very hard to live up to his vision.

The Unification Church has a theology that I can respect but not follow. I belong to a different church. One thing I admire is that although members of the Unification Church have passionate beliefs, they are remarkably sympathetic to other beliefs. I can respect that and particularly the people who belong.

Since the third ICUS I have missed only one conference so far. I even had the privilege of visiting Rev. Moon in prison. That was a remarkable experience. It was a very great wrong that he was imprisoned at all, and I sent

correspondence to a number of people about that. He accepted this situation and was a model prisoner. One had the impression that while he wasn't exactly running the prison, his personality was such that he was clearly respected by the other inmates and prison staff. He meticulously carried out everything he had to do as a prisoner.

Rev. Moon is a man of enormous energy. ICUS would be a full-time job for anyone, and although he has given so much of his time and energy to it, ICUS is only a tiny part of his total contribution.

Victoria: In the future, how do you think this project and Rev. Moon himself will be remembered?

Dr. Mellanby: Those of us who have had the privilege of meeting Rev. Moon have formed an extremely high opinion of him and of his contribution. Regarding the scientific work, I think it will increase. I think ICUS has had more influence than people realize. We have quite a community of people who have attended one or more conferences. Many people are disappointed that they can't always be invited; far more want to come than can. I hope that opportunities for being published in the new *International Journal on the Unity of the Sciences* will continue to mobilize the good

will of such people.

Victoria: What has touched you most deeply in all these years?

Dr. Mellanby: The thing I've been most impressed with is the wonderful contact I've had with the young members of your church who are helping with the conference. My wife and I have been very moved to meet so many dedicated people—many of whom we've developed a very close friendship with.

Victoria: Do you feel your concept about God has changed over the years through this experience?

Dr. Mellanby: I'm a Unitarian. I think I could honestly say that my contact here has made me a better member of my own church, which I believe is Rev. Moon's idea. On a number of occasions I've invited Unification Church members to come to my own church.

Victoria: What have you gained personally from ICUS?

Dr. Mellanby: I think my understanding of world problems has been greatly widened. I hope that my association with the many other scientists who attend has made me a better scientist and a better person. It certainly has been a fascinating experience. □

THE HEART BEHIND THE GROWTH OF THE BRAZILIAN CHURCH

Interview with Waldir Cipriani

Waldir Cipriani, president of the Unification Church of Brazil, was interviewed by Marcia de Abreu on October 21, 1987, in Sao Paulo, Brazil. The following is excerpted from that interview.

Marcia: What do you feel are the reasons for the incredibly fast growth of the Unification Church in Brazil?

Waldir: One of the main factors, I believe, is the example of Rev. Hyung Tae Kim—the representative of True Parents in Brazil. He puts full emphasis on the learning and practice of the Principle. All members have to know the contents of each chapter and all about Father's life. Rev. Kim has taught us deeply about True Parents, about the suffering of the early disciples, and about his own experiences in the church. He is an example to us by always taking the initiative to do something before he asks us to accom-

plish anything. And, although he has to speak through an interpreter, this never stops him from continually teaching and guiding us.

Rev. Kim is an example to us by always taking the initiative to do something before he asks us to accomplish anything.

Soon after I joined the Unification Church some years ago, I was sent out by Rev. Kim as a missionary.* This is another one of his traditions: As soon as members join the church, they attend a seven-day workshop, do a seven-day fast, and immediately go out as pioneers all over the country.

Another factor is that Rev. Kim often meets with True Parents in Korea or the United States. Thus he learns first-hand about the current developments in our movement, and he always tries to apply Father's ideas in Brazil. For example, when Father spoke about home church in 1979, Rev. Kim immediately encouraged all



Brazilian family members preparing for their confessions (held after this interview took place) in the church headquarters in Sao Paulo. Front row, left to right: Waldir Cipriani, Rev. and Mrs. Hyung Tae Kim, state leader Cesar Zaduski, and state leader Mauricio Baldini.

members to do home church in Brazil.

Love for True Parents and the Principle and the immediate practice of every new providential direction initiated by Father are the heart behind the growth of the Brazilian church. We deeply believe that it's not enough to proclaim that he is the Messiah, or just to believe that by

but all of Latin America and the Third World in general.

Some states don't have bakeries yet, so the more successful states are helping them to install small ovens and develop from this.

Now many blessed couples are moving into their areas, and their homes are becoming small Unification

Church centers. We are encouraging members to buy projectors and to use them in their areas to give slide shows of Principle lectures.

In addition to our home church work, some members also teach at our Seminary; others work in various businesses. Members have started a clothing factory, several stores, a construction company, a travel agency, bakeries, and several other businesses. There are about 1,000 core members and home members in Brazil, including 24 blessed children. About 20,000 people around the country are sympathetic to the Principle, and about 50,000 have responded positively to many of the other projects of our movement.

Marcia: Have you had any success with video centers in Brazil?

Waldir: When we heard that the Japanese family was having a lot of success with video centers, Rev. Kim sent me and another member to the United States to learn all about video centers and to record Principle lectures in Portuguese on video cas-



In one of the bakeries in Sao Paulo, AMASA members distribute free lunches to children.

faith in him we are saved. The belief is embedded in us that, especially after receiving the Blessing, we have to become the incarnation of the words and heart of True Parents. Through home church work and a public mission we will be able to grow towards that maturity.

Marcia: Could you describe how you are doing home church?

Waldir: All members, including leaders, must regularly visit their 360 homes. If I myself didn't do this, I would have no foundation to ask the members to visit theirs. Home church is our main focus in Brazil. Our bread-baking approach started when the pastor* of the church center in Porto Alegre, capital of Rio Grande do Sul, became inspired by the idea of baking homemade bread, as his mother used to do. He bought a small oven so that his members could start baking bread and delivering it to their home church areas. Rev. Kim got so excited by the results that he reported the project to Father. Father responded that investing in bakeries in Brazil was an excellent idea and added that such an approach could help not only Brazil

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Left: The newly-restored stairway in the main lobby of the national headquarters building.



Right: Main entrance to the national headquarters building in Sao Paulo, Brazil, a former scientific laboratory now undergoing complete restoration.

* "Missionary" is the Brazilian family's term for city leader, and "pastor" is the term for state leader.

settes. Because Brazil is such a big country, the video cassettes promoted much more uniformity in the education of members. The members started using the model of the videotaped lectures to give their own workshops as well.

Marcia: Do you have any specific witnessing program?

Waldir: For us, witnessing is an extension of home church. I always encourage members to witness wherever they are—on the streets, when traveling, and to parents and relatives. Rev. Won Pil Kim stresses that while everyone should have his or her own 360 homes, we should also use every opportunity to witness. Witnessing is part of our training course at workshops. And at the Seminary one of the required courses is pastoral theology, which requires witnessing activity as a means to learn how to counsel people.

During the last two years we have also emphasized the importance of contacting and praying for our parents, relatives, and friends. In the past, many families have gotten very upset because their children joined. So we are making an effort to let our relatives know why we joined and what we are doing. This is making a substantial, positive change in the attitude of many members' families.

Marcia: In 1981, the whole Brazilian family experienced a wave of violent persecution. Briefly, what

happened and what was the cause of it?

Waldir: I believe that the persecution was the result of many failures, internal and external, on both national and international levels. For example, once I was called by a sister to help keep a member who was very upset from hitting Rev. Kim. I started to cry and I couldn't stop for 10 minutes because I felt that attacking the representative of True Parents was like hitting True Parents themselves. I believe that this occurrence became the basis for the church to be attacked later on.

***Our good attitude
when facing the
persecution helped to
improve public opinion
about Father and
the church.***

Of course, there were also external factors. A lot of negativity was generated from within the progressive segment of the Catholic Church. About three percent of our members were once Catholic seminarians, including myself. My superior at the

Catholic seminary spread many false stories about our church, saying that Rev. Moon was pulling members away from the Catholic Church. Negativity also thrived in the clandestine communist groups in Brazil. And of course the establishment, the government authorities, and the other churches, as well as families who were worried about losing their children, were all against us. Combined with the power of the media, especially the Globo Television Network, this led to the "great persecution." On its Sunday night program "Fantastico"—which has one of the largest audiences in Brazil—Globo slandered our movement four Sundays in a row.

In the violence that erupted, 17 of our houses were pelted with rocks. Because our first headquarters and many of our centers were located near high schools, hundreds of students on their way home from school would join in the attack. We lost telephones and suffered other property damage. One of our sisters, a bookkeeper, sustained injuries when somebody set fire to the building where she was working [See *Today's World*, October 1981]. Since almost all of our centers were rented, we lost our leases. We had to repair everything again for the owners. After all this, many members dispersed, and a difficult time began for everyone.

We did not retaliate against the persecution at all even though there was nothing true about the things they were saying. Later, our good attitude when facing the persecution helped to improve public opinion about Father and the church.

Not long ago, I found out that a certain TV station planned to air an American-made movie about the Unification Church entitled "The Sect of the Fanatics." Before they did, I contacted the station and asked them to give me a few minutes to talk about our church and founder. I met with the director and showed him how he had been totally misinformed by people of malicious intent, and how irresponsible it would be to broadcast such a film. We shared about the true heart and motivation of Rev. Moon, and about the development of our international and national movement. That convinced him not to put the film on the air, and we never heard anything about it again. Since then,



Youths attack one of the church centers in Brazil during the "great persecution" of 1981.

► Participants at a national CAUSA seminar in Sao Paulo listen attentively to Waldir Cipriani's lecture on "Searching for a New Ideology."

▼ CAUSA-Brazil newsletter.



THE APPEAL OF GODISM

Waldir Cipriani describes the work of CAUSA in Brazil

CAUSA was introduced in Brazil in 1981, the year of the "great persecution." Gradually, important leaders such as ambassadors, congressmen, and others came to be involved. God could really bless the development of this activity, and by 1985, when the Pan American Convention of CAUSA was held in Sao Paulo, CAUSA already had a strong foundation in Brazil.

Over the years a wide variety of leaders and professional people have come to our CAUSA conferences—ambassadors, congressmen, religious leaders, engineers, physicians, lawyers, businessmen, and other interested people. In the state of Pernambuco I recently gathered 15 evangelical pastors for a CAUSA conference. CAUSA brings together people that otherwise would fight each other like cats and dogs!

Recently three congressmen came to a CAUSA seminar in Uruguay. Since then, they have become our friends and have worked with us in many different activities. We have been invited by several heads of university departments to speak on various campuses. Already I've given

talks at PUC Catholic University, Tuiuti University, Federal University of the State of Parana, and Computer College.

It is my impression that CAUSA has brought something special to Brazil. Brazilian people don't like either rightist or leftist regimes. Brazilians listen to everyone, but usually they follow their own convictions. In this sense CAUSA's "head wing" spirit attracts them. CAUSA appeals to the aspirations of many Brazilians, because it doesn't ask them to give up their own religion. People who come to CAUSA tend to develop quite a liking for Rev. Moon.

Brazilian people are religious; their background is Catholicism. Today they are very much in search of a true ideology. At the same time they want to be connected with the whole world. CAUSA, through Godism, opens the way for them. I have an example in my family: Recently my physical brother heard the CAUSA message, and soon afterwards he became the CAUSA leader in his city! CAUSA is definitely contributing to the growth of the Brazilian movement.

the activities of our movement have grown tremendously.

Marcia: Nowadays, what is the daily life and schedule of the core members of the church?

Waldir: At the smaller centers the members generally wake up at 4:30 am; there is prayer at 5:00 and then they study the Principle. After that they clean, have breakfast, and leave for their respective missions. In the evenings, the centers organize Principle lectures and study sessions. At 10:30 pm there is a prayer service to close the day's activities. In big centers like Sao Paulo, most members get up between 3:30 am and 5:00 am to deliver bread to their home church areas. Members who get up very early usually take a short rest before

they continue with their daily schedule. Some of our members are students at the Seminary in the evening, so they have to take a bus that leaves from the headquarters at 6:00 pm. The younger members do not follow such a strict schedule.

Marcia: Who are the students and the professors at the Seminary?

Waldir: Currently, all the students are members of the Unification Church, with one exception—a sergeant of the military police. At the moment there are 80 students enrolled. For the first two years, students take courses on theory. The third year is for field work. The students become assistants to pastors of different churches or work in other church projects in Sao Paulo. They also must present a thesis before they graduate.

We have 14 professors at the Seminary, from both outside and inside our church. Presently we are working to have the government accredit our Philosophy School program at the college level and we are working very seriously to fulfill all the demands for accreditation.



Contestants at CARP's 5th annual Mr. and Miss University Contest, held in Sao Paulo.

Marcia: Have you had any experience with True Parents personally?

Waldir: Although I've always been geographically far away from them, I feel deeply grateful for Father's words. The quality of spiritual life we receive from True Parents is fascinating to me. During my 120-day training in New York, I was able to witness how True Parents are the real incarnation of the Principle. It's because of my internal unity with True Parents that I can keep up with

HOME CHURCH

by Marcia Aires

WHEN THE BRAZILIAN FAMILY heard that Father had spoken these words about Brazil in a speech he gave in New York, we were truly amazed:

There is already a solid home church foundation in Brazil. I introduced the home church providence there several years ago, and I encouraged them to do some kind of service project. In all 24 states, bread factories were established. Every morning from four o'clock on, tons of bread are baked. All Unification members in Brazil, from the leaders on down, hand carry and distribute the bread through each district. That's the way they do home church. Not only do they feed them bread—Jesus said you cannot live bread alone—but they give them truth too, and true love. This is how Brazil has become the most successful home church country.

—The Ideal Home Church
Dec. 21, 1986

These words challenged us to further increase our level of commitment and responsibility before God, True Parents, Rev. Hyung Tae Kim—our regional leader—and even our ancestors, for our work was still in its be-

ginnings at that time, considering the nation as a whole. Today, it is already possible to pick the first blooming flowers of success in our home church areas.

Through our humility
and unselfish service
we can touch people's
hearts, and eventually
we'll come to be true
parents in our areas.

Rev. Kim introduced the concept of home church to us in 1979. One state leader, Elias de Almeida, was the first person in Brazil to begin to do home church. He started to witness to the people in his area and teach them Principle lectures. Later some of us began delivering eggs door to door and witnessing at the same time. But the eggs turned out to be too fragile and heavy to carry, so we started a distribution food market using vans. Our results didn't at all approach our goals, but we grew in experience.

all the activities that need to be done and maintain my spiritual life. Without this internal connection it would be very hard to carry on and give life to the members. We need a bridge to revitalize ourselves spiritually.

About two weeks ago I dreamed I was walking and holding hands with True Father and he was explaining to me what I should know and do. I felt that he was truly my Father. This kind of experience captivates me completely!

Marcia: What do you feel is the future of the Brazilian church?

Waldir: I'm more and more convinced that the future of the Brazilian church is home church. I believe that the future students of our Seminary will come from home church. Since

we started organizing Principle and CAUSA seminars for our home church guests, many people have been coming. We have excellent speakers at these seminars. Recently one pastor brought two full busloads of people for a two-day seminar in Curitiba. Our members feel inspired to invite guests from their home church areas, because these people are the fruits of their investment. Thus members can experience a real step-by-step restoration of themselves.

I am developing a serious plan for next year in terms of witnessing. I want to enlarge the number of core members. I foresee that the Unification Church in Brazil is going to grow a lot next year.

One limitation we experience is our

IN BRAZIL

A providential landmark

In 1981, the idea for the baking and distribution of bread began with the mother of the state leader in Rio Grande do Sul, Mrs. Alda Zaduski, who used to bake bread for her own family! Her son Cesar Zaduski, inspired by her work, arranged to acquire a small oven so that his members could bake and sell bread on the weekends. That was, in fact, a landmark in the home church providence. Rev. Kim insisted on developing that idea so that the members would have a new focus. He acquired bakeries in a few more states, and soon we were delivering bread to families daily.

To be honest, most of the members didn't like the idea at first. In fact, as much as Rev. Kim was enthusiastic about the idea, we were resistant to it.

But Rev. Kim always stressed that there was no room for slow, inconsistent behavior in one's area. He said the key to doing home church is to humbly serve and serve. He told us that doing home church helps us develop our creativity as we discover new ways to improve our areas, together with the families we come to know. Through our humility and unselfish service we can touch people's



Members of AMASA (World Association for Service and Friendship) prepare to distribute loaves of bread to a needy area.

hearts, and eventually we'll come to be true parents in our areas.

However, many members were afraid of going to their areas. The great majority didn't yet know how to give Principle lectures. Bread made things a lot easier. It is always difficult to capture the hearts of people, but with our bread deliveries we had a good way to serve the people every day.

Rev. Kim is deeply committed to the success of home church in Brazil and is very happy to be able to report our progress to True Parents. Moreover, through his encouraging all of us to participate, we also began to

feel personally responsible for the success of home church.

Now the program that we follow is very clear. As soon as a missionary settles down in a chosen city, he or she establishes a 360-home area, rents a house, and then begins bread deliveries. Eventually each leader receives a Principle slide program so that witnessing will be easier.

By living directly in our area and consistently following this method, we most certainly will be able to effectively reach out to our 360 families. □

Marcia Aires works at the Cultural Department of the Unification Church in Brazil.

***We plan to
send members
trained in our bakeries
to other countries in Latin
America and Africa and to
develop home church
activities there.***

members' inadequacy in speaking English and Korean, although we have both languages in our curriculum at the Seminary. One of our

members is in South Korea studying the history of Korea, and other members are currently in the United States studying English. When they come back they will become pastors. I believe that in the future, in order for members to become pastors, they will need to be victorious in their spiritual life, be blessed, and speak English.

Within Brazil, from region to region there is a big difference in the quality of the education in the public schools, resulting in a wide variation of cultural and intellectual standards. Through our IOWC and other activities, and the exchange of members among states and regions, our church is helping to diminish these cultural differences.

We celebrate the 12th anniversary of the Brazilian church on November

23, 1987. We feel happy, and this happiness comes from a solid foundation of good results based on hard work and sacrifice. Rev. Kwak has said that in the future he would like to have a meeting of missionaries from all over the world take place in Brazil. This prospect gives me great joy. The headquarters building we bought and are restoring is definitely appropriate for such a large event. We also plan to send members trained in our bakeries to other countries in Latin America and Africa to start businesses and to develop home church activities there. It would be very meaningful for us to be able to offer Brazil to True Parents in this way for the sake of the world. □

Last year we invited you, our readers, to submit sincere and thoughtful articles about an aspect or aspects of your spiritual life, as historical contributions to a record of our LIFE IN THE FIRST DAYS of the ideal world. We welcome your realizations and experiences. We are primarily looking for content—so please don't worry if your English writing ability isn't perfect. With your contribution include your name, address, telephone number, physical and spiritual ages, and major missions you have had. Please specify if you do not wish your name to be used. If the piece is published, you will receive a partial subscription to Today's World.

In this month's issue, we present contributions from two members. New Future Photo photographer Ken Owens offers a revelation and a vivid experience of Heavenly Father's love. Gabriella Baisui, an Italian sister, shares a memorable episode in her life of faith and then briefly but succinctly answers the questions from the original LIFE IN THE FIRST DAYS column (August '87 and January '88).

GOD'S LOVE

by Ken Owens

REVELATION

Why can't you realize how lonely I've been? Why can't you realize how hurt I've been, seeing you suffer, hearing your screams, feeling your deep wounds? Why can't you realize that there is a barrier between us—a barrier of death, a spiritual death? I can't stand the smell of it. I never have and I never will. It's been with me ever since you left me, and you never realized how much it was really hurting me. I love you so much. And I cry from the deepest depths of my heart to you. But it's so hard to let you know that I'm crying, that I'm shedding tears of sorrow, tears of misery.

I can't cry out like you can. I can't let loose the flood of all my tears of love out of my heart, to pour over each one of you. I want to cry out to you, scream to you, but all I can do is cry in my heart the tears of a lonely, rejected, broken Father for his long, lost children. But it's so difficult for you to understand, for you to be where I am, to feel the weight of my tear-filled heart that carries the over-burdened responsibility of my children's lives, to know that my precious ones, whom I brought into the world, have been and are suffering under the terrible pain of a dust-filled death. You would cry so much from just one tear of my sorrow. I feel your tear-stained hearts, but you can't feel my universal, suffering heart, which is so sensitive to even the slightest pain, the slightest bit of sadness.

Now my son is with you. Only he can show you how my heart really feels. He knows me so well, because he knows how I feel, and how all of you feel. Oh, how I want to make you happy! Please look to him, please listen to him, please feel him. You see him, you see me. You hear him, you hear me. You feel him, you feel me. You cry with him, you cry with me. He is your father, you are his children. But I am his Father, so all of you are my children. I don't want to see my family suffer. I don't like seeing my children cry. I cry when you cry, but even more so because I made you, you came from me. I want to love you with all my heart. I want you to be my children again.

I want you to feel joy. I want to love you and I want you to love me. I want to become one with all of you, to embrace you and cry tears of love together with you, as Father and children, as one family. That's all you've ever wanted. That's all I've ever wanted. I am praying for you.



WHILE I WAS IN BARRYTOWN IN 1976 for the 120-day training, I had two very dramatic experiences with God. I was going through a very rough time trying to keep my heart centered on the Principle. It had gotten to the point where my heart was so heavy with the pain of struggling that it was almost impossible to continue. I told God, "I'm sorry that my heart is not as centered as it should be. Please don't worry, I will overcome." After several weeks, the lecture on the Parallels of History was given. It struck me so deeply that I couldn't study afterwards.

So I began to write down a prayer to Heavenly Father. I wrote: "What is wrong? Why can't I feel God's heart, True Parents' heart, the heart of an innocent child?" Then a rush came through me and I began to write faster. I realized that I was receiving a revelation from Heavenly Father.

This happened on March 18, 1976. Five days after I received this revelation, our workshop began the day with a special morning service. The staff members came in very quietly with serious faces. They were carry-

ing basins. We all knew then that something special was going to happen. Rev. David Hose read from the Bible the story of Jesus washing the feet of the disciples. I realized we were going to reenact this event. We

all became very serious.

After Rev. Hose's feet were washed, he washed the other staff members' feet. Then they passed the ceremony to us, and we, in turn, washed each other's feet, brother to brother and sister to sister.

After my feet were washed and I washed the next brother's feet, I looked around the room. Some were watching the scene silently, some were praying, and others were crying. I started to pray about this ceremony, asking that God's heart could be with everyone. Then I began to meditate.

**I was so surprised that
God, who is almighty,
would humble Himself
to me, sinful little me.**

I suddenly saw myself kneeling before Heavenly Father. He was sitting on a throne, and all I saw were His knees, legs, and feet. It was all black around us, yet He was shining brightly. For several seconds, I looked at Him. Then He placed His feet in front of me and I washed God's feet. After I finished, I knelt back, looking up at Him. All of a sudden, the scene shift-



Drawing by Bida of Jesus washing the feet of the disciples.

ed. Now I was sitting on the throne, looking down to God, who was kneeling before me. His face was shining very brightly. Then He took my feet and He washed them.

I was so surprised that God, who is almighty, would humble Himself to me, sinful little me. I was so dumbfounded that I began to cry. It was the first time I had cried in 12 years. Over several minutes I kept reliving the vision, and I cried even more. The brother next to me saw me crying and he seemed to understand.

After the ceremony was over, I told

Rev. Hose what I had just experienced. He then asked me to share it with the whole workshop. There were many ooh's and ah's, and one sister's eyes just lit up with joy. I told them that I understood now that it wasn't just Jesus who washed the disciples' feet, but God as well.

To this day, I firmly believe in the existence of God, the heart of God, the love that God has for every one of us, and how much He wants us all to become His children. That is why we are born again through the True Parents—to become God's children. □

A LESSON IN FAITH

by Gabriella Baisui

I WOULD LIKE TO SHARE ABOUT MY experience selling ginseng to store owners in Italy in 1975. I had only a few products to begin with: ginseng extract, instant ginseng tea, and tea bags.

When I started out, I felt everything was spiritually okay. There was very good unity between my leader and myself. I was doing a prayer condition on my own, working hard, and praying before entering each shop, but nothing was happening. After almost a week, I had no result at all!

I was going out with faith every

day, hoping and waiting for something, but the comment I got at every store was, "We never heard of ginseng," or "We don't believe in it."

By the end of the week, I became very frustrated and went to sit on a park bench to talk with Heavenly Father. "Heavenly Father, why? I don't understand You. All the right conditions have been made, and I'm here burning with desire to get some result—for You, not for me!—and You don't show up. Why? Please come and help me. When we go together to the next pharmacy, I

really want to sell my ginseng extract. It's so good for people..."

"Good morning. My name is—" The pharmacist interrupted me. "Please talk to my brother." I introduced ginseng briefly to his brother, who was also a pharmacist. Just then, a man came into the shop and asked the pharmacist if he had any ginseng. The pharmacist and I both were very surprised. He whispered to me, "Can I have your sample to sell to the customer?" I answered, "Yes, if you order 12 packages, because you are going to have many more requests

for it." He said, "Isn't that too much to begin with?" I said, "No!" So he said, "Okay, make an order for me."

Then an old lady who was in the shop came over and said, "I heard that ginseng keeps you forever young. I'd like to buy some." The pharmacist, very embarrassed, again whispered to me, "Can I have your sample?" "Yes, of course. Can I make out an order for another 12 of a different kind?" He said, "Okay, okay."

More situations happened with other customers in the store wanting ginseng. In that pharmacy I sold out all my samples and finally left with a big order for all kinds of ginseng products. Today an order for 12 packages of ginseng is nothing, but at that time it was truly a miracle!

Coming out of the shop, I felt I was walking on water, like Peter. I knew my Heavenly Father had played the major role in that experience. But I wasn't finished yet!

I was feeling so excited that, with only a ginseng booklet, I visited a few other pharmacies. I got four new customers!!

Heavenly Father and I were so

happy for the victorious day. That experience made me understand more about man's portion of responsibility and the Bible verse: "Knock and it will be opened."

ANSWERS TO QUESTIONS

If you had the opportunity to say anything to True Parents or to ask them a question, what would it be?

First I'd say to Father that words aren't enough to express my gratitude on behalf of all the world. Then I'd ask him, "Why is my restoration so heavy? What did I do wrong? What did my ancestors do wrong?"

Why are you following True Parents?

Because they are the light, hope, and love.

What has helped you to develop vertical relationships and overcome Satan?

Faith mostly, and prayer.

How are you trying to inherit Father's standard, tradition, and victory?

By trying to love more and love more fully.

How do you experience or recognize true love?

I experienced this only once. I recognized it because I received what I needed most. Being given to by someone with unselfish love makes me feel

there is no expectation that I must give back. The love is totally given freely for me.

How do you try to maintain/attain purity and freshness?

By prayer.

What enables you to feel you are being resurrected? How can you see you are different from before?

Mainly the Blessing. People around me say that since the Blessing I've changed a lot. I also feel I'm a different person.

Who/what has helped you grow the most?

A brother who is now a state leader in Europe. From the time he first met me, he treated me like a daughter of God. I was so shocked by that. In the beginning in a man/woman relationship, many times there may be a fallen feeling. I never felt this from him, and this surprised me. He loved me in such a pure way. He understood me completely, through God's guidance, I'm sure.

What is some of the best advice you have ever given or received?

"Knock and it will be opened."

Observing your daily life and your internal heart, what do you find you are the most serious about?

The Blessing.

Who, in addition to True Parents, are real heroes, standards, or models for you, and why?

From the past, Tamar and Mary Magdalene, because they helped God's dispensation in a way very different from the secular way of thinking. Mrs. Corazon Aquino because she is standing with dignity and heart, taking her husband's responsibility. My physical sister because even though she doesn't know the Principle, she is a woman of love and good actions centered on others.

What does it mean to you to: ...center on God and True Parents?

Center on the most holy love.

...live a life of indemnity?

Pay back your ancestors' sins and your own sins.

...be faithful?

No matter what, believe in God. □

ERRATA

The caption on p. 32 of the Dec. '87 issue lists a wrong name. The brother on the left is not Justin Fleischman but Gary Fleischman, his physical brother.

The photo credits on p. 21 of the Jan. '88 issue are incomplete. The garden scene at Belvedere was taken by Robert M. Davis; the picture of Heung Jin Nim was taken by Javier Corona.

REQUESTS FOR PEN PALS

Dear Readers,

During the past several years since we offered you the opportunity to write us requesting pen pals, we have received many requests. We have tried to fulfill all of them, but there are still some people for whom we have not been able to find a pen pal. For example:

1. Several members in Africa have requested pen pals from Korea, Japan, the United States, Germany, China, and Guyana.
2. Other African members would like to have a pen pal from any country outside Africa; a few speak only French.
3. A member from Guyana would like to correspond with one or more members from the United States.

As you can see, **we need pen pals especially from the Western and Far Eastern countries.** If you would like to respond to any of these requests, please send us a letter introducing yourself; include your name and address and any preference you have regarding a pen pal.

Thank you,

Victoria Clevenger, Editor

"GOD TRULY LOVES THESE PEOPLE"

CONTINUED FROM PAGE 19

had one room of its own for sleeping, studying, and everything else.

We left our shoes outside his room and entered his world—a humbly furnished but brightly lit and immaculately clean room. The window was covered, protecting the ambiance from any intrusion. On the walls were rows and rows of art books and classical literature in Russian and English. On a table by the couch was a portable stereo cassette player and two or three dozen tapes, some originals and some bootleg copies, ranging from classical to heavy metal. He said most all the items had been received as gifts or trades with foreigners he had met.

Like many Soviet people I met there, he was unhesitatingly patriotic, but his patriotism was directed toward "my country" or an unspoken "Mother Russia." He seemed to distance himself from all aspects of the political USSR. I have met many in the Soviet Union who cling to an apolitical outlook as though it were a refuge.

Later, he insisted on buying me lunch at a typical Soviet restaurant. There's no menu. You just approach the counter and order "lunch." When it's ready (usually meat and vegetables), you fetch it and take it to your table. No decor. No waiters. No service with a smile. And when you leave, no "y'all come back."

The numbing lack of personality in restaurants is one aspect that has the possibility of changing. This year, for the first time, the authorities have allowed a restaurant to open under the private ownership of five families who pooled their rubles and went into business. When you walk into this restaurant, all the things you normally take for granted in a restaurant really stand out—attractive displays of food, soft lights, a live piano and violin duo, courteous waiters, even a maitre d'. It was wonderful, but expensive by Russian standards, and we even had to make reservations. Before they started taking reservations, the lines used to stretch most of the way down the length of a block.

Victoria: Is the black market pretty active?



The Museum of the History of Religion and Atheism. It was formerly Leningrad's Cathedral of the Virgin of Kazan.

Larry: It's the only excitement in the whole country. The official exchange rate is \$1.25 for one ruble. But the exchange rate offered by the teenagers outside the door of our hotel, the real rate, is six rubles for one dollar. A Westerner can be spotted in a crowd a block away by any native. ("It's because your clothes are so nice," a girl told me, indicating my 10-year-old suit.)

Even if you have a lot of rubles, there isn't much you can legally buy with them. When I put a couple of rubles in my bellhop's hand he only had eyes for the two packs of Marlboros on my dresser. "Cigarettes is better," he said with a smile. I handed him the cigarettes and he handed me back the rubles. I always pick up a couple cartons of Marlboros in Helsinki before entering the USSR, as it is the prestige medium of exchange.

Actually, I never met so many capitalists as I have seen in the Soviet Union. If there is a shoe sale, people get in line and buy as many pairs as the limit allows and then sell them illegally at a profit. In order to survive in the Soviet Union you have to do this. Factory workers are willing to go to rallies and look like they're supporting the Revolution because they are paid five rubles if they do. If they carry a placard with a picture of Lenin they get 10 rubles. Nobody feels respect for the government; they just try to get whatever they can, in whatever way they can.

Victoria: Is the cult of Lenin still prevalent?

Larry: Lenin is still number one, and the line to see his waxen body still stretches from the front door of the tomb, across Red Square, and down the street. Everything is Lenin, Lenin, Lenin.

His face is everywhere. He smiles impishly and twinkly-eyed in a picture surrounded by cherubic young pioneers. Ubiquitous statues depict him exhorting the masses or gazing resolutely into the socialist future. He is referred to in messianic terms from an oft-quoted Russian poet: "Lenin lived. Lenin died. Lenin will live again." When we visited the Young Pioneers Camp, an after-school youth club, there was a statue of Lenin with a bowl in front of it and a bucket of flowers beside it. When people come in they take a flower and place it in the bowl in front of Lenin.



A poster showing Lenin as the mentor of Soviet children.

Victoria: Nowadays we hear the term *perestroika* as a new domestic Soviet policy. What exactly does it mean?

Larry: *Perestroika* means "restructuring," and involves everything from creating economic incentives for workers to even allowing criticism of management. Generally, it means allowing more worker participation in government decisions. Arnold Beichman says it is a total sham, that it is simply detente by another name, another lullaby sung to the West. I agree. The Soviets still want to take over the world, they just want their people to produce more so they can get out of debt and still keep ahead of us in weapons. If the Soviets can get Americans thinking that the USSR no longer has designs for world conquest, as President Reagan said, then the U.S. Congress will cut off funding for SDI and other defense measures, which will free the Soviet Union to spend more money domestically.

Izvestia told Bill Gertz, who represented *The Washington Times*, that if he

But *perestroika* may also be the Soviet Union's biggest mistake: History teaches that revolutions usually happen not when people are the most oppressed but when things start to get just a bit better and the government is unable to control the energy of change. Sovietologists like Arnold Beichman disagree, saying the Soviet Union has never paid the slightest bit of attention to public dissatisfaction,

One of the stops on our tour was the "Friendship House," famous among tourists as the place where the government hauls out a couple of professors and a dozen "typical" students to hold a discussion on international affairs. In past years the students would be more than eager to criticize U.S. policy and daily life, but this time it was different. Tom Ward asked if high school and college students can

The participants see the reality of Soviet life and they see our members, and they sense something is very different and special about us.

and whatever expectations on the part of the Russian people are created by this new wave will either be ignored or put down with force.

In the past, the people never took the government seriously with its talk about a "worker's utopia," but for some reason, when Gorbachev speaks this time that "we need democracy

read works other than those of Marx and Lenin and commentaries on such. The professor answered, "Of course." However, a student stood up and said, "That simply is not true." There was a long silence, and the student continued, his emotion building. "We want to read Freud and Nietzsche in the original texts, but all we get is a paragraph telling us that Freud said such-and-such, but was wrong. We want to read for ourselves."

The professor angrily silenced the youth with an abrupt "Spasiba!" ("thank you"), then tried to explain that the student was referring to something in the past and that things were different today. The now silent student, however, still glared with an anger that was quite fresh.

As we broke up, a guest quietly asked one of the students if there would be any retribution toward his rebellious colleague and was told: "I'm sure he won't be invited back again, but don't worry about him, because this kind of thing is happening all over the Soviet Union now."

I think this incident accurately portrays the dilemma of the Soviet Union regarding *perestroika*.

Victoria: How does atheism figure into the lives of the people in general?

Larry: Atheism is institutionalized. It's taught from the very beginning. One example is the Museum of the History of Religion and Atheism in Leningrad, not part of the normal Intourist package unless you specifically request it. Built in what used to be the Cathedral of the Virgin of Kazan, the museum shows how religion evolved from shamanism and



Tom Ward gives a lecture on freedom of religion to the tour participants. The only place they could meet among themselves was in the hotel basement, the employees' meeting and indoctrination room.

wrote an article about his view of the Soviet Union, they would print it in full. They probably will, because the Soviet Union right now is desperate to get cooperation from the West, especially conservatives, to lull them to sleep. I don't know about the future, but so far I think their success in deceiving the United States with this strategy has exceeded their wildest dreams.

like we need air," people believe it and allow themselves to get very excited about it. If the people's expectations continue to rise, they may be so shocked and outraged when authorities begin to clamp down again that the Soviet government may no longer be able to get away with ignoring public opinion as it has for 70 years.

Here is an example of the growing willingness to express opposition.

primitive religions up through Judeo-Christianity and how it all will eventually evolve into communism.

Bill Lay asked the guide, "After 70 years of communism, why is there still any religion in the Soviet Union at all?" The guide received it as a question from a fellow atheist and almost apologetically admitted they had not succeeded in eradicating religion in the USSR. She gave the following reasons: World War II (in times of great stress people often lean on religion), the Voice of America radio propaganda keeping religion alive, and people using religion as a crutch in overcoming personal problems.

ing or shrinking in membership, or whether religious conversions seemed to be increasing or decreasing, information normally foremost in the mind of every minister in the world. Those in our group who became frustrated with the lack of straight answers needed to be reminded that the priests must stay behind to baptize and minister after the journalists leave, and if lying to reporters is part of the rent that must be paid for an official "functioning church" to remain functioning, so be it.

Victoria: What about sincere religious faith?

The government's "ugly American" line, like the banners and slogans they see everywhere, is not actually absorbed by the people.

Victoria: Did you visit any churches?

Larry: We went to a few of what In-tourist calls "functioning churches"—such as the famous Russian Orthodox monastery at Zagorsk, where members of the czar's family had attended services. The priests insisted that their parishioners were perfectly free to practice their faith, and that the government even printed their Bibles. They claimed not to know whether their churches were grow-

Larry: When we said we wanted to go to a Baptist church, our tour guide somehow gave us the wrong address. However, while looking for it, I happened to turn into an archway leading to what looked like someone's ordinary courtyard. Surprisingly, it felt wonderful standing in there, but because we didn't see anything that looked like a church, we left. The next day, I felt moved to return to that courtyard, and sure enough, we discovered a real Baptist service being



Woman at a flower stall in Samarkand.

held inside. It was so alive! The room was filled wall-to-wall with people who had arrived up to two hours before the service—young people and old. The whole two-hour service was heartfelt testimonies, repentance, and prayer. They had a choir that was just vibrant. It was the only place in the Soviet Union where I actually felt God's spirit. And it was strong!

That religiosity is something that just can't be repressed. Even within the Kremlin, where there are several churches preserved as museums, you see old women kissing the icons of the saints or the crucifixes and crying fervent prayers to Jesus. The people always pray standing up; in fact, they think it is an insult to God that American people pray sitting down. When they declare for Christ, many of them will also tell their employers, "I became a Christian this week. I want to live for Christ. I'm telling you this so you can, too." Sometimes they lose their jobs because of this and can't get hired again. God truly, truly loves those people.

Victoria: What was the participants' evaluation of the conference?



Bill Lay and Larry Moffitt rejoice after their Il Jeung prayer in Leningrad.

Larry: They were all surprised at how dreadful the Soviet Union was. On every tour we've had, when we land in Finland after coming out of the Soviet Union there is applause, giddy laughter, and tremendous joy, like a child's joy. After 10 days there you really feel the oppression that the people live under. If those journalists were suddenly told they had to turn around and go back and actually become a resident of the USSR, I think you'd have everybody slitting their wrists! What we hope the tour does is to make people really think, "What if I lived here? What if this were my life?"

In a sense, the tour itself is kind of a non-stop testimony to Father. They see the reality of Soviet life and they see our members, and they sense something is very different and special about us. So many of the participants would come to me privately and ask, in a very sincere way, "Why does Rev. Moon sponsor these trips? What exactly does Rev. Moon believe, anyway?" And I tell them, "Rev. Moon wants more than anything else in the world to save the Soviet people. He loves them even more than he loves you and me, because he loves the people that God loves, and God loves those who are the most suffering and oppressed. Rev. Moon wants to tell everybody about how communism

crushes people's spirits and destroys their lives, their hopes, and their dignity." This makes these journalists think. Many times they say afterward, "If there is anything I can do for Rev. Moon, please let me know."

At the end of the tour we asked all the participants to sign a beautiful Russian book of ocean paintings to give True Parents. Inside it said: "To Rev. and Mrs. Moon—with deepest appreciation for sponsoring this fact-finding tour, for giving us a chance to learn more about the Soviet Union and its people." They were as eager as school kids to sign it, all of them wanting to put their name as close to the top as possible. To me that was a sign that they all wanted to be as close as possible to Father.

Victoria: What is it like spiritually to be in the Soviet Union?

Larry: It's like being in hell. The Unification Church members decided to do a four-hour *Il Jeung* prayer in each of the three cities we visited. We started in Moscow, then Samarkand, and finally in Leningrad. The prayers were never easy, and to me it seemed to become harder to break through each time, rather than easier.

At first we thought we shouldn't pray in our hotel rooms because we had experienced in the past that they were often bugged. But finally we decided to pray there anyway, figuring Satan already knows why we came and what our feelings about communism are.

Our last *Il Jeung* prayer ended outside at the seawall in Leningrad. The moon was full and bright and the sea crashed against the barrier, driven by a freezing wind. We shouted our closing prayers and our manseis. At that moment, after our third *Il Jeung* prayer in a week, we felt stronger than the powerful satanic spirit of the entire country. □

I N M E M O R I A M



DENNIS FEINMAN

DENNIS CHARLES FEINMAN JOINED THE church in Tampa, Florida, in 1985, when he was 30 years old. He had already served his country proudly in the most demanding and dangerous branch of the Army—the Green Berets, and had a character of wanting to excel in everything he undertook. In the church, he dedicated himself wholeheartedly to his mission. Uncomplaining and modest, he was absolutely committed to Father and the members.

In November 1987 Dennis joined a fundraising team in Athens, Georgia. On November 19, as he and the whole region were anticipating the arrival of True Parents in Atlanta, Georgia, for the ICUS conference, Dennis was hit by a car while crossing the road. He died on November 23, 1987.

Just as the accident occurred, Dennis' father had a dream that his son was struck. In the dream, Dennis was unable to prevent the accident from happening but reassured his father, saying, "It's all right. Don't worry, I'll be okay."

Dennis had mentioned to his father before the accident that he was thinking of doing a 30-day fast. At the Unification Church funeral held for him on December 4 in Tampa, Dennis' father announced that he wanted to fulfill what his son had left unaccomplished by fasting 30 days himself. The members convinced him to make it a 30-day liquid fast, which he completed on January 3, 1988.

Dennis' whole life of service, echoed in his father's loyal heart, recall the words of Jesus—that no greater love exists than laying down one's life for another.

Lenin's Mir (Lenin's Peace)

by Larry Moffitt

Ten thousand young pioneers aligned in Kremlin square.
Silently they stand for all is hallowed there.
Lenin lived and died, to rise up from his tomb
in sainted raiment of woven steel
from some unearthly loom.

Their parents weep, but pioneers are never wrong.
The East is Red, they've memorized the song.
An army of lords, the chosen sons, the brave
loved by none more than the one
who naps in Lenin's grave.

"Mir," they cry (it's all they ever know or hear)
the milk from Lenin's breast is mir.
Children lay red flowers while the drummer marks
a beat.

They stand in line to suckle mir,
mir from Lenin's festered teat.

Mir is peace and peace is calm, and calm is ever sure
as are the air and mir of Lenin's sepulcher.
The Devil seeks his children there in melancholic mirth
in his consecrated motherland
where honor dies at birth.

THE MEANING OF 7,000

CONTINUED FROM PAGE 2

North and South Korea. Seven thousand signed the pledge. When these Korean leaders of society (national level Cain) can unite with the Korean blessed wives (national level Abel), unity within South Korea can come about. Indeed, in South Korea, the 7,000 blessed wives on the Abel side and the 7,000 leaders on the Cain side have already begun to create the foundation for the unity of the Fatherland.

	CAIN	ABEL	
NATIONAL LEVEL	7,000 Korean leaders of society	7,000 Korean blessed wives	ABEL (Korea)
WORLD LEVEL	7,000 American ministers	7,000 International blessed members	CAIN (rest of the world)
	EXTERNAL	INTERNAL	

However, although this foundation has been established in South Korea, Father does not yet have a foundation in Satan's nation, North Korea. So God has to work through the next higher level—the world level. Since America represents the world, the 7,000 American ministers represent the Cain group on the world level. When a total of 7,000 American ministers have gone to Korea with the ICC, and the 7,000 international blessed members, representing the Abel group on the world level, are mobilized to Korea, a victorious foundation will be created on a world level, encompassing both God's nation and Satan's nation, which will allow Father to begin the process of uniting North and South Korea. Then Kim Il Sung will not have any condition to attack Father, because Satan will not be able to block the fulfillment of the unification of Korea any longer.

An incredible goal

It is clear that this is True Parents' main goal right now, because Father's motto for 1988 is still the same as in 1987: "The Unification of the Fatherland." Once again we should recognize that we are not involved in a simple project. The Unification Church blessed couples are being mobilized not only to unite the Fatherland;

these couples are to be citizens of the Heavenly Kingdom. Those who are involved with accomplishing this goal are truly fortunate to be engaged in Heavenly Father's mainstream dispensation. Please pray and focus on this incredible dispensational goal.

Those of you who have been inviting American ministers to the ICC have seen that some of them want to come to Korea only to enjoy the sights and have an interesting vacation; and some of them do not agree with the Unification Church and Father at all. But nonetheless they

are in a very crucial position, representing world Christianity. As we have seen, Father needs the 7,000 representatives of world Christianity for a very important providential reason.

So what is your responsibility? Actually, most of the ministers who attend the ICC are very interested in True Parents but have no chance to meet them directly. Attending the ICC now is an extremely important

Believe
that your hand is not
simply your hand; it is an
extension of Father's hand.
Your face, your mouth—
everything—represents
True Father or True
Mother.

historical opportunity for their eternal lives, but it will never come again. What will they do if they want to meet Father but cannot? Your mission is to be second selves of True Parents. You represent True Parents—in the way you guide the ministers, discuss with them, love them, and serve them. Don't forget your valuable position. Be serious and always

approach them with prayer. Believe that your hand is not simply your hand; it is an extension of Father's hand. Your face, your mouth—everything—represents True Father or True Mother. Only inasmuch as the ministers can respect your attitude and your lifestyle can they respect True Parents. This is very important.

I have attended many kinds of conferences over the years, and the participants invariably tell me, "Oh, your staff was wonderful! How diligent and bright they are! They're very different from ordinary people." Expressing the internal joy you feel in serving True Parents and the ministers is very important. Also, in your appointments with ministers, always be reliable and punctual. Your attitude and standard can affect their eternal lives.

Always be confident

Another point: When the ministers ask deep questions about the Principle or our church traditions, be honest and open-minded. With the difficult questions, admit your limitations and tell them, "I cannot answer that question right now, but I'll ask the lecturer and bring the answer back to you." An incorrect answer may damage their spirit. It is not a shame if you cannot answer fully.

Remember: The ICC providence is crucial. The spirit world now completely wants to support you. Jesus is assisting you, and Heung Jin Nim is assisting you. Without your foundation, Heavenly Father and the spirit world cannot work to support you. Therefore, always be confident. If you correctly understand these points and dedicate yourselves to fulfilling the goal of bringing 7,000 ministers, humbly determining yourselves to be second selves of True Parents, you can do it. Don't think about yourselves. This is no ordinary time. □

This editorial is excerpted from a talk given by Rev. Kwak to the staff of the 25th ICC on December 6, 1987, in Seoul, Korea.

We have slightly augmented Rev. Kwak's explanation with a chart and additional information from Jim Stephens, the director of the ICC, who, under Rev. Kwak's guidance, has been teaching leaders and members in America about the significance of bringing 7,000 ministers to the ICC.

THOSE WHO ONLY WANT
TO FOLLOW REV. MOON WILL
NOT MAKE IT. YOU ALL HAVE
TO GO AHEAD OF ME.
YOU ALL KNOW THAT WE'LL
SUCCEED AND YOU'LL
RECEIVE GLORY IN THE END.

Rev. Sun Myung Moon
God's Day, 1988