

August 1990



Father's June 10th Address  
Special Education Section

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*At a June 14, 1990 meeting at East Garden, Father spoke about the Recommendation for the Establishment of the International Federation for World Peace (IFWP). Previously, during his 70th birthday celebration in Korea, he had announced to tens of thousands of people that his goal was the realization of world peace by the end of the 20th Century.*

*The vision of IFWP is to provide a means whereby a joint effort for world peace can take place between private sector organizations and opinion leaders, along with heads of state and governments.*

*Presently, brothers and sisters around the globe are supporting this signature project. The following is the text of the written recommendation that is being presented to world leaders.*

## **Recommendation for the Establishment of the International Federation for World Peace**

Throughout history, all people have aspired to lasting peace, but it has never been achieved. Tragically, continuous struggle, marked by frequent outbreaks of war, has been the daily fare for most of humankind.

With the collapse of the Berlin Wall, however, world leaders suddenly awakened to the realization that world peace is achievable. If we work together, uniting our physical, mental, and spiritual resources, lasting peace can be attained in our lifetime.

The latter part of the Twentieth Century would seem to be a pre-ordained period of opportunity to accomplish the task. It is our human duty to fully utilize this unique opportunity.

It is in this spirit that we recommend the establishment of the International Federation for World Peace as a global organization beyond the boundaries of nation, creed, or color, in order to secure the immense blessing of lasting peace for all future generations.

The Federation will function as an instrument of cooperation between governments and peoples. It will serve to unite scholars, industries, and entrepreneurs.

Freedom is implicit in peace. Therefore, we hereby proclaim our advocacy of human freedom of thought and expression, and particularly freedom of worship. We will also work toward freedom from fear, as well as freedom from abject poverty.

Cooperation is likewise implicit in peace. In the most profound sense, cooperation must be based upon true love. Our efforts toward peace should be true, altruistic, and conducive to realizing the brotherhood of mankind.

Furthermore, unity is implicit within peace. Unity comes from deep mutual understanding through proper communication, as well as substantial association. Unity must be unhindered by any prejudice from ethnic or cultural differences.

Finally, true peace is not attainable without the fulfillment of basic human needs. Cooperation is necessary to achieve physical and spiritual health, overcoming the three scourges of hunger, ignorance, and disease.

While the West generally enjoys a high level of material prosperity, the emerging new democracies in Eastern Europe and the Soviet Union, which are currently carrying out perestroika, as well as China and North Korea, are presently suffering under difficult economic conditions. The Federation will support the economic well-being of these countries and will support the success of perestroika in the Soviet Union. It is therefore recommended that private enterprises voluntarily pool their resources to create a fund to be used for the development of these struggling nations.

Because of the pre-eminent importance of morality and ethics in achieving economic development and securing peace, priority will be given to programs in the areas of moral and ethical education. In addition, the Federation will implement the diversification of economies by sharing advanced technologies without hindrance.

It is also recommended that world financial institutions sponsor economic programs in these emerging new democracies. Projects such as the International Peace Highway, initiated at the International Conference on the Unity of the Sciences in 1981, will be of major importance in implementing greater economic development. The Federation will foster and encourage the construction of manufacturing facilities for the essentials of life in places where they are desperately needed.

We truly believe that peace at this time is not only achievable but it shall come to pass. This Federation shall be an instrument of peace.

*The Initiating Committee for the International Federation for World Peace*



# TODAY'S WORLD

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**FRONT COVER:** On July 12, 1990, Father and Mother celebrated with Sun Jin Nim and Young Jin Nim during a special party at East Garden honoring their birthdays and welcoming True Parents back to America. (Photo: Ken Owens/New Future Photo)

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# 참子女(자녀)宣布

## "Proclamation of True Sons and Daughters"

REV. SUN MYUNG MOON

JUNE 10, 1990, BELVEDERE

Translated by Col. Sang Kil Han

**T**he topic of the sermon this morning is "Cham Janyô Sônpo hwa Jayu," which means, "The Proclamation of True Sons and Daughters and Freedom." June 10 is the sixth month, times ten equals sixty. Sixty, in the traditional oriental concept, means one completed cycle and restart, and is the number for perfection as well.

What are true sons and daughters? What is true freedom? Americans have been zealously pursuing the goal of freedom. But what is freedom? Freedom is the result of liberation. After we have been liberated, then we feel free. Is a man's freedom and a woman's freedom the same or different? Does freedom originate from the man, from the woman, or both at the same time? If you say both, then before they even meet, they must be free. Did freedom exist before or after man and woman came into being? Where did America's much proclaimed

freedom actually begin? (From God.) And did God exist first or was freedom there already? (God first.) If God was first, then what is the freedom which God anxiously awaits? Does God need to enjoy original freedom, the same as everything else? Yes, He needs to be free. If so, what does He want to be free from? (Loneliness.) If God is an absolute being, how can He be lonely? That is a good question. But God sheds tears when He misses something, which is different from the conventional thinking, "He's an absolute God, so how can He need something? How can He shed tears?" Don't you think God can also laugh as we can, when He is happy?

God, unlike us, is omnipotent. He can do anything at any time. He is different from us in that respect. But is there still something He desires? That is a crucial question for Western civilization, which holds the dominant thinking in the world. In our relationship with God we need to think about the horizontal as well as the vertical way. One may think, "God is



Sun Jin Nim and Young Jin Nim's birthdays are celebrated upon True Parents' return to America on July 12, 1990.



# (선포) 와 自由 (자유)

## and Daughters and Freedom"

my God; He is the Christians' God." Someone else might think God is an absolute being, and would try to reflect that absolute aspect of God. We are experiencing the result of that thinking now: "I want to stand in an absolute position." This is individualism. Men want the liberation of men and women want the liberation of women, and they even project that onto God. But what controls freedom? (Love and responsibility.)

What if we asked God, "Which comes first: freedom, life, love or blood lineage?" We already know love is first, then life and finally lineage. But who would protect our lineage, life, and love from being invaded? So before love came into being, there had to be freedom. Does love need freedom more or does freedom need love more? Yes, love needs freedom before love can come into being.

Freedom protects love, life and lineage when they first come into being. But once they are perfected, they cannot be invaded. Can God perfect Himself? There's another question. When love, life and lineage are perfected, is God perfected as well? In terms of the ideal of love God is not yet perfected. No matter how absolute God may be, if He is alone He cannot be fulfilled. Can God laugh and become happy without an object? But if I hold a handkerchief here and speak as if I were speaking to a person, and laugh at it, it makes sense. Why? Because the handkerchief is now an object to me. The subject can respond to the object in that way—it's natural.

### MEN AND WOMEN'S LIBERATION

This is why every sister needs a spouse to be her object, and subject. Do you agree or not? How much do you need your spouse? Absolutely, and the degree that you need your object becomes bigger, wider, taller, and deeper everyday.

Yet many women say it is the men who are the problem makers in the world. How wonderful it would be if women didn't have men bothering them! Just women alone—a woman's kingdom! But without men, how happy would you be? Some women want to live alone, boasting about their freedom, and how happy they are not to be bound to anyone. What do you think? Do you think that alone, a woman's eyes can become stable? Absolutely not! Her mouth, can it settle down forever? The best smell is the love smell. And touching, as well. Even if the ugliest man professes love to a beautiful woman, she would be happy, not offended. So those women who want to become free, or "liberated" from men, raise your hands. What about the men here? Do you want to be free from women? (No.)

Then, given that both women and men need freedom, centering on what can this freedom be attained? Through true love. When there is real true love unity, both men and women have complete freedom. So the origin of true freedom is the love relationship. When this love becomes perfect, free-

dom begins. We cannot expect freedom without accomplishing love first. A woman can be absolutely free as long as she is with her loving husband. The same for her husband. What more freedom does one ever need beyond that? When a woman feels totally devoted and open in front of her husband, is that because of her love or because of her freedom? In this case, centering on love, she feels free.

Freedom can unify your five senses, focusing them in one direction. If you are walking in one direction but your eyes are wandering in a different direction, and your mind is thinking about something else, they're not united. But centering on true love, all five senses—the eyes, nose, mouth, ears, and sense of touch—focus on one point.

What if the eye says, "I am free, so I can go in a different direction?" If the eye comes out of its socket, can it enjoy freedom? Eyes are free so long as they are where they are supposed to be. Only when they are in the socket can they think proclaim freedom. If they leave, there is no meaning to their existence, and no freedom either.

### FREEDOM COMES THROUGH LOVE

By the same token, when women leave their position in front of men, will they become free or will they perish? Like eyes in their socket, a woman's original position is she needs a husband to love and children to raise. To have a big hip and bosom is freedom for women. But when a woman refuses her husband and wanders around dreaming of freedom, she will perish.

Americans are now starting to feel there's something wrong with the freedom they desire. For example, is it my freedom to break this blackboard because I feel like it? No, the blackboard has its freedom too, to stand in its own position. If I destroy it, I am invading its freedom. I can say, "But man has freedom," but we also exist under a natural principle. If the hands are envious of the eyes and try to take their place, is that freedom? (No.)

Now we see everything has its own position and its own responsibility to follow the principle under which it exists. These are the requirements in order for us to preserve freedom. What is women's freedom, what is men's freedom? Women's freedom is to conquer men through love and men's freedom is to conquer women through love. Win each other over absolutely. This doesn't mean to conquer one time and then throw each other away. Because love is eternal, once you become deeply in love with each other, you stay that way forever and ever. The American style is to change from one partner to another. This is not true love, but because they don't know the original purpose for which they are born.

Intelligent people question a lot of things, not just accept everything. For example, at parties men and women get



*What is women's freedom, and what is men's freedom?  
Women's freedom is to conquer men through love and  
men's freedom is to conquer women through love.*

together and enjoy food, drink, and dance with each other. Where did that custom originate from? Did God start it? Perhaps there was a king who was not satisfied with his wife, and wanted to gather all the beautiful women from his kingdom together. Perhaps that was the motivation at the origin of ballroom dancing. You really need to think whether what you are doing is a legitimate thing or just a bad habit which became an accepted thing.

You can just imagine, no matter how well disciplined he may be, if your husband comes in contact with many women he is bound to be attracted to someone. When they dance with each other in such a sensual way, do you think they can be completely non-responsive to each other? Does your husband only respond to you, his wife? Or may he feel a degree of stimulation when he comes into contact with many women, just as he feels to you? Dancing in very close contact promotes temptation and an accident can easily happen. He may come to like another woman more than his own wife temporarily or even permanently. Maybe if God were to make a rule that one can dance only with one's spouse, then a ball would be okay. Then you could do anything with your spouse, because you're in love and you're free, and no one has a right to intervene in your love.

## ESTABLISH RESPONSIBLE FREEDOM

Our conclusion is that wherever there is true love there is true freedom. As long as we have true love friendship, we can do many things. What if Americans sought true love before they sought freedom? They want freedom so badly, so why wouldn't they want love even more? But can you boast, "Yes, we are ready to go right into the center of true love?" Are you moving in that direction? Every custom you have hinders true love rather than promotes it.

The love which Americans think is so good is actually very physical. How can you call it true love if it hurts other people—making men, women and children cry out in despair? Americans say, "Oh, we found freedom." And nations around the world say, "Oh, America found freedom so let's get that freedom, too." But this is totally destructive freedom. Americans initiate fashions and attitudes, and everybody blindly follows them. Whatever Americans do, responsibly or irresponsibly, other people will follow. That's why you have to be in a more responsible position. Actually, you need to put an end to this trashy freedom. There is no freedom in what they're doing in any sense of the word. Freedom only comes from true love. When one seeks his individual pleasure and believes he has the freedom to do so regardless of the hurt he causes his wife, children, and parents, then he is wrong. I hate that kind of American freedom because it is simply wrong.

Now we know that before we seek freedom, we first must find and establish love. Instead of searching for freedom, search for true love and freedom will follow automatically.

When I came to America, the American people thought I

was doing whatever I wanted. I don't do what I want, but what is right. Still, American people opposed me and even imprisoned me. Only later did they find they were wrong to deprive me of my true freedom. There are many people in America who live a lesser quality of life and are never bothered; but if someone lives for a righteous cause, they bother him. What standard of freedom is that? Time passed and later they understood I did not come here for my own sake, but to love and educate America. Finally, Americans came to proclaim, "Rev. Moon is a man of love" and understand the kind of freedom I am teaching.

True love brings forth the true freedom we need. I often scold you so badly that other people might wonder, "How can Rev. Moon do that?" I can do things other people cannot even think about doing because I am free in true love.

What is more valuable, love or freedom? What kind of love? Changeable or unchangeable love? So in which direction will you search? Will you be more concerned about freedom or about love? Now we have come to a very exact definition of freedom.

## SOLVING RACIAL RELATIONS

American society has many problems, but the biggest problem is racial relations. Is the very country which has racial problems qualified to speak about freedom? (No.) There is so much underlying racial tension in America but only a little portion is visible. No one has a solution to this. A small incident can easily explode into a huge conflict.

Why should only white Anglo-Saxons enjoy freedom? Are they the superior race? (No.) Why did they build separate toilets for white people? Does a toilet bowl discriminate between white and black people who sit on it? Of course not!

Traditionally, all the Presidents of the United States were white but what about in the future? Isn't it more likely that people of other skin colors will become President? Already, many of America's urban mayors are black. White people will try to prevent other minorities from becoming President, but they can't continue forever. The natural world doesn't permit someone to occupy a wrong position for a long time. The minorities don't like the so-called majority white people. But soon perhaps the minority and the majority will switch positions. The so-called minorities will become the majority when they unite together.

I can help the minorities unite. Black people respect me because I am brave enough to stand up for justice. Hispanic people respect me, too, as well as the Chinese, Japanese, and Koreans. Why have the minorities and Oriental people come to love me? They were all mistreated, but were not strong enough to say anything, so I became their representative to be persecuted and mistreated. When I fought alone against all kinds of injustice, the minority peoples were very glad: "Oh, he's also being persecuted. Now he understands our position."

If I were a bad person who believed in revenge, I could





avenge all the persecution given to me. But you know I don't do that, for I am always the peacemaker. What is my solution to the racial problem? Interracial marriage. This can connect all possible kinds of people, making one big circle with God. We are all different but actually the same; we all follow the same principle. We all need to receive and to practice true love. Interracial marriage creates a big circle of true love.

Those who are internationally married, raise your hands. More than half. What is your opinion about your own marriage? Are you happy or unhappy? (Happy!) Even I, looking at the American brothers and sisters who say, "Happy," think you must be crazy. Maybe the only explanation is brainwashing! Other people call us that, and I am beginning to understand why.

## THE CHRISTIAN FOUNDATION

Actually, this is what America critically needs. Did you ever wonder how Americans, being so individualistic and discriminating, could survive as a nation? When different nationalities came to America, they learned how to get along with each other. There was disharmony along the way, but still they could make it. Why? Because they had a Christian spirit, which is like mortar, keeping everything in place. But as America loses the Christian spirit, everything trembles,

like sand without mortar. America is coming to the era where they really need true religion. Otherwise, there is no way for America to survive.

We know where to find that true religion and what it professes. We can outline what kind of religion humanity needs. We need a religion which promotes the original purpose of God's creation. Reverend Moon is the only person who teaches this.

My teaching is very simple in a way. Here in the country of America, the haven of individualism, where everyone lives for his own sake and no one questions their right to do that, I taught, "That's wrong, and if you continue to live this way, you will perish. Live for the sake of other people." I told them, "You must turn around and go in a completely different direction." People were offended and denounced me, but now they are doubting themselves. My teaching is simple, yet perfect in its logic. Therefore, intelligent people cannot deny it. No reasonable person can disagree with my teaching and way of life. Maybe they disagree in feeling but not in reason.

How can we describe Unification Church members? There is one characteristic that everyone has. You may look dumb, and people may think it is easy to break you but it is not. Each Unification Church member is resilient like rubber: you can be pulled in many directions or tied in a knot, but you don't break. I may look dumb, because I don't do things that people expect of me. Can a dumb person speak to heads of nations, advising them, "Listen to me; I can teach you what you need to know?"

If I am stranded on an island for several days with the leader of a nation, discussing issues with each other, who will be persuaded? I no longer have enemies because they all opposed me a long time ago. They tried to harm and discourage me, but their "bullets" didn't penetrate me, but only ricocheted back at themselves. Now they leave me alone.

So who surrendered? The American government or Rev. Moon? America can never repay me for all my endeavors. While being persecuted, I was so good to this country. Why am I still alive? If were to go to the spirit world now, America would have a difficult time to repay her debt.

I say these statements with a very serious heart, because once said they remain in history. In the future, perhaps America will badly need this speech to set their direction straight and save them a lot of problems. It is with this heart that I am saying this. The times have changed. Now when I speak, many people understand why I say the things I do and follow my thinking. Ten or twenty years ago if I said the same things, they would have been very upset. In 1975, when I proclaimed the Moscow Rally, did anyone believe me? You believed but no one had a clear idea how it would come about. But today, we've accomplished the Moscow Rally—millions of people watched Rev. Moon on Soviet television.

So now we need to act as a brake for America. If there is a runaway car what do you do? Jump on it and apply the brakes to it. This is what we have to do in America's so-called



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search for freedom.

## BECOMING TRUE SONS AND DAUGHTERS

What are true sons and daughters? They are the ones who become perfect objects to God and True Parents. As a result of that love, they can occupy the same position as God Himself. They are freed from Satan's lineage and therefore liberated from all historical customs.

First, you've been liberated from Satan. Secondly, you have been liberated from evil circumstances resulting from fallen humanity's civilization. You have been bound by Satan's practices but now you have been liberated through knowing God's original way—the way of true love. You've been grafted into a completely different lineage now—God's own lineage. You have been liberated!

This is a continuation of my proclamation of "Parentism" this year. I proclaimed True Parents, and I also proclaimed True Family in Korea. Now I am proclaiming True Sonship and Daughtership here in America today. So I have all three levels. I liberated the world even while the free world and the communist world united against me. Now those two areas have been liberated, so I am the messiah of the world. No one can come against me. I also liberated the nation, which is made up of clans. So I am the clan messiah, too.

An individual does not need a messiah any more at this

level, when he becomes perfect. This is the individual ownership age. That means you have been liberated on three different levels: on the world level, the national or family level and on the individual level.

I always fought on the world level, but you never did. Unification Church members only fought against their own relatives on the family level. When in the history of humankind have one's own parents kidnapped their sons and daughters? Does that make sense? Are the sons and daughters bad or are the parents who kidnapped their children bad? They kidnapped their children for following True Parents. Initially, it was the children who followed True Parents; but now, in the wake of their children, the parents also respect True Parents. After ten or twenty years of opposing me, they now thank me for matching and marrying their sons and daughters.

## YOUR INDIVIDUAL RESPONSIBILITY

With all this achieved, how can you say it wasn't successful? There are no longer problems among the biggest nations in the world, nor any real problems on the national level, and there should not be problems on the individual level. When individual problems are overcome, then we can say, "Rev. Moon, the task has been successfully completed." As far as Korea is concerned, they're ahead of America. They now understand me more fully than any other country and won't op-

pose me any more. Korea is now going into the second generation period, for they have accepted the first generation. Now the second generation, the Korean blessed couples, are speaking in Korea and people also listen to them.

You now have your individual portion of responsibility. I took care of these larger portions. It is up to you now, during this individual ownership age, to be responsible. I cannot be responsible for you. To achieve this means you need to bring our mind and body into unity. Is your mind in complete unity with your body? (No.) If not,



*Upon their return to America in July, True Parents greet the children at East Garden.*



*You now have your individual portion of responsibility. I took care of these larger portions. It is up to you now, during this individual ownership age, to be responsible.*

whose responsibility is it? Yours! The world wars are basically finished. But the individual internal level of fighting for perfection now remains. Has this battle been concluded? This is the way you should look at yourselves now. The world has changed. The nation has changed. I changed those levels. But unless you change, you cannot inherit these circumstances. What good will it do if the world is perfect and I am not? It is like a crystal. There is a certain crystalline composition and we must configure exactly or we cannot be a part of the crystal. So the remaining question is, "Have you been liberated? Are you, as an individual, liberated?"

In the relationship between mind and body, has your mind subjugated your body and are they in harmony? If they are fighting then the task of uniting them, putting the body under the mind, still remains. Is the war over in your individual self? That is the question.

If it is not, then it's obvious where you belong. Do you still belong to the domain of hell or did you free yourself from it and are now in the domain of heaven? Take my example. I penetrated the very difficult barriers of individual, family, clan, nation, and world levels. Do you think my body came along with my mind from the very beginning without resisting? No. Every piece of my body tried to evade this way. So I put my body in prison—digesting, fighting and winning over it—and then went on to become champion on higher levels. You must do the same thing in your own course. You must first recognize, "Oh, my body is not following my mind." Then you must make the body follow the mind. The mind must be strong to pull the body.

Before you can be qualified as true sons and daughters, you should have already gone through the individual level with mind and body unity presenting no problem. Then you could go to the most difficult situation in America and digest it. You should be standing on that foundation, but have you ever achieved it? No. That course still remains to be won by you. Now the world is no problem. The family is no problem. It is "me" who is the problem now. I discovered this truth in the very early stages of my course and concluded, "Before one expects to conquer evil in the world, one must conquer one's individual self." First conquer yourself, then connect that victory to the world. Unless we become like that, there is no purpose in our activities. What if everyone in the world becomes good and I'm not a part of that goodness?

## WIN OVER YOUR BODY

I waged a war against and won over the world and national problems. That means you are liberated from Satan and liberated from the circumstances of Satan's civilization. Even though you are living in the world, you are not a part of it in your mind: you are part of the new era of God's own country. However, your individual self is still lingering in the old world. Satan will not let go of your body: you have to fight and win over it.

Satan's concept is characterized as individualism. Where

does Satan's concept rule? In our body. And where does God's concept rule? In the mind. Within an individual, the mind was originally supposed to be plus and the flesh minus; but now the flesh claims to be plus. Two pluses repel each other, so this is what you are experiencing. In order to solve this problem, you have to deny the flesh: completely deny it and start building the flesh again from zero, making sure it becomes a minus.

World Wars I and II have ended. The Third World War was the war of thought and is finished. The Fourth World War is the individual war within you, and has been continuing since the original human beings fell. That war needs to be won and this is the battle you are now fighting.

Throughout history there were many saints who taught lofty, important things, but no one has yet proclaimed that you must wage a war against yourself and win it to become the master of your own body. For the first time in history, I have done that. Satan started the false lineage. Now God will take his place and start His own lineage, centering on the purpose of creation. Through God's true love lineage the flesh is defeated and the mind wins. Our new self has to become a zero in order to return to God. Because our false selves were huge, we must reduce ourselves to zero, graft onto the new lineage and re-create ourselves. This is the only way you can overcome your flesh and win the individual war.

You already know from the Principle that you need to be restored. To be restored means to be re-created. There is only one absolute Being from which everything comes. Don't cling to your own concept, for there is a bad history and culture. Forget where you came from and become a zero. From there you create the resurrection course. How can you get to the zero point? You have to hate Satan's blood lineage and remove Satan from your blood throughout your whole lifetime. How can you take him out? The religious world has fasted to drain that blood. When you eat a lot and become fat, your body has strong power. In order to put their bodies in a weak position they fasted to obtain the zero point. You must make your body in the zero point position otherwise you cannot go back to God's original world of love. How can I diminish the fighting between my mind and my body? I put my mind at the zero point and then follow the re-creation course. Do you understand? This is the clear concept and perspective of the Divine Principle.

## PERFECTION THROUGH PERSECUTION

So no matter how difficult, it is only when you are pushed down further and further that Satan leaves you. In order for a snake to take on a new skin he must shed his old layer of skin by going backward through a narrow skinny place. In the same way, you must go down to your nation's dungeon of hell. You have to suffer and be persecuted. Therefore, I say that persecution is not always bad.

Persecution helps us to become perfect. I clearly knew that point. I knew that by going to the worst dungeon of hell and



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Has this battle been concluded?*

allowing myself to be beaten there, I could be resurrected. You have to follow me in this Divine Principle course. Know clearly there is nobody to blame, not your mother, not your father, and certainly not your husband. "I" am to blame. Originally the woman was at fault, because the concept of "me" was the fruit of the fall which a woman started. And right after that Adam followed, multiplying this sin into a world of millions and a spirit world of billions. You must say, "I created this hell, not my ancestors. I did it."

My standard of perfection for sisters is to first be accepted into the world of womanhood, with all women approving, "Oh, she's a good woman," and then go to the man's world and gain their approval and acceptance, from the top level to the bottom. Then she could come back and become a perfect individual. Perhaps an American woman could meet a prostitute and feel, "She is my sister." You could feel sorry as if she were your own daughter. You would try to help and protect her. You must have that kind of genuine feeling. How can you not help shedding tears when you really feel that? Then you couldn't help but pray to God in tears. I have experienced that over and over again. While that particular woman may not be saved at that time, I found myself getting closer to the day when I could eventually save her.

We must do that in our own hometown here in America; then go to other countries and do that in their hometowns, continuing to do it even into the spirit world.

Throughout history, no one taught or practiced this until I came. This is the very reason why you are drawn to Father. This reason is also why I am loving you and all people, shedding tears and saying, "I am here to save you. If I cannot save you here on earth, I will continue to save you even in the spirit world." I genuinely and tearfully feel this way so you, as a spiritual being, perceive that. When you become zero and create a vacancy, then the high air pressure of love comes into your own low air pressure area.

You have to realize that you must first challenge your body and subjugate it completely. Unification Church members have been doing many things at the same time, like myself. They have participated with me and come along with me in my many accomplishments. Now that we have come into the era where we are freed from these by-gone days, we can only concentrate on individual improvement. Therefore, you must go out and be persecuted. Persecution will take one more bad point out of you. When you go to a different place and receive persecution again, that means some other bad point is removed. That's the reason they're persecuting you. The wrong thinking is, "I am perfect, and they're opposing me, so they must be bad." What you should think is: "The fact that everybody opposes me means that there must be something lacking in me," or "I have something bad, so they all want me to get rid of this from my nature. This persecution is a signal to show me that I must change." But I know that this individual course doesn't end our with our individual self. If you cannot complete it, then your own sons and daughters must continue the work. I really want you to complete this in your

generation—don't pass this debt along to your second generation.

## WAGE THE FINAL WAR

Because I have fulfilled all of these levels, you feel some of the effects of liberation. Problems from these higher levels don't bother us anymore because they are all solved. But the mind/body problem of the individual remains up to you. I denied myself completely and went through this course; so should you, otherwise you cannot inherit this perfection. To attain perfection you must follow the course I have gone and then you can inherit these higher levels. Otherwise, you cannot be adopted into the world I have accomplished because you are not ready to be a part of it. I completed the World Wars. You still must fight the individual war. You participated with me in the many wars that our Church has faced. Unless you win over this one, the purpose of these wars is not completed. In other words, I cannot proclaim that every war is won unless you win your own war.

One big principle really helps us win this individual war—living for the sake of others. That concept should always be strongly with you. This is one principle of love which even God wants to completely adhere to. We are small in comparison to God, the Absolute Being. He is completely obedient to this principle, so we also must want to absolutely obey centering on this true love. This love can connect God, True Parents, and perfection, making them absolutely one. That is the ideal of the original creation centering on true love.

The Fall created the worst love. How can we re-create and restore true love? True love can digest the worst physical love without any problem. With true love centering on our mind, we can automatically digest and eliminate every bad thing, one by one. This is important! Unless you can attain complete mind and body unity you cannot go to heaven.

Today's topic was about freedom, so you need to realize that finding and establishing true love is the beginning of freedom. Don't forget this most important conclusion; with it you should win your individual war. If your body wants to misbehave, your mind cannot afford to be generous. If your mind is right, yet your body fights back, you must subjugate it. Do not blame others.

America is out of control. Everyone thinks their kind of freedom is real. Now, for the first time in history you know where freedom really lies. You always thought freedom belonged to you but no, you belong to freedom. And freedom belongs to God, and to true love, true life, and true lineage. So how can we recreate man's original authority and dignity of true love, life, and lineage? Unless it is centered on true love, there is no freedom. Without true love as the base, the mind and body cannot find true freedom. History has been the perpetual fight within each individual.

"My self" must be the victor. This is the essential point of history's dispensational fight centering on true love. Unless

CONTINUED ON PAGE 39



# Worldwide Foundation of Victory

by Rev. Chung Hwan Kwak

*On July 6, 1990 Rev. Kwak spoke with foreign missionaries who were attending the international 40-day workshop in New York. His comments give a deep insight into the providential significance of True Parents' visit to Moscow in April 1990 and some fatherly encouragement in witnessing to the people of the world.*

I hope you have had many experiences with the living God since our last meeting and that your missionary activities have provided many occasions where God's power and love could be felt by all of your members. We are very lucky in that Heavenly Father's guidance and protection surround all our activities related to the providential dispensation.

Father and Mother stayed in Moscow only seven days but many events that happened there were very unusual. The most important VIP room at the airport was prepared for True Parents. Upon their arrival, national broadcasters were waiting for interviews about Father's feelings, which they telecast directly on the air. A police escort and state limousine were waiting to take them to their hotel. In Moscow, the streets have spe-

coincided with True Parents' 30th wedding anniversary, with True Parents cutting their celebration cake in front of Russia's First Lady.

## Father's internal conditions

The intersection of Father's mission with Gorbachev's position was an historical event and where many people focused their attention. But the events surrounding their meeting are just the external points; I want to share with you the more internal meaning of these events. The internal dispensational condition of Father's one week in Moscow was that he shared God's Words publicly and privately with many top Soviet leaders. The contents of his speeches were most important. For example, in his founder's address, Father didn't try to please or placate the Soviet leadership; instead,

would take four or five years to build the needed factories and for the economy to get back on its feet. Father told them, "I never gave material benefits to my members—only spiritual incentives and a God-centered ideology." But the fundamental point Father always focused on was, "What is your plan for your progeny who don't like communism? If the Western culture comes to your young people, what will you do? You should learn from Reverend Moon how to guide your youth."

After the opening session, some church members asked Father, "Yesterday the points in your opening remarks were too strong and too fundamental. This is Moscow, not New York. Don't you feel you need an attitude of praising Gorbachev?" Father answered, "My whole life of teaching victory over communism theory and my lifestyle have not been to benefit me personally or to support a particular political purpose; my life travels in this direction because of God's Will and His Providence. I came strictly in one way, one direction. To some, meeting President Gorbachev may seem to be a totally different direction from the past, but my direction always remains the same: I follow God's Will. My words cannot be found printed in any book in the Soviet libraries; no Soviet professor is teaching or guiding his students with the same content as what they heard yesterday. The Soviet people must continue to research and test these ideas."

## Total confidence

I was constantly amazed at how confident Father was; I felt he was more comfortable in Moscow than he is at East Garden. Some leaders and participants were wondering, or had some peculiar or uncomfortable feeling—but not Father.

While Father was in the Soviet Union the Soviet chapter of the PWPA was established by the Soviet professors on April 10. Father was so happy. Maybe some of you remember when Father

***I was constantly amazed at how confident Father was; I felt he was more comfortable in Moscow than he is at East Garden.***

cial lanes in the middle of the main road for top VIPs. Father and his entourage always traveled in this lane. Wherever Father went, he was guided by a police escort. True Parents' entourage included Hyo Jin Nim, Ye Jin Nim, In Jin Nim and their spouses. They stayed at the Oktoborskaya Hotel—named in remembrance of the October Revolution. That hotel was used only for True Parents and the heads of state who attended the World Media Conference.

On April 10, many Soviet leaders attended the opening session and listened to Father's address. Later, True Father visited the Kremlin with the heads of state. There, President Gorbachev met with them for 90 minutes. Afterwards, True Parents met with the Soviet president in his private office; they had a very heartistic conversation and were completely open with each other. The closing of the World Media Conference

he talked about God, True Parents, vertical love and Godism. In another speech, he explained how the Soviets need a spiritual revolution. In his closing speech, Father explained how the end result of atheism could only be conflict and destruction.

Father mentioned these points not only in his official speeches, but also when meeting with Soviet leaders. Many times the Soviet leaders wanted to ask special questions of Father, but Father never gave them the chance, for he wanted to use the opportunity to express God's words: You must open your society more—perestroika and glasnost are not enough; you must make fundamental changes; you must provide spiritual and internal incentives for your people. Father warned them that money and material incentives are too little, too late. Even if all the money in foreign aid came to the Soviet Union tomorrow, it



directed me to begin a professors' organization in 1973. The Soviet professors gathered an operating team to think of a name for this new organization. At this phase of their development, my input to them was to indirectly share Father's will and purpose. I was worried about how to advise them while they were discussing what the name should be, so I called Father. Father felt they had to consider two major points: they should use a title that includes the words "professors" and "peace". Although the title "Professors World Peace Academy" is rather long, there was no other possible title that would honor what Father said. In the communist society and ideology statements, there is always mention of "peace"—their propaganda states they are seeking "peace". By using the word "peace" in the title of the Soviet chapter, the chapter will become a non-threatening forum where communist professors and scholars can state their viewpoints and research the founding ideology of PWPA.

Father also established a Holy Ground within the walls of the Kremlin and prayed in the national cathedral of the Russian Orthodox Church of the Ascension.

Sometimes our church members liken True Parents' meeting with President Gorbachev to the historical event of Cain or Esau welcoming Abel or Jacob. But in 1990, True Parents have achieved a worldwide historical foundation of victory so that there are no more Cain/Abel, or Esau/Jacob figures in front of True Parents. In front of the True Parents there can only be sons and daughters. While our general response toward the Soviet Union is that of a distant, even an enemy, nation, the feeling emanating from True Parents' heart is that the Soviet people are no longer our enemies—never again. Father gave a sermon on that very point. In front of True Parents, President Gorbachev is like the historical representative of the prodigal son. He is in this role by virtue of his position as president of the Soviet Union.

### Return of the prodigal son

What is the character of a prodigal son? He doesn't like living with his parents, follows his own idea with confidence, leaves home and loses all the material wealth of his inheritance. The history of the Soviet Union is exactly like this: they denied God—their parent; they confidently followed their own idea of

communism and have misused and therefore lost the material wealth that God gave them in their natural resources. This corresponds exactly to the description of the prodigal son, in my interpretation. The Soviet Union is facing a financial crisis similar to that of the prodigal son. The prodigal son lost his own dignity, faced a serious situation and then returned to his own home meeting his parent at the entrance to the village.

We have not realized how important the worldwide foundation victory was in God's dispensation. This substantial worldwide foundation means the entire globe is True Parents' domain, implying that the Soviet Union is just a short distance from True Parents' house—similar to the entrance of the village.

Many times Father's public dialogue with Gorbachev was like a parent talking with a prodigal son. During Father's stay in Russia, his unwavering thought was "Gorbachev needs me; this visit is not for me." In the case of True Parents, life could continue without meeting Gorbachev—no problem. But Gorbachev absolutely needs True Parents, and Father's parental heart wanted to serve and restore all Soviet people.

According to Biblical record, the prodigal son's parent held a welcoming banquet. When I think of the father's heart, I can imagine his desire was to share all of his beautiful clothes with his son. The father's attention was totally absorbed with the prodigal son. The son of filial piety was confused and angry

with his father. Who is in the position of this son? Of course, the United States and other developed nations. Father has urged the leaders of these countries to be open-minded and desire to support the Soviet people. The pious son didn't have a good feeling toward his brother and turned against the father in his heart. The welcoming banquet was held despite the feelings of this son, because all things belonged to the parent.

In the present world situation, if the leaders of the developed nations don't follow True Parents' advice, their countries' situations will become more difficult. Their prosperity and wealth were gifts from God, thus originally belonging to God. Based on the victory of their worldwide foundation, True Parents are the true inheritors of God's abundance. If the leaders of the world deny True Parents, God cannot bless such attitudes. We can understand the dispensational significance of the Moscow conference in light of this explanation.

### Godism and Headwing ideology

At the end of last year, many East European countries became free societies, with the Soviet Union also making fundamental reforms. This "fall" of the Soviet Empire was interpreted by many in the Free World as meaning that capitalism had won. In a certain sense, this is indeed true. But communism and the communist societies were not defeated by capitalism. The communist system failed because they denied God, denied man's dignity and denied religion.



Rev. Kwak with World Mission Department and other members in New York.

KEN OWENS / JWP



Their false idea defeated them.

What of capitalism and the free world societies? Because of their technological development and wide material foundation, the Free World appears gigantically successful with its covering of prosperity. But the reality of their internal spiritual situation is very serious: no moral standard, no value system, drug problems, AIDS, teenage pregnancies, violence, racial unrest.

For many conference participants this was their first visit to the Soviet Union and they could only see its worst points: not enough food or public transportation, and very undeveloped. They concluded simply, "There is no hope in the Soviet Union." Of course the economic crisis is very serious for them, but the Soviet people's inner condition is much better than that of the American people. Therefore, neither the ideology of communism nor that of capitalism hold any hope for mankind. For this reason, True Parents proclaimed Godism and Headwing ideology. Father clearly declared the world's need of a new organization and new ideology.

This means that our members' position is so important to the world; we need more confidence and should educate our general membership to this dispensational viewpoint. From the Principled viewpoint, the Cold War of conflicting ideologies was the Third World War and is finished. We expect no more global wars and are only in need of one world under God. Therefore, the 1990s are a very important time period. Before we enter the 21st Century, we have to cleanse the world of its wars and resettle under an international and interracial system of ideas and tradition.

### Proclaiming True Parents

True Father has created many activities and movements, but the goal of all of them is one world under God with all mankind as brothers and sisters. This new world will be based on true love, with its most important element being the expression of true love in human relationships.

What is Father's plan now? Father has to proclaim True Parents worldwide. In Korea, Father recently proclaimed True Parents 13 times in very strong speeches. The amazing point is how everyone listened and accepted it. There were huge banners saying "Welcome True Parents" and also "Congratulations to True Parents on their Moscow Meeting." Father conducted huge rallies

in major cities throughout Korea. They were very successful. Before Father's return to America, he asked that the whole country of Korea—almost 280 regions—conduct similar rallies. The rallies will be completed the end of June. Each one centered on "Welcome True Parents" and "Monsei True Parents." People listened. This has never happened before—what miracles!

I went to my hometown province, and I also gave lectures in Seoul. The audiences listened well to another de-

After True Parents' victorious worldwide foundation, all blessed couples have become tribal messiahs as an amazing benefit of this dispensation. You should know that if there were many tribal messiahs in your mission country, then the restoration of your country would be no problem. One tribal messiah can do amazing work in an area. Jesus Christ was one messiah—a resurrected messiah. In his short life, he changed 2000 years of world history. True Parent's 40-year history has made

***What is the character of a prodigal son? He doesn't like living with his parents, follows his own idea with confidence, leaves home and loses all the material wealth of his inheritance. The history of the Soviet Union is exactly like this.***

gree of the Second Coming lecture—that True Parents are coming. I think we have to testify to the whole world about True Parents. We are fortunate to live in the dispensational era of testifying about true love and True Parents.

### World Culture and Sports Festival

The next point I want to emphasize to our worldwide leaders concerns next year's important event of the "World Culture and Sport Festival." This name was chosen by Father and the festival will take place in the last 10 days of August 1991. Through this celebration, Father wants to share with all humanity an example of an ideal world event centering on true love. The Blessing ceremony will gather all races, nationalities and traditions. Many different conferences and sports events will occur during the festival.

How many blessing candidates have you already prepared? Father is expecting 100,000 blessing candidates from around the world to come to the next blessing. The conditions will be less restrictive: only to (1) attend a 40-day training session, (2) recognize True Parents, and (3) never divorce.

Because the external world situation is worsening each day, some members of the younger generation are seeking an ideal marriage and ideal future. We should find that kind of person. The 40-day training doesn't have to be during a continuous 40-day period, but a week-end lecture series or evening series of lectures could be done.

amazing changes in this world. So if there are many tribal messiahs in your own small mission country, then you need not be concerned about its national restoration. So you must publicize the World Festival and many people should come.

For all missionaries your present conditions are not easy: witnessing is difficult, the national financial foundation may be weak, and so on. But you should know that during this dispensational era, Father has said many times, "I do not have any expectations from your witnessing; I will witness to the whole world." So now, Father's name is a witness in and of itself. After the Moscow Conference, True Parents were proclaimed and the Korean people listened. Father's worldwide efforts can witness by themselves. So please remain confident, continue witnessing and you should gain a good result. Please focus on gaining blessing candidates as future tribal messiahs for your nation. Heavenly Father's work will always focus there.

The experience of your own 40-day training session should be transferred to your members. God created mankind out of true love. So we already have true love; but because of our selfish desires, that love became impure. So we have to purify our love, then establish a clear standard and tradition. We must create our own vertical relationship with God; then we can have great expectations of results from our own efforts. □



Recently, the Today's World staff was given opportunities to interview several church members deeply involved with the education of our blessed children. We wish to present several articles in this August issue, as we move into the new school year. In the following pages are interviews with Mrs. Inku Marshall,



Mrs. Mamiko Rattley, and Mrs. Linna Rapkins, as well as testimonies by Mrs. Nora Spurgin and Mrs. Sharon Goodman. In the next issue, we will publish an article from the School for Foreign Studies at the Little Angels' School in Korea.



▲ Head teacher Laura Gilfillan with Jin-A school children.  
◀ Prayer time at the Jin-A school.

## Washington, DC Korean Saturday School

Interview with Mrs. Inku Marshall (and Lisa Take, Margaret Herbers and Stefen Doucette),  
conducted by Mary Trifault, Today's World Editor

**Mary:** How did you get started?

**Inku:** I came here to the Washington, DC area in July 1986; previously my mission was in Germany. While working as a blessed family department counselor here, I realized how important children's education is. So after March 1988 I felt we have to learn Korean and began writing letters and calling people. Margaret Herbers responded and we began humbly with 18 children from six to

twelve years old in one big room.

**Mary:** Did you have experience teaching Korean before?

**Inku:** Actually, I've had a very unique life. I joined the church at the age of 14 in Korea, and when I was 17 Father said we should go to other nations as missionaries. We drew names, and I chose Germany. I started studying the German language and literature at university,

and when I graduated Father said, "When you go to Europe, you can teach Korean in Germany." He was so excited but I didn't know why at that time.

Then I went to Germany, got my PhD, and started a job teaching at a university. Father came in 1981 and all of a sudden he asked me about working with Saeilo.

I said, "Father, I never saw machines before and I don't like money—that is not for me." Father said, "You should



do it." So the next day I went to the president of the university and said, "I am quitting my job." He said, "Please think about this again. This is a very serious matter." The next day I began working at Saeilo and continued until I came to America in 1986. So I spent about 10 years in Germany, and taught some Korean during that time. While with Saeilo, I felt I had been educated for some purpose. I was willing to do anything, but my heart was in the education of children. The result of our life is our children. I want to help them to build a good foundation.

**Mary:** How do the community and the children respond to the school?

**Inku:** We sent an application to each family with eligible age children, starting from six years old. They seemed so happy—that is what they have desperately awaited.

**Lisa:** Margaret and I have turned out to be her staunchest supporters, because of our serious interest in children's education and spiritual education, so we refer to ourselves as a trinity, who meet religiously every week to go over our schoolwork. Before the advent of this school, my children were studying Korean at a Methodist church school; it was rather expensive, but I was determined that my children would learn Korean. During the CARP condition for the blessed wives I saw at Jacob House they were teaching Korean to the children. I knew instantly, "Of course, our children have to learn Korean." When the condition was finished, I was desperate to continue this instruction and I eventually found one of our Korean blessed teenagers to teach. My young boys were about five and six at that time. After me, other parents started going to the same teenager. It was just a very small beginning, but it was something. Then I started going to an outside Korean Methodist church.

I was so glad when Inku called. At first I was skeptical, because I knew of some projects started by church members that had not been followed through. I was afraid to make a commitment, I could no longer afford the outside tuition so I wanted to give it a try.

We started out with all these children in one big room and at different levels of understanding. The parents would sit in the back and try to study along with the children. As time went by we re-

alized we needed to create different classes according to their abilities. And out of that a very strong bond developed among Margaret, Inku and myself as we met to discuss the curriculum for the coming days. We were very grateful when Stefen was persuaded to teach Wŏnhwa-do. It would be wonderful to have even more activities with Divine Principle taught to the children as well.

**Inku:** In the beginning it was very hard for the children to come on Saturday to Korean school, because they have sports and many other activities on Saturday. I still love to remember what this one boy said during my class: "Mrs. Marshall, I have no vacation." I said, "What do you mean?" "From Monday to Friday is normal school and Saturday is Korean

they are learning Korean is a wonderful time to develop friendships.

**Inku:** At first, the parents pushed them, but now, even with no push, they like to come. More than how much they learn, I mind whether they like it or not. If they have a bad experience, in the future they will have difficulty to overcome this feeling. So really, we try to have a joyful time. At first I didn't ask so much study, homework, or achievement. But now, I can push more and they still like to come.

**Stefen:** Inku and I began working together about a year and a half ago when I asked Nicholas Buscovich, "Is there some possibility that I can teach Wŏnhwa-do to the kids?" He told me to talk



*Enthusiastic students respond to their teacher, Mrs. Marshall.*

school and Sunday I have to go to Sunday school, so I have seven days of school." I laughed, but it is such a true feeling he expressed, I loved it so much. I said, "Yes, you are right, you have no vacation. So maybe if your heart is not here, it is better not to come, and may be do other things." He decided to come. It took time for the children to get used to coming; but now, though we didn't expect it, a special friendship has developed among the students.

**Lisa:** I think all the parents agree that though they have friends at school and in the neighborhood, our blessed children need to be the best of friends. As

to Inku, and she was so happy, "Oh yes, you can start next week." They had already organized the whole Saturday school, so I followed their schedule. It is hard for people to learn Wŏnhwa-do one day a week, but if I don't get frustrated, the kids seem to enjoy it and keep trying.

I told the children that after a while I can tell who likes the class and who doesn't—the people who like it improve, the people who don't like it don't. The more they learn the basic martial arts the better. One martial arts instructor told me that there are some martial arts that belong to men and some that belong to heaven. I do feel that Wŏnhwa-do be-



longs to heaven.

**Inku:** Though our class has had many interruptions still we are continuing—and we feel good about that. This spring there were several workshops on Saturdays, and we had to, very unwillingly, close.

**Lisa:** It is so difficult for the children to learn a foreign language. It is not like learning Spanish or French at school, everyday. Here it is just once a week, and even then it is sometimes cancelled. And the children don't usually have the advantage of their parents knowing Korean. That is why we emphasize the importance of parental involvement in the classes. Learning with the children is the best way to learn. If you want your children to progress, you have to learn along with them.

**Inku:** We are thinking about offering a summer program in Korea to provide an exciting way to experience a real reason to learn Korean. We'd like to have an exchange program but Koreans cannot financially support their children to come here. Maybe six or seven children each year would go sightseeing in Korea, tour the church historical sites, the countryside and cities. In that way they would feel connected to Korea and return more motivated and excited to learn Korean.

We have a long summer vacation in America, two and a half months. In Korea they have two weeks. American parents who are working want something valuable for their children over the summer.

Another thing I have tried is penpals. Korean children cannot write much English, and our children cannot write so much Korean, but somehow it is working. We try to do special things like this to stimulate the children.

Last year I tried to find a Korean teacher from the Korean members here. I couldn't find any Korean person but I found Toby Fernsler, a second generation blessed child who has been in Korea. He is young and he explains many things about his life in Korea. Though he doesn't teach exactly like the rest of us teachers, he is an example for the children to see. In that way his contribution is great.

**Lisa:** Occasionally when I am teaching, the older children in Wŏnhwa-do will come into my class, and I will quickly

recruit them to help teach the little ones. The class suddenly becomes quiet, because an older child is there. I hope to instill that sense of responsibility in the minds of the elder children so that they will be inspired to teach the younger children.

**Mary:** What is the possibility of setting up a Saturday Korean school in an area with only a few blessed couples?

**Inku:** Probably one Korean blessed sister should start. I can help with training and materials—we did a lot of research here—but there must be someone from the area committed to following through.

**Mary:** What kind of a time commitment are you talking about in setting up this kind of school?

**Inku:** Many people tell me, "Oh, you are Korean, you can teach." But I had to study so much in the beginning and even now I spend much time preparing ways to teach. Margaret and I developed a unique approach to teaching the children the alphabet through puzzles, because this requires eye/hand coordination. Anyone age three and up can put it together, thereby playing and learning. Margaret and I have developed a lot of materials. Most of the books in bookstores are for the Koreans whose parents are Korean.

**Margaret:** It doesn't need to be Koreans to teach Korean. Especially with the youngest children, a Western member who knows the fundamentals and can give young children a good feeling and a desire to learn early on may be the best instructor. So far Inku and Toby are the only ones who can really speak Korean well. Lisa and I know the fundamentals, but are still studying vigorously.

**Inku:** Because Westerners understand what it is like to learn Korean as a foreigner they can help the children to quickly understand. My class of six years olds was too big, so it was divided with Lisa teaching one group.

**Lisa:** Originally I started off just as a parent listening and occasionally helping to keep the children quiet while the Korean teacher was talking. But when she was absent Inku asked me to fill in. I love her so much that I said, "Yes, I'll do it, Inku, even though I don't know how to teach Korean." That is how I

learned. Then when our semester began last September, the teacher who was supposed to come never showed up. Inku looked at me and I looked at Inku, and I knew inevitably, this must be God's Will. Margaret and I feel that God really wants us Westerners to learn and this was God's way of saying the best way for us to learn is through teaching.

I feel it is no problem for the Western parents to teach the fundamentals, but that eventually the Korean members have to step in and teach the more advanced material. However, Inku feels very strongly that we can do it and she is determined to teach us how.

**Inku:** I would really like for the teachers to be able to go to Korea on an exchange program, and experience listening and talking over there and come back. It will work out as we grow and have more children. We need many teachers.

**Mary:** How many children do you have attending?

**Inku:** This year is 58, mainly from Maryland because Virginia is so far away.

**Mary:** How did you set up the penpal program with families in Korea?

**Inku:** I feel we are all one family and should know each other, especially blessed children of similar age. I wrote the Sunday School director in Korea about my intentions and she collected addresses that I distributed to each of the children in our school here. The first question both Koreans and Westerners ask their penpal is, are you male or female? The children exchange pictures, age, and birthdate, and now they are very close—it is beautiful. They are eager to see each other now. We should have this kind of connection.

**Mary:** How do they get motivated to study Korean when they are young?

**Lisa:** At a young age, they don't need to be motivated—they just do what their parents tell them to do. If they start at an early enough age then going to Saturday Korean school becomes a part of their life. But how do we motivate the older ones? They may have other interests but later on they may develop a desire to learn. One of my sons is very good in Korean, but the other has other interests and would rather not be learning Korean. Judging from several testimonies of the 777 Couples, Hyo



## Reflections from Students of Korean

To learn Korean, especially from a wonderful teacher like Mrs. Marshall, is an experience of a lifetime. The language itself is so unique and is made even more special because of the unique teachers who teach it.

### POEM

Korean School, Korean School,  
Is just the place for you.  
For there is better than the pool,  
And even than the zoo!  
Korean School, Korean School,  
Is just the place for you!

— Lenissa Strait (Age 12)

I like Korean class but it is quite hard at times. It's hard to remember all of the vocabulary. I've been going to Korean class since it started a couple of years ago, but it seems like I have just begun. There is so much more Korean to still learn.

It's quite hard to come every Saturday because I've just had a week of school and sometimes I want a break. I'm glad that so many of my good friends go also. Some of them don't live so close and I can see them on Saturdays. I think Mrs. Marshall is doing a good job teaching all of us. In the long run, I'm glad there is Korean class.

— Aileen Hess (Age 10)

I think Korean Class is fun, especially because Mrs. Marshall is such a good teacher. I look forward to going to Korean Class also to see my friends.

— Elizabeth Rechlis (Age 10)

I think Korean lessons are important because we must learn True Father's language so he does not need a translator, so when he speaks we can understand his speeches.

— Kimiko Take (Age 8)

I like our Korean School because of our teacher, Mrs. Marshall. She explains everything clearly so we'll understand. She is also always patient and understanding. I also like our Korean class because we learn Korean.

— Emiko  
Watanabe  
(Age 12)

Mrs. Marshall, our teacher, is really nice. She teaches us very well and I have learned a lot. I think Korean class is really fun.

— Lane Rechlis  
(Age 11)

Jin Nim really has a way with the children and may inspire my son to do better in that area. I decided after consulting with Inku it is better not to push him anymore. Hopefully, based on our good prayer life and faith, he will be inspired to learn later on.

**Inku:** If you push them too much, they run away so far that they never want to learn—and feel such a deep resentment. If they really don't want to, just understand their heart and give them time. In the beginning I just wanted to make them happy so that they would be willing to come. If they have to come they don't learn. If once they come and begin to have friends and enjoy, then they want to come and will learn. I don't think everybody is shouting hurray right away. I expect a lot from our chil-

dren but we must be very sensitive about how much to push. We have long lives.

In Japan and Korea each class has 65 children and the teacher stands there with a stick pushing you to learn. In America it is too loose. I feel we must combine these two systems.

We teach Korean, but we also have some unspoken desire to give something spiritual and principled. Through the gate of Korean language something spiritual can go in more deeply.

**Lisa:** Last summer at our blessed children's camp, Inku taught the story of King Sejong and how the Korean language developed. Whenever I begin my class I tell this story and ask them to draw a picture of King Sejong. He was

the third of four sons, and by tradition the first son becomes the king, but in this case the older son, who recognized that his brother was more qualified to be king, started doing bad things to disqualify himself.

**Inku:** Behind this story lies an understanding of why we should learn Korean: because Heavenly Father prepared this language.

**Lisa:** The second son, when he saw how crazy the older brother was acting, said, "I have to take over because my older brother is acting so stupid." But his older brother said, "Don't you see, you and I are not meant to be king, our third brother is meant to be king." Maybe he received inspiration from God. So the second son obeyed and eventually ended up being a monk. Sejong became the king as well as a great philosopher and scientist. He did things even beyond



**Toby Fernsler, who studied in Korea, explains a point to a younger child.**

what the brothers had envisioned. During that time in Korea Chinese was the spoken and written language, but it was studied and used only by the elite Koreans. Sejong was very sympathetic to the common people; he wanted them to be able to read and write the Korean language, but there was no alphabet.

**Inku:** He wanted to be a good king for everybody, not only for higher class people. He wondered, "How can I be a good king if I don't know what the farmers and lower class people are thinking?" The higher class people could write what they think, but the



middle or lower classes couldn't. He thought language must not be difficult, and that is why he collected 30 scholars with a background in Chinese philosophy and kept them for three years without going home to create a language. Then, he thought, "I must try it by myself." How wise he was. Usually you ask somebody to do something and then give approval without even checking. He practiced by himself for three years, and finally concluded that everybody could learn this language. But scholars who had studied Chinese characters for many years said, "It is too primitive; that is not for us." He had much opposition, but he promoted it and after three years of trying it, he publically announced it in 1446 AD.

This is one of the happy Cain/Abel unifications in Korean history. King Sejong's older brother became like an ambassador, wearing simple clothes and traveling all over Korea to listen to what the people were saying and thinking.

Then he would report to his younger brother. The people would go to the police station if they had a problem, but the police stations wouldn't direct those complaints any higher. So those who couldn't tell anyone directly could come to Seoul, and not far from the palace door was a beautiful drum. Anybody could bang the drum and King Sejong would come out by himself to listen to what happened and why that person came. He wanted to be very near to the people to fulfill his desire to be a good king for everyone. I tell the children these kinds of stories so when they come Saturday, they ask, "Story please."

I feel more and more this language is prepared by God. King Sejong is such a special, one of a kind person in history.

**Lisa:** Especially because Father gave the year 1990 as the year to know Korean, I feel so deeply that there must be other people around the world who want to know how can they go about learning and teaching Korean. If there

are no Korean members available, you can contact your local Korean church, because every Korean church has Saturday Korean school. You might have to enroll your child there or hire someone to come into your own home at first, but hopefully we can inspire other members to create Korean language classes. Like summer camp, our school had to develop after a certain time because we couldn't send all of our children to New York. Similarly, studying Korean has to be developed according to each person's community. Korean members are very busy but the Westerners can always teach the fundamentals. After that, a strong Korean influence has to be there.

**Stefen:** It seems to me that both Korean language and Wônwha-do are something that Father wants people, especially blessed children, to learn. Therefore, whoever is involved in it can feel like they are doing something to bring happiness to Father. □

## Jin-A School

*Mrs. Mamiko Rattley is the director of the Jin-A Child Care Center in Clifton, New Jersey. Jin-A provides child care for 2 - 5 years olds. The following interview was conducted by Mrs. Lynda McKenzie, Associate editor of Today's World.*

**Lynda:** When did Jin-A begin?

**Mrs. Rattley:** Jin-A began five years ago in the World Mission Center under Mrs. Nora Spurgin in the Blessed Family Department. It functioned like a mother's co-op child care. Then we decided to get a place outside New York. We have been here in Clifton for two and a half years.

**Lynda:** Where does the founding principle come from? Who gave the goals or educational aims for Jin-A?

**Mrs. Rattley:** We inherited quite a bit from Jacob House. Our head teacher is Laura Gilfillan from Jacob House and we had all her materials about Principle education. Much of the basic philosophy and method of teaching comes from the foundation made at Jacob House and from Mrs. Mal Sook Lee's tradition.

**Lynda:** I understand Mrs. Sharon

Goodman is now training teachers for Jin-A. How does that incorporate with what is already established?

**Mrs. Rattley:** Sharon's training involves helping teachers understand the attitude of teaching and how to handle some of the more difficult aspects of child behavior. This input supports and strengthens our basic structure, and with it we can enrich the program we offer to our students.

**Lynda:** What do you feel is the basic goal in teaching a child who first comes to Jin-A at the age of two and remains to graduate from the pre-kindergarten program at the age of five?

**Mrs. Rattley:** Since we don't have our own elementary schools, I feel our program is a preparation for the children to attend public schools. They have to be ready to enter our society, to be able to stand for what they believe. So we teach

the basic academic things that are required to go on to kindergarten and, unique to Jin-A, we emphasize the social, emotional and spiritual aspects of the child's development. In this way they learn about God, True Parents, Jesus and many parts of the Bible. We encourage them to be righteous, understand good and evil, be kind to others, and be courageous. We feel if those ideas are clear, then children have no worry if other children say different things—what they know is very strong and clear within them. We feel that is one of the most important foundations for them to challenge this world.

**Lynda:** I attended your recent Open House where Sharon and Mrs. Spurgin were sharing with the parents and answering their various questions. Are such meetings a normal or frequent occurrence?



**Mrs. Rattley:** We have a Parent-Teacher Association which decides on a different topic or plan for the meetings which are held every two months. Sometimes I talk; sometimes Laura talks; or sometimes we have a speaker come to address a particular area of concern for the parents. In the past, for example, President Baughman, and Mrs. Lee

to help solve?

**Mrs. Rattley:** Last Friday I was watching a video about fundraising for schools. The national leader of the group was a teacher and said no school can depend on tuition alone to support its educational programs. That is always the difficulty I see. There is constantly something coming up: either stricter state regulations to comply with, or renovation work.

I feel badly that we cannot offer more salary to our teaching staff, who are really dedicated to the children. Anyone who works in this profession must like children and educating them; otherwise there is no hope.

needed is a high school and middle school.

**Lynda:** In preparation for that then, what would be your suggestion for the general church membership? How do we prepare to do that?

**Mrs. Rattley:** I don't know fully how the Providence is developing at this point and time, but I feel that whoever understands the importance of this project or feels it is their destiny to help out, should commit themselves, because the Providence is getting so big. Of course child care and education are important issues, but in the face of world restoration we cannot just put our children first. So we have to be individually motivated and feel a calling for that, like Joy Morrow and I did. Many people can help, such as President Baughman

and the National Education Department, but they have limited staff and resources. Someone has to initiate the process and then they can receive help from these auxiliary sources. But if we simply wait for something to be established, I don't think anything will happen.

**Lynda:** I heard that our Japan church has a really strong school system. Did it develop in somewhat the same way as what you are doing here?

**Mrs. Rattley:** I don't think they have an elementary school or high school. I know they have a pre-kindergarten class—one year for five-year olds. The Japanese Blessed Family Department wanted to make a model school—that idea came from above and that is how it got started.

**Lynda:** Would you consider Jin-A a blend of Eastern and Western thought? Can you categorize it like that?

**Mrs. Rattley:** Could be. When I began reaching out to this community about the school the image we presented was that of creating new citizens for the future world—that is our motto. Our staff comes from diverse cultural backgrounds, creating an international environment.

Our one non-member child comes

CONTINUED ON PAGE 22



*Children perform at Jin-A Open House.*



have come, especially at Graduation Day, to give some guidance. So we always find opportunities to educate ourselves and our parents.

**Lynda:** Are the PTA meetings pretty well attended?

**Mrs. Rattley:** On the average two-thirds of the parents attend. Some children's parents are both busy, both out of the country, and so on.

**Lynda:** Are these meetings open to parents whose children might not attend Jin-A?

**Mrs. Rattley:** I think so, although some meetings are geared more to discussing and explaining school policies or the needs of the school. Such meetings are intended for only the parents of Jin-A. But whenever we have a major speaker, we make every effort to inform other parents who might like to attend.

**Lynda:** How did the Saturday program develop?

**Mrs. Rattley:** One thing we are trying to do is to help the children develop an interest in culture, but the daily schedule is very limited as to what we can cover in the time allowed. Our Saturday program offers Korean study, beginning music and instrumental music (piano and violin), dance class and karate.

**Lynda:** Are there any basic problems that other interested people may be able

You don't enter this profession seeking to make a profit.

**Lynda:** What do you see as the future of the Jin-A School? Do you see it graduating into an elementary school?

**Mrs. Rattley:** I want to think bigger; you must have a big vision in order to keep going in the day-to-day responsibilities. Two years ago, Mrs. Lee told me to start thinking about a Little Angels' School for blessed children here in America. So I have been praying about it, and I hope at some point I can go to the next stage to really start planning and putting more thought into establishing a middle school and a high school here in America. So far, I've only been praying about it—but I feel it is really important to have a model school.

Of course, if we could have a complete school system, that would be fine. But what is immediately and urgently



# TRUE FAMILY PORTRAIT TREASURES

## Happy Birthday True Family!

Our congratulations to Jin Sung Nim on his 28th birthday (March 14), Shin Hwa Nim on her 2nd birthday (April 6), Nan Sook Nim on her 24th birthday (April 16), and Shin Bok Nim on his 8th birthday (April 27) earlier this year.



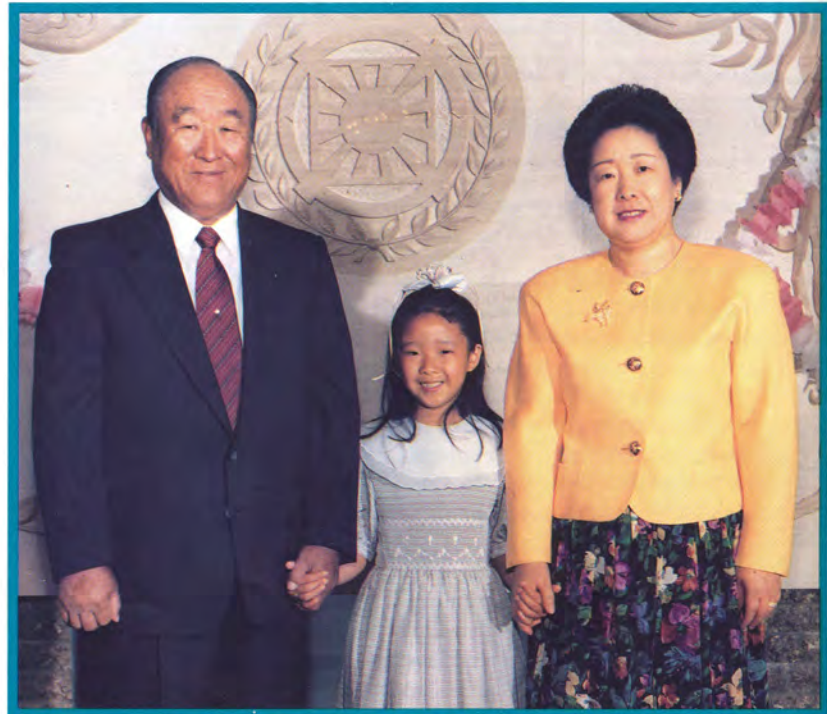
**Jin Hun Nim's 27th Birthday**

*April 20, 1990*



**Shin Won Nim's 2nd Birthday**

*March 6, 1990*



**Jeung Jin Nim's 8th Birthday**

*June 14, 1990*

We have been delayed in publishing these special events of the True Family due to our extensive coverage of True Parents victorious meetings in Moscow and our fatherland of Korea. It is our sincere intention to print the True Family Portrait Treasures more frequently in the future.





**Hyun Jin Nim's 21st Birthday**  
May 4, 1990



**Shin Jung Nim's 7th Birthday**  
February 11, 1990



**Kwon Jin Nim's 15th Birthday**  
February 15, 1990



**Young Jin Nim's 12th Birthday**  
July 9, 1990

**Sun Jin Nim's 14th Birthday**  
August 5, 1990



from an interracial marriage—a white father and black mother—yet he feels so comfortable here.

**Lynda:** What do you feel you would like to see here in terms of the ratio of church children to non-member children?

**Mrs. Rattley:** My present target is one-third non-member children. That would also help with the financial foundation.

**Lynda:** What is your student/teacher ratio?

**Mrs. Rattley:** The average is eight children per teacher.

**Lynda:** With the entrance of one non-member child to the school, have you encountered any difficulties in terms of their relationship with the church?

**Mrs. Rattley:** When the parents came to us, they came from a bad experience with another child care. Their child was not treated nicely, and they were hurt. I explained that we really want to help

and their son started saying “In the Name of True Parents.” But in order to prepare ourselves to receive more non-member children, Mrs. Spurgin and I decided to pray and simply close it with an “Amen”.

**Lynda:** Is it working out pretty well and our children have no trouble adjusting to that?

**Mrs. Rattley:** We explained it to the children. We just started two weeks ago, in only the group where this child is participating. The other group is graduating in August, but from September, that is how we will teach everyone.

**Lynda:** That could apply to Jewish children, Hindi children and anyone else. Do you think that is the best way to succeed—to accentuate the internationality of the school?

**Mrs. Rattley:** I think so, because the trend of this age is to think about the 21st Century and the whole world is

coming together. So parents who have big and broad minds will think of their children as not just Americans, but as citizens of the world. We want to attract those parents who are thinking in such a way. Then it is very natural for them to mingle with us. We want to push that aspect.

**Lynda:** If you could give advice to parents of children elementary age and younger, what advice would you give them?

**Mrs. Rattley:** I always feel it is important for parents to have an inter-

est in education and children and to make time for them. My oldest daughter is nine, soon to be ten, and time goes so quickly. It is easy to think when you are involved in your mission that Heavenly Father will take care of your children. And of course, He does; but at the same time, we need to invest our 5% responsibility to help nurture whatever talents Heavenly Father has given them to blossom. So parents should not just oversee their children's growth, but closely watch. I feel parents grow with children; they must be interested in

what their children are doing. I heard that 75% of parents of high school students never go to school to talk with the teachers, thinking that the school will take care of all the educational needs of their children. Children are not learning in such an environment.

I always tell our parents that if their children bring some school work home, then display it on the refrigerator and talk about it. Children are of the mind to make their parents happy, especially Mommy. If you really praise them and look at things together with them, telling them how proud you are of them, what wonderful feelings are created in that child.

I feel some church members expect everything to be taken care of if they are deeply involved in doing their church mission. This is only partially true, but not totally true. You can never buy back the time you can have now with your children, once this time has past.

I feel if something is lacking emotionally with the children, it will affect their whole outlook on life. In this sense, parenthood can be quite scary.

Just as Sharon said, if we are desperate and always praying, the solutions will present themselves. But if we are not even asking for guidance, then how can God help us? This points to the need for prayer life within a family.

**Lynda:** Mrs. Lee said that if you are having communication difficulties within your family, then it is good to pray in front of Grandmother Hong's candle.

I notice that when parents have children that need special attention, then there is a lot of parental involvement and concern. But when the children are normal or even above normal in their ability, then it is easy to think that everything is fine and that they don't need you.

**Mrs. Rattley:** Also, looking from an educator's viewpoint, parenting is not just a result but a process. I see some parents even within the church thinking only about academic results and achievements. Here Laura and I agree that a “happy child” is first. If they are happy, they can learn so much of the academics when the time comes. We don't need to hurriedly teach them academically when they are not ready. This philosophy concerns itself with the child's self-esteem, dignity and value. □



*Jin-A school is located in a peaceful setting.*

the children to be sociable so that they can mingle with other friends at anytime and anyplace. We feel that is more important than the intellectual aspect. So they are very happy about that. Then we explained that we have grace before meals, have a prayer meeting and teach Bible lessons and that we are from the Unification Church.

**Lynda:** Do the children pray in the name of True Parents? How did you handle that?

**Mrs. Rattley:** We had been doing that



# Shimjung Education

*The following is a talk given jointly by Mrs. Nora Spurgin and Mrs. Sharon Goodman at the recent open house of the Jin-A Child Care Center in Clifton, N.J. Mrs. Goodman begins by sharing some of her insights and concerns, followed by Mrs. Spurgin.*

**A**s a parent, I think about education and the future. An educator also thinks about what the future means for her students. You ask yourself, "How will the way I am with them now affect their future?"

So I wanted to start by sharing a little story from Korea that helps to illustrate an answer to the question: "Who are our children? Who do they belong to?" I think we would all absolutely agree that our children are God's children. But if you were to feel that as God's children, then God and the church will take responsibility for them, that's not enough. Or, if you were to answer that our children are only ours, then that's just as incorrect because God has partnered with us in our relationship with our children. Therefore, the main point is that as parents we have this exciting and unique

In the relationship of blessed couples, He has the pleasure to be a part of it. So even before conception, at conception and through the birth, God is partnering with us in the raising of our children.

## God, our partner in parenting

While trying to help educate blessed children in Korea ranging in age from 10 to 19, my comfort was knowing that God was my partner. As parents, we never feel adequate enough or that we know enough. Parenting is our road to perfection and to know that God is our intimate partner is the greatest consolation that we have. In Korea, my husband and I realized these points: (1) God was our partner in loving the children and would take care of them more than we could; (2) in spite of our inadequacies, if we were as pure as we could be, as honest

as we could be, then nothing we did would create any permanent damage.

I say that because parents sometimes worry,

"If I do this and it's wrong, then what will I do?" With this thought in mind, we tend to do nothing about a problem. Doing nothing about a problem tells a child, "Oh, this is all right." I always felt it was better to take what you know and, letting God participate in this partnership, do what you could do as best you could. If you made a mistake, you admit it to the children and apologize. Through this kind of treatment, they learn compassion.

I find blessed children are incredibly quick to forgive. I'm just amazed! When I have to apologize to my own children, they'll say, "Omma, it's really okay." And the other blessed children, "It's all right Sharon." It's gone immediately with no harbored resentments. As long as you stay open and up front, trying to be as pure as you possibly can, you

don't have to worry about making a mistake.

That leads me to what I really wanted to talk about and that is, "being a role model." Parenting is such a responsible position. I usually call it "parent-teacher" because you are either or both constantly. Parenting is non-stop. You are a teacher from the moment the children see you until they no longer see you.

Parenting is also giving 100% all the time, so it's exhausting. That's why we need each other—to talk things over and to comfort each other often. We need to meet together and talk about solutions for some of the problems we have to face. Parenting is scary because we know we are not perfect. We also know the ideal must be the base of everything we do. Our children have to see an ideal, so we stand in front of them as the visible form of God. When they look at us, they must see something godly if we want them to be God-loving people.

## The visible form of God

I came to a very sobering conclusion during my experience in Korea that if children didn't have any relationship with their parents or if making that relationship was really difficult, they could not make a relationship with God. I saw our teenage blessed children at a time in their life when their original minds and hearts were beginning to open and expand to experience God. But if there was some reason preventing them from making a relationship with their parents, their personal relationship with God was blocked.

In fact there was one 12-year-old girl who went back to Europe to make her relationship with her mother work. She had done a lot of thinking and praying. She was successful, and making a connection with her mother totally changed her life. She had been unable to pray but, when she returned, she was able to

## When our children look at us, they must see something godly if we want them to be God-loving people.

chance to be a partner with God.

The story I have to tell is a little humorous. In the old Korean folk tales—although this is still a reality in some villages—when the newly married couple come together after an all-day wedding ceremony, they usually go to the bride's house where a room has been prepared for their honeymoon night. The parents of the bride and groom stand outside the bedroom window, poking a little hole in the paper so they can watch to make sure everything goes just right. When they were satisfied that the marriage had indeed been consummated, the parents walk away very happy. We used to giggle about this, especially when we found out it really happened.

The deep point of this story is that in the first relationship between man and woman, God had to turn His head away.



make incredible breakthroughs that everyone noticed. She had a tearful, deeply loving relationship with God every day. This proved the relationship with her parents was so crucial. Witnessing this taught me that I have to make a deep, God-centered connection with my children now.

The ideal I'm talking about is the Korean word "shimjung." This heart is the difference in the new education system being created through the Jin-A Child Care Center. I believe it's the core and base of everything.

Sometimes when I'm speaking with other teachers or parents, they'll say, "I don't know why this doesn't work; I'm doing everything the book said. What am I supposed to do?" The missing ingredient is our lack in understanding the reason deeply enough to give them the heart or shimjung of the matter.

If you see two children hitting each other, it's so easy to say, "Hey over there... stop hitting." You just want to stop the action. But if you bring the two children together to explain the heart of the situation saying, "You know this is not a good way for children who love each other to act. Now I know you love him and this is not the way you want to treat him." Then you can find out what the problem is.

### Importance of relationships

Children don't know what's wrong, or they can't tell you what's wrong because either they have no idea or they don't know how to say it. You may have to tell them what's wrong: "Well I see you wanted that toy, but you just pulled it away." "Yeah, that is what happened." "You could say to your friend, 'You've had this toy for a long time, could I play with you?' If he says 'no' and that he wants to play with it by himself, then you could ask him, 'May I play with that after you are finished?'" The child will always say "yes" and then they're like brothers again. You have to teach both of them that they are brothers and this is not a good way for brothers who love each other to act. Once they have that feeling they feel a responsibility to each other. As soon as that happens, you won't find yourself dealing with that kind of situation very often.

I feel children must see a role model. I had worked at one school for a short time when I observed that one teacher was not providing a role model. To the

children this meant that the "bully" always wins. If there is no role model, then you are not physically, spiritually and emotionally protecting the children. They want to feel that when you're there, they're safe to set their original mind and heart free. In that kind of security, the most wonderful atmosphere is created where they're not working from fear but are actually learning to enjoy relationships. I think that this is the hardest thing for young children and for us to learn. That's because through relationships you can actually teach the ideal or shimjung. In fact, you can teach everything when you teach through relationships.

When it comes to dealing with a relationship problem, you had better stop everything you're doing. If you stop everything and go over to the trouble spot then what message does that give?

sage and they pay attention. If you let it slide by, then whatever behavior you saw that you didn't like, you're telling them, "That's okay." So even at the risk of being a little wrong or not saying it the best way you could, you must deal with what you see.

In order to understand the ideal, children will test and challenge you to see if the ideal holds up, still works, or is really true. I have a two-year-old. Of all the ages I've dealt with, I enjoy that age the most because they're so verbal, so transparent, and so active. If they don't like something, they're going to tell you that right then and there.

In some way, they'll say, "I don't like this"—in a tantrum or a fit of screaming. It must be dealt with then. What they're really doing is asking, "When are you going to stop me? When are you going to say 'whoa'? Where is your line? I'd



*Mrs. Nora Spurgin and Mrs. Sharon Goodman address parents at the Jin-A Open House, June 2nd.*

The children will stop and think, "Wow, this must be really important. Mom stopped everything she was doing to see what's happening here. This must be really important."

The same thing happens in school: Everyone stops, "Wow, this must be really important." You gave the message that something must be dealt with because you didn't ignore it. Although it may be inconvenient to deal with it, for the sake of their future, you need to do this type of parenting. When you're a teacher, you should always teach giving that message. It is a very strong mes-

like to know."

Once you have a line firmly established, they're really pleased because they know where to grow and what the limits are. As they get a little older, the limit gets a little bigger, so they will test that border. And if you haven't let it grow naturally and quickly enough, you'll soon understand the boundary needs to be larger because they are ready for something bigger.

I've seen many different behaviors in children, but they can really go to the limits of being outrageous. Such behavior does not call for patience. This be-



havior from a child is saying, "Help me, I need to be rescued. Where is my line?" Meanwhile if you translate it as: "My child needs help and needs to know where the boundary is," then everything can be calm again. They will test to the very limit, but we have to go the whole way with them so they can understand what the ideal really is.

### Elder and younger siblings

One other thing that I learned in Korea concerns the relationships among siblings. In Korea, they work in a system that has built-in elder/younger brother/sister terminology. The relationships are not only very clear, but you know who is the older one and who is a boy or girl. The True Children helped us to understand this point. They spent a lot of time at the dormitory, talking with the children to establish the feeling of elder/younger brother/sister. That vertical relationship helped a lot.

Begin by telling the younger children, "Go ask your onni; she loves you and will be able to help you." This teaches them they don't have to depend solely on Mother and helps them make a relationship as two sisters. The older sister is going to be so pleased to have a responsibility and will start to feel a sense of being grown up. That's what you're working toward—helping them to realize themselves. Once you have created a base where they are feeling responsible in your family or in your school, the standard will continue almost automatically. They're raising themselves and feeling very good about the growth process. You can help the younger ones look forward to the time when they can be big enough to be an 'onni'. I think we can adapt this idea and use it for our growing process in the Jin-A School system, for it's a very beautiful relationship. The jealousies that often happen between siblings wear away as they feel good about their position within the family.

We have to believe in our children's original hearts and minds, then we can see their original nature as we speak to them. Our children are strong willed, but sensitive. If you approach them with the right level of shimjung then they will respond without feeling hurt or intimidated. As long as you remember

their original heart and mind which God built into our children so they would know and feel Him, you can use it all the time.

One of the tricks I often use is called the "magic of growing." If you can talk to your children about how proud you are of how much they are growing, then they're able to take more responsibility to put the baby things away. These little people are able to do that, it's just that we often don't take the time to ask it of them.

At every age level, you should ask, "What is my expectation and is it rea-

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***We have to believe in our children's original hearts and minds, then we can see their original nature as we speak to them.***

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sonable? Did I let my child know that this is what I expect? Did I consistently follow through without ever becoming too tired to deal with it?" These three points are the challenge of helping our children to raise themselves in the principle of growth. You want them to feel, "I'm growing and am so proud of myself that I can do this." That makes for a very healthy child who will cooperate in his own growth. This is one way I have learned to excite children.

If children can be completely confident that everything you're teaching and every rule that you have is all for their growth, they're excited to cooperate. You, as the role model, most responsibly fulfill that positions for the sake of their future. If we don't deal with a problem that we see, then we are allowing a fallen nature to grow into them. That is the last thing we would want for our children. The most responsible thing we can do for the future of our children is to become their role model.

Thank you.

### Mrs. Nora Spurgin:

I just want to say a few things about children when they get a little older. I have three teenagers and I think older children need a different kind of raising. They almost function better in a group than they do as individuals. Also a teacher becomes more valuable to them.

There's something with their relationship to a parent that can be very emotional, so a person who is a little distant from that can teach them a lot more. But there is always a need for the parent—a deep need for security that has to be fulfilled.

I think it is very hard, when you are a parent, to distance yourself from your emotions and to really become objective when a problem occurs. If I could say just one thing to you today, I would like you to know how helpful it is to think, "Do I hear what my child is feeling—not what my child is saying, but what he is feeling?"

With the people we love the most, our emotions often complicate the relationships. Several months ago, one of my teenagers said, "You're angry at me now, but when guests

come you are so nice to them. That's the way you are: you're always nice to everybody else."

I had to really think about that comment and admit to myself that many times it was true. Home is where all the tensions come out: I'm in a hurry to get somewhere, I have to counsel someone. Somebody called and I was nice to them, only to yell at the kids about something when I hung up.

How many times did my children feel that I was nice to everyone but them? I decided that sometimes I had to make each child the first priority for my attention. I don't know whether it was just my attitude or whether it really made a difference for them—but somehow the tension was eased a lot when I consciously tried this.

I'd just like to leave you with one thought and that is: every now and then step aside and think, "Do I hear what my child feels?" Try to respond to that point and a different feeling will develop between you and them.

There are many other things I could say, but that particular point says a lot in itself. If teenagers feel that you really love them, then they will be fine. They're testing a lot because they're growing up and don't want you to tell them everything. They have to learn much by trial and error, and yet they have to know that you are there to help guide them as soon as they turn around asking for it and even when they don't ask. □



# Expanding Educational Horizons

*The following is an interview with Mrs. Linna Rapkins, director of the National Blessed Children's Education Department of America, conducted by Mrs. Lynda McKenzie.*

**Lynda:** An elder sister once expressed to me that she considered elementary schools relatively safe for our children, but that church-related schools become more important because of peer-group influence at the junior high and high school level. Yet, I know that many parents whose children are just starting school fear the effect public schools will have on their children. What is your feeling on this point?

questioned whether our own schools would be of a high enough standard to qualify the children for higher education, especially in the beginning stages.

Our children seemed to do okay in the lower years, but in middle school they get hit with a lot of teasing from children who know they are Unification Church members. The peer group is really strong in the middle school. Feeling left out or wanting to be included in the

don't box ourselves into an exclusive community with our own schools; rather our children become aware of the world through their association with other children within our schools. Our schools would then have to be broadly based, not strictly church schools.

Church traditions would then have to be taught by the parents. But the deep internal teachings, the Principle, could be incorporated within the curriculum. We can teach that the central part of life is love and having the right kind of heart, without having to spell it out in religious studies. Learning science, for example, would be appended to this core of the Principle. Social studies, math, and all subjects would be taught from this viewpoint. If we have that model for our educational system, then children will learn the fundamental Principle. You won't necessarily be telling them, "The heart is the center," but teachers will be trained to keep in mind when they are teaching any subject that God is the core. Science represents the third blessing, to take dominion over creation. The first blessing is to take dominion over ourselves and that is where academic learning helps us find out what our talents are and how to develop them, so that we grow into the best person we can become.

**Lynda:** Has your office established a national curriculum, or some goals and guidelines for education?

**Mrs. Rapkins:** We've been working on it, but we haven't developed it enough. I feel we have to spell out our philosophy of education: If Divine Principle says this, or that, then what does it mean for our schools? Once that's clarified, then we should develop the curriculum.

For many people, philosophy seems vague and not so important because we have the Divine Principle. But determining our philosophy of education is so important—it is the foundation. I have arranged a task force with Phillip Shanker, Sharon Goodman, Joy Mor-



*Mrs. Linna Rapkins leading a discussion group with blessed children.*

**Mrs. Rapkins:** Based on the experience of the older blessed couples, the public elementary schools weren't that bad. There have been no church-related schools, so they were our only option. If you live in a good neighborhood, public schools are usually adequate. But I also know that if we can focus on only one area, we had better focus on the very early, formative years. We older couples have sometimes felt a little ambivalent about the idea of our children being only in our own schools. Perhaps they should be exposed to the world a little more, otherwise how can we expect them to suddenly relate to the world when they get out of school? We also

peer group causes our children to start splitting off. It seems that if they have good spiritual experiences with the church when they're young, then they are okay when they get into high school. The middle school years seem to be the most fragile. If we can't have a complete school system, these are the areas where we should focus most of our resources.

But with the 8,000 couples really pushing for schools, the time has come to work together to make really good schools. Father did say that we should have schools, but he didn't say we should isolate our children. Instead, Father suggested making the schools high quality to attract other children and to serve the community. In that way, we



row, Nora Spurgin, Marie Ang and a few others to work out what this means for developing the curriculum.

In the meantime, schools are developing—for example the elementary school opening in Washington, DC this fall. I wanted to have our philosophy completed and a curriculum worked out before this happened, but things are developing more quickly.

I have a wealth of ideas on how to build a model for teaching and administering schools, based on having the right things at the center, while other subjects act as spokes around this hub of the wheel.

Philosophy is very general, while the specifics constitute the theory of education.

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***If we can focus on only one area, we had better focus on the very early, formative years.***

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tion. Our committee read the philosophy of education from *Unification Thought* and are trying to rewrite it in a more easily understood form. It is difficult, because none of us have our PhDs in education, nor have we ever focused on this before. It is hard to understand whether something is a theory or a philosophy, or where one ends and the other begins. We should decide on our theory of education, which system we want to use, and then make it consistent within our schools.

**Lynda:** Like Montessori, for example?

**Mrs. Rapkins:** Yes, Montessori is based on a philosophy. Marie Montessori had her philosophy of education and based the development of her schools on it. That is what we would like to do. For example, if we believe that children are children of God, it is an entirely different approach from the more secular humanist approach used in public schools. Also, teaching the family as the basic unit of society is different from the viewpoint of public schools.

**Lynda:** When Father first came to America, Dr. Young Oon Kim asked everyone in the Washington DC Center to write a paragraph on how the Divine Principle applied to their field of work. I was teaching at the time so the conclusion of my thoughts was, "Education

can't work unless parents and teachers work together."

**Mrs. Rapkins:** I agree because children will act one way at school and another at home, especially if the parents don't understand what is being taught and don't reinforce it.

**Lynda:** So is our aim to create a national system of education; in other words, a school in every state? I see so many different levels and forms of education in existence: Saturday schools, our school in Korea and Sunday Schools.

**Mrs. Rapkins:** We are not equipped in this office to develop a national school system; we don't have the personnel or the finances. I feel the actual schools will come from the local levels. In Washington, DC, for example, they were inspired to start a school; God really pushed them, they had a person with the energy to do it, so it is happening. Now they are getting the support of the members.

The way I see it, our office will have a good philosophical foundation to offer people, and some guidelines and goals for all our schools. We will be here to support them as much as we can. In the future, I hope we can travel and visit opening schools. But it will basically be up to the local level to decide to do it, get the building, teachers and equipment.

Like the Montessori schools, there should be a common core system, in which people are trained. I think that will be called Shimjung Education, although that is not an official name yet. In the future when someone wants to start a school, I would see them letting

us know, us giving them whatever information we have, and then working together. Some of our information explains how to go about the legalities, now that some people have done it. Of course, each school would be a little different because of the administrators, teachers, and student body. That's okay, as long as they all follow the basic philosophy. I hope we'll eventually have a basic system that we recommend and that allows school founders to be creative. We'll have to have certain guidelines for a school to be called a Jin-A or a Shimjung School.

I haven't yet been able to go to Japan to see their schools, but they have a very prestigious education department, and have developed a very strong system. Although we are of a different society, but we want to find a balance of Eastern and Western methods. I wish I could spend all my time studying and researching philosophies and systems.

**Lynda:** Our members often don't have money for expensive private schools. My concern has always been, what can be developed for parents who want the best education for their chil-



***Happy participants in one of the early workshops for blessed children in America.***

dren but can't afford to send their children to private schools? The Mormons have an excellent Wednesday night family education program. They have a curriculum guide for parents with ways



to teach their beliefs. And Mormon parents who followed it had a really good relationship with their children.

**Mrs. Rapkins:** Yes, we could develop things like that. Again, the local level must work that out. They could perhaps make a sliding fee scale. Maybe something can be worked out through the local church, perhaps raising money for scholarships. Of course, Sunday Schools and Korean study are key points. Mrs. Inku Marshall in Washington, DC is doing a very good job with her Korean Saturday School. It is a big investment to make an elementary school, so Korean Studies schools and Sunday schools are much more within reach. Our office has tried to develop a Sunday school cur-

riculum, but we still have a long way to go. We want to be a resource for members everywhere.

**Lynda:** Is there material for missionaries, like Sunday school curriculum or family teaching curriculum?

**Mrs. Rapkins:** There isn't "a" book with everything, but the books we collect are listed in the *Blessing Quarterly*, and we receive orders on the things we do have. I think missionaries are the ones most interested in Home Study. For some of them, that may be the only option for giving their children a good education. We have a lot of good material on home schooling available.

**Lynda:** Did Father set guidelines for parents about what and how they should be teaching their children?

**Mrs. Rapkins:** When Father visited Alabama, he was asked about setting up a school there, and he said he had already told Americans a long time ago to start schools. The Winter 1990 *Blessing Quarterly* published a speech Father had given to mothers in 1977. He has said general things; for example, about the teacher being an extension of the parents. That is a very deep statement if you set up your schools that way. It also means that parents and teachers should be working closely together, not just sending the children off to school to be

taught everything.

**Lynda:** Is there any way for members with teaching experience to be involved with choosing curriculum?

**Mrs. Rapkins:** I don't know how long it will be before we can have a curriculum committee who can devote their time to writing curriculum. That is what many churches do for their Sunday schools. For now, it is really important that interested and talented members get their teacher certification, because we'll need many teachers in the future.

**Lynda:** I would like to see something endorsed by the national education department with a general outline and lesson plans that allow for teaching

creativity while explaining the basic concepts to be taught.

**Mrs. Rapkins:** Quite a number of people have worked on lesson plans and some of them are available through the Children's Education Department. Joy Pople, for example, wrote a Divine Principle curriculum with a lot of ideas. It is very creative, giving the basic lesson and explanation of a concept in the Principle and several activities to choose from. Stories also help, which is why we publish them in the *Blessing Quarterly*. We could have stories which illustrate the Principles of Creation, for example, and we need such stories on many different levels. Also, it is good to be able to recommend books to read to further illustrate some Principle point. We are developing a bibliography of such books.

We should be able to provide training for all teachers, and once we develop a philosophy handbook, we'll have a pretty good nucleus for an educational system.

**Lynda:** If you were to give advice to people who are interested in religious education but who may have other responsibilities, what would you tell them?

**Mrs. Rapkins:** Well, it is hard to narrow it down to a sentence or paragraph, but one thing that I repeatedly rec-

ommend is not to just lecture the children. Someone may think, "Okay, we are going to teach our children Divine Principle now," then sit down and give them a lecture. Children don't learn that way—they don't respond to it and they don't use it in life. Although they might tolerate it, it doesn't inspire them and they don't internalize it.

When I worked at the blessed children's summer camp and helped develop Divine Principle lessons, I looked for ways to get the children involved and apply it to their lives. We taught them good give and take through sports, getting along at the dinner table, and other activities. Later, we would explain the Principle terminology of give and take.

So I usually tell people not to worry about giving a Divine Principle lesson each week. Teach them by example. Have a little Sunday morning discussion and tell them, "When you do such and such it is called give and take; that is one way you can make God happy." Make it short but point out what they are doing in their lives. You don't really need lesson plans for that, you just do it. Perhaps one week you can have it in your mind to teach give and take, and the following week teach God's heart. But always emphasize living it.

Another thing that Mrs. Mal Sook Lee emphasized was to tell them stories. That is very good advice. In Sunday school she would tell Old Testament stories. From there you can draw the moral lesson of loving God or being brave, and so on.

**Lynda:** How can people help in the education providence?

**Mrs. Rapkins:** Of course we need people working on practical administration here, especially to help with the Korean program—mailing letters, keeping lists up to date, and so on. Next, there is our school system and within that, the philosophy should be developed. We need people to work on a curriculum for Sunday school and camp programs. We also must develop a system for teaching Korean studies—video tapes and audio tapes—so people in remote areas can learn Korean. The possibilities for contributions are great in all of these areas. □



# Be a True Master to All

BY REV. SUN MYUNG MOON

JUNE 30, 1990

UNIFICATION THEOLOGICAL SEMINARY, BARRYTOWN, NEW YORK

Ladies and Gentlemen, I wish to extend my warm and sincere congratulations to the forty-two graduates on this special 14th graduation ceremony of the Unification Theological Seminary. We look upon them as not merely graduates of a theological school receiving the masters degrees of Religious Education and Divinity, but as future leaders who are willing to follow God's Will in solving the crucial problems of our society and world today.

First of all I would like to extend my heartfelt acknowledgement and recognition to the President, Board of Trustees, Administration, Faculty, Staff and Students of the Seminary for your participation in the long-lasting effort of obtaining the Absolute Charter.

Secondly, I would like to offer my sincere congratulations to the graduates. Today we celebrate the culmination of two and three years of hard work, not only academically, but physically and spiritually as well. Now you are ready to take what you have learned here and apply it to the world.

When we look at the worldwide situation in this providential year of 1990, we perceive the obvious truth that there is no real, authoritative sovereignty behind any system based upon socialism, secular humanism or joy-seeking individualism. There is no true master over any of these ideologies and systems of thought. What about the democratic and communist worlds? Are they creating harmony and unity among their peers? Centering on humanity, are they really united into oneness and forming unity? No, absolutely not. For that reason we cannot put any hope in the world as it exists today. It is a fact that every exploitative power will ultimately decline, while whoever suffers persecution for the sake of Good will ultimately be raised up by God.

Philosophically speaking, the world of the mind could be called the theistic world, while the world of the body is the materialistic world. The ideologies and philosophies of the world are losing their strength. Today, the democratic world and the communist world are both seeking global domination, but there is no righteous direction and true master in either society because they have no true philosophy behind them. Humankind is faced with the task of overcoming phil-

osophical differences and realizing the ideal of a worldwide family of love through international cooperation. When viewing this task on the basis of a restored philosophy, we can clearly see the need for a philosophical renaissance.

Even after the ending of the so-called Cold War between free and captive nations, we still do not see any true, victorious leaders emerging from either group. America, as a dispensational nation, is lacking in leaders who are morally and spiritually qualified to be the subject. To be a good subject, a leader or nation must first be a good object, going the path of unselfish love and service. Such a Godly nation, which could become the basis for a peaceful world, does not exist at this time. Instead, many powerful nations have no connection with God whatsoever. But we know the Heart and Will of God must become the building force behind them if they are to survive.

In a democracy, the head of the nation is elected and given authority by the people to be their leader. Since there are no perfect men and women, we cannot say the leader of the democratic society is a true master of the system. For instance, the United States of America is a gigantic nation with a Christian heritage that is supposed to embody the selfless love of God as the binding force of the nation. What you have now is the opposite. Self-centered love is prevailing in the very fabric of American society, with communities, schools and individuals tinged by evil. Do you think that most people in the United States today have any idea that there is to be a loving and reciprocal relationship between this nation and the rest of the world? No. International relationships have been secularized and demonized, treated like a business contract instead of the loving brotherhood of humanity.

Because of the human fall, instead of harmony and peace, there has been struggle in the world and alienation between God and humankind. Human beings are not living within God's ideal. We can observe in the sociological institution of marriage and family that no one shows the way to right conduct or moral leadership. For example, instead of love binding people into one—between husband and wife, parents

Yoon.

The afternoon banquet program featured a most entertaining combination of music, dance, and comedy presented to the graduating students and guests by the first and second year students. During the banquet program the class plaque and gift were presented. Dr. Richard Arthur also gave a very en-

tertaining testimony of the realities of being a professor of theology in this day and age by comparing his experiences at Harvard, Berkeley and UTS.

The afternoon was spent outside under beautiful skies with demonstrations of Wŏnhwa-do done to the "Eye of the Tiger" theme, demonstrations of tennis and soccer, and general fellowship be-

tween family, friends and students.

The day's activities were topped off with the traditional play given by the graduating students. This year's presentation was "Godspell," a musical based on the book of Matthew, directed by David Kasbow. □



and children—it divides them and has become perverted and destructively selfish. The same can be said of the schools, the communities, the societies, the nations and the world.

Why is this so? The answer is simple. In these social systems there is no God. God is left out, God is completely lost. Because of the fall of humankind there is no true ownership over the creation, no one is in the true realm of sovereignty over all. How can this situation be resolved? It is through religion that God is teaching people how to strengthen their God-centered original minds and reverse the body's domination over their lives and personalities. By developing the religious and spiritual aspect of ourselves, we can learn how to have God-centered, love-centered dominion over all aspects of our world.

The perfection of dominion over all things refers to the completion of the ability of humankind to dominate the natural world and society through love. In Heaven, our Heavenly Father is automatically the True Master who has true dominion over all things in the universe, but on earth true ownership must be obtained through fulfilling the "Purpose of Creation." In other words, true direct dominion of love can be obtained by perfected men and women centering on God and True Parents and becoming one through true love. Only then can we become true masters or lords of creation. This is God's ideal. God wants Heavenly Families to become the center of true love, thus expanding true dominion from the family to the schools, to the societies, to the nations and to the universe.

I want to see you graduates become men and women who can go beyond your individual selves, your family, your school and your country to love humankind everywhere as much as you love people of your own family. You are representatives of God's providence of restoration. Put

yourselves in the victorious position of persons who can restore the Heavenly birthright of true sons and daughters of God that was lost in the human fall. Develop the concept of victorious leadership through the heart of true love.

The right of true direct dominion belongs only to the Creator. Nevertheless, God wants human beings, His children, to have direct dominion over all things of creation. So you must inherit God's parental position and heart in order to govern and lead humankind as heavenly rulers and masters of harmony. Become the masters capable of leading your nation. After that, develop the advance level of true master of all things, all systems and all phenomena.

Where is the starting point? The natural beginning is at the individual level. It is the fulfillment of the first blessing to form a perfect give and take relationship between the mind and body centering on God and from there gradually proceeding to the family, society, national and world levels.

Only on the foundation of the true dominion of your individual self can you advance to the next higher level. You can go from the family level, the basic unit of society, to have true leadership in school, and the extension of the family; to the world, the extension of society; and family to the entire cosmos, which is the extension of the world. You seminary graduates must practice this way of life and obtain ownership in the realm of true sovereignty. You must obtain dominion over all levels of development. This is your personal responsibility and you have to be secure and successful in reaching these stages and levels.

Then, why do we need to develop and practice this concept of true mastership? We are living in an age that is called to create a God-centered world. In order to create a new world, we need new traditions. In this new age we must introduce the concept of true mastership as a new tradition in a world that has no idea of such a thing. As future

leaders of this world, you UTS graduates should be in the vanguard of establishing and practicing this new tradition in order to build God's Kingdom on earth.

Just as God is the True Master of all creation, you too can become the ones to be masters over the fallen institutions and human societies. Your constant effort and endeavors are greatly needed. If you can go the difficult path of the direct dominion of love, then heavenly providential forces and power will cooperate with you to help you reach the victory.

Once again, my heartfelt congratulations to the forty-two graduates on your achievements at UTS.

May God bless you.  
Thank you. □



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# Journey into The Heart of Russia

by Erin Bouma

**O**n my third visit to the Soviet Union in April 1990, I was fortunate enough to serve on the staff of the 11th World Media Conference in Moscow and then for the rest of the month stay in Soviet homes and visit friends and contacts. Not only was the Moscow Rally a Cosmic Spring Victory, but my one-woman tour proved how ready and eagerly the Russian people yearn for True Parents in their lives.

## Behind the Scenes in Moscow

The challenge of organizing and producing the providential "March on Moscow" for Father to speak the truth of God directly to the Soviet people involved more than we had ever imagined. The 40 staff, technicians and interpreters who not only witnessed the event but, somehow, made it happen, know that as difficult as the event was to manage, we were working with the best the USSR has to offer: a world of influence through *Novosti Press Agency* and an international trade center and hotel catering to Western dollars and



clientele. In addition, the worldwide prayer and spiritual assistance of our movement supporting our efforts were incalculable.

We found that arranging for hundreds of visas and flights into Moscow, as well as juggling accommodations and food for participants in a country with no competition, few resources and next-to-no flexibility was the test of our very souls. Because there was so much riding on this one week event, which, by heaven's decree fell during Holy Easter Week in Moscow, we were able to persist with faith in order to maintain the highest standard of service possible. Yet so much was out of our hands. This was the first conference where we brought toilet paper for VIPs, food and fruit juice for the staff, and we were glad we did.

The core conference staff arrived in Moscow April 1 to begin final preparations. Every day saw at least one major crisis, but things ran fairly smoothly and fulfilled the providential mission of the Moscow Rally. The staff pulled together and achieved an amazing unity. A full measure of devotion was given by each staff member in order that the tremendous diplomatic and spiritual victories of Moscow could take place.

And God sent us reliable Russian assistance among the *Novosti* interpreters and friends who served as drivers. Some of these people truly went an extra mile with us daily, inspired by our work standard and perseverance. The younger ones were enthusiastic about taking part in such a great historic adventure. Our staff unity with these key assistants, many who became personal friends and spiritual children, was a measure of the significant victory achieved in Moscow.

To its credit, the Soviet media set a higher standard of reporting the Conference and True Parents than anything ever seen in Korea, Japan, America or Europe. They covered everything with great dignity and respect providing a judgment on the world's media.

Father has declared the Moscow Conference a "TOTAL VICTORY!" The staff could begin to see the rich potential for our movement in the Soviet Union. It was in this spirit that I planned to spend the rest of the month of April traveling and visiting among the people. I was invited by Russian church members to visit their homes, in addition to seeing my contacts from previous tours. As a result, my trip, on the foundation of the Moscow Conference,



Russian Easter card depicting Alexander Nevsky Monastery's Holy Trinity Cathedral.



gave me a fuller picture of spiritual and daily life in the Soviet Union.

## Moscow and Kalinin

Following the Conference I stayed on in Moscow where I was able to witness briefly to three very special people. One, Andrei, serves as a leading human rights/Christian activist-interpreter. A special and sincere brother, Andrei is presently in the thick of Moscow democratic ferment and, as a devout Russian Orthodox, open to and interested in working with the Unification Movement.

Meeting my pen-pal Sergey and his wife Dena for the first time was a real thrill for me. They are a humble, unassuming couple who are very curious about Father. They are inspired by our ideal of one family under God and offered to assist our movement in the Soviet Union in any way they can. Both scientists, Sergey and Dena gathered together a small study circle of young professionals who have been examining world religions for the core of universal spiritual truth. The group now wants to put their declaration of faith into practice by purchasing and distributing

truly refreshing to spend my next two weeks in Soviet homes rather than in a heartless hotel room. Originally named Tver, this regional seat is the home of Kalinin State University where Irena teaches. She took me to meet her mother and we also briefly visited a nursery school that her daughter attends. Then we went shopping downtown and visited the only functioning, but locked, Orthodox church in town. Irena, her son Aloysha, a friend and I had a delicious Korean-owned cooperative restaurant. She shared with me the challenges of living a God-centered life in Russia today.

## Leningrad

With a bouquet of tulips, I boarded the afternoon train for the five-hour trip to Leningrad. I was met at the Leningrad station by George, who I had met in November 1988. This past winter George came to America and stayed with me in Washington, DC for two months. George, his girlfriend Olga, and I took a cab to the outlying industrial town of Kolpeno where he shares an apartment with a young couple and their toddler.

Leningrad, the cultural center of the Soviet Union, offers the Hermitage and Russian Museums. I was impressed both with the quality of the art collections and the grandeur of the ornate

the unfinished sanctuary did not interfere with their gratitude over having the building returned to them. Over one



*The Museum of Wooden Folk Architecture in Novgorod.*

thousand churches have been placed in the hands of Orthodox believers in the past year; now it is up to devout Christians to raise funds for their restoration.

In Alexander Nevsky Monastery stands the large, baroque Holy Trinity Cathedral. On our first visit, the ornate Italian-style church was closed, but a



*Standing amid fruit blossoms in Grodno are from left to right, Arturo, Erin, and Garik.*

Bibles and Korans to retired and low-income persons.

Then, a friend drove me 100 miles northwest to the quiet, provincial city of Kalinin on the Volga for an overnight stay with Irena and her family. It was

palaces in which they are located. In the Museum of the Ethnography of the Peoples of the Soviet Union, next door to the Russian Museum, I was able to explore the broad diversity of cultures in the present Soviet Union.

Leningrad also hosts a number of long-neglected, large churches, one which, according to George, has been used for years to store skis. During evening vespers, we visited one church which had only been opened for worship for four months and needed considerably more restoration work. But the worshippers, on this weekday afternoon, were there for spiritual life and

small kiosk out front was selling New Testaments, devotional books and Easter cards. The funds raised are used to support church work.

Behind the Cathedral was a run-down, vandalized cemetery, on a wooded hillside by a small stream. Sadly, the monuments and tombstones were all cracked or broken, eroded and dirty as well as being overgrown with weeds. This heart-breaking scene, a symbol of 70 years of erosion of goodness and beauty in the Soviet Union, was one that made me want to pray for the deliverance of the nation. I asked George why families had not taken better care

***Deprived of much popular entertainment or environmental stimulation, the people of the Soviet Union build close family relations and friendships.***



of the graves in the first half of the century, and he explained that so many people had died, were arrested or deported to Siberia that there was often no family left to tend to the departed. A small crew of young people had begun washing, repairing and painting the stones and figures of a dozen sites. Out of 250 plots that isn't much, but what a significant beginning! We returned a second day because the cemetery was indeed a spot of serenity and peace in the middle of Leningrad. The Cathedral being open this time, I gave generously

town with a czar's box, was that night filled with everyday Soviet citizens. The comic play was in Russian but I was able to follow the action. The sets, costumes and lighting were of very fine quality and it was a memorable experience.

My last night in Leningrad I visited Tanya, an engineering student I met last summer. Arriving late in the evening, Tanya and her mother put on a banquet for me and showered me with gifts. I found accurate the saying that, though the stores in the Soviet Union have little food, in the homes, the table is always full. Tanya's mother, a devout believer, prepared the couch for me to sleep and, when I coughed a little in the night, she immediately was full of concern. She appeared at my bedside with a cup of hot tea and herbal medicine, making me feel exceptionally well cared for.

### Novgorod

On a beautiful Sunday George, Olga and I set out by car for Novgorod, two hours south of Leningrad. The city on the banks of the Volkhov River was chartered in 1019 and served as a pre-Moscow capital of Russia. Later, both Ivan the Terrible and the Germans assaulted this seat of early Russian democracy. Novgorod, historical site of a miracle icon which once saved it from attack, has 77 churches. Today, all but a few have been reconstructed since the war, but only a handful of them are used for worship.

Inside the brick Novgorod Kremlin stands the lovely six-towered stone Cathedral of St.

Sofia, now nearly restored. Recordings of Orthodox chants filled the air as we entered. The large iconostasis fills one wall of the narrow sanctuary, while, in the back of the chapel rests a massive carved stone Celtic cross, dating from the 14th century.

The large state museum in the complex has an extensive exhibition of early icons and illuminated manuscripts. Housed in the same building was a contrasting "Museum of the Revolution" with dark, red and black rooms with Soviet and Great Patriotic War memorabilia and artifacts. A great, bell-shaped sculpture in the Kremlin courtyard, cast in 1868, is titled "Memorial of the Millennium." It is boldly and beautifully

ringed with key historical figures in Russia's messianic quest. It is topped by two angels and a cross mounted on an orb.

Another treat was a chance to visit the outdoor Museum of Folk Wooden Structures outside the city. This was a



*Tanya, an engineering student in Leningrad.*

totally uncommercial re-creation of the buildings of a typical Northern Russian village, "Vitoslavlits", which had a fresh and unspoiled spirit, unlike any other place I saw. The guide took the four of us into the large two-story home/barn and explained how an inter-generational family lived there, what their daily life was like and what practical objects were used for. Included in the forested, lake-side complex of about a dozen completed buildings, were several wooden churches of various sizes with beautifully crafted onion domes and a feeling of simple faith. The buildings were all unpainted and had a fresh, rustic feel.

### Grodno, Byelorussia

Tanya and Vera helped me set out by train for Byelorussia. I had a private sleeping compartment and comfortably settled in with my things for the overnight trip southwest.

Arriving in Grodno early on a foggy morning, I was greeted by Andrew, Garik and his brother Arturo. That warm spring afternoon we ventured out to visit some people and see the town. Blossoming fruit trees and colorful pantries made the city of Grodno (300,000) most attractive. Situated on the Polish-Lithuanian border, it has a multi-national Orthodox-Catholic population. In one of the downtown Catholic churches we visited I could see restoration work in progress. The second one we stepped



*The Cathedral of St. Sophia and the Millenium Memorial in Novgorod.*

to the collection box for restoration work.

This experience helped me to understand the necessity for a demoralized people on the brink of moral and social decay to begin reversing the spiritual erosion through physical reclamation. When the honorable past is revered and loved, then the beauty and inspiration that results generates personal transformation. As new life begins to stir, a certain basic physical foundation must be rebuilt in order to claim the fullest inheritance from the past.

A new friend, Vera, and I saw a beautiful production at the Pushkin Theater, a classic 18th century love story. The lavish theater, once the best in



inside was full and the afternoon mass was conducted in Polish. They were both beautifully but humbly decorated.

Because I needed to use a restroom we were admitted to a building that was being used by the local union of artists. The former synagogue was far from a house of worship and had been for many years. A ping pong table was in the rear of the main hall, while lining the room were a number of garish May Day Lenin and Gorbachev billboards. It had been totally neglected and was full of rubble and dust. Garik explained that a group of American Jews had approached the city about possibly restoring this historic site.

Last year my talented friend Andrew was hired by several local countryside congregations to restore the interiors of their churches. I asked to see some he had worked on, so one afternoon Andrew, Garik, Arturo and I drove out into the Byelorussian countryside to a Polish Catholic and a Byelorussian Orthodox church. These two recently painted and decorated village churches

church and not of religious faith.

Upon reflection, I feel that even the museums of atheism have served God's purpose over the years by preserving buildings and priceless treasures of

build close family relations and friendships. For them, wholehearted hospitality and sharing helps relieve the boredom of a somewhat dreary and unrewarding existence. I felt the deep

***Open to being loved and appreciated and longing to understand God and the meaning of their existence, I found receptive hearts, affectionate hugs and tears of gratitude wherever I went.***

Christianity which otherwise might have been destroyed. I cannot say what the guide was telling the touring school-children, but for me, the museum I saw bears unexpected testimony to the love of God, which shines through.

One special evening Garik, his school-teacher friend Yuri, and I drove over to a Lithuanian resort park and dined at a rustic little restaurant. The small crowd danced gaily to the band performing folk and lively dance tunes. Yuri ex-

pressed a deep desire to come and study further in America and is interested in learning more about Father's work and vision.

I met many other memorable people in Grodno: Garik's joyfully embracing Armenian family; Andrew's wife, children, mother, twin sister, and mother-in-law; Garik's spiritualist friend Lola and a Baptist family;

and Andrew's painter friend Sergei. And I had the blessing of renewing and enlarging my friendship with Garik and Andrew on their home turf. Together, these wonderful folks filled my four days in Grodno with adventure, heartistic give-and-take and many opportunities to teach Principle.

### Conclusion

I found that, deprived of much popular entertainment or environmental stimulation, the people of the Soviet Union

yearning of the people to lead "normal" and fulfilling lives. Open to being loved and appreciated and longing to understand God and the meaning of their existence, I found receptive hearts, affectionate hugs and tears of gratitude wherever I went. The simple hope of a brighter future noticeably raised their spirits and gave them new life. I don't think I have ever meant so much to so many people in my life. Because of the deep connection I was able to make with so many special people during my travels in Russia, I feel called to do pioneer home church work in the Soviet Union as soon as it is possible. The hunger for spiritual nourishment and potential to build a corner of the Kingdom strike me as an opportunity of a lifetime. As we parted in each city, I promised to return to Russia soon. My heart was filled to overflowing as I returned to Moscow via Aeroflot. Garik accompanied me and helped me make my early morning flight out on April 31.

Leaving Byelorussia and Moscow just before May Day, I saw the festive multi-colored flags hung along main thoroughfares by the government, with massive slogans and portraits of leaders displayed to "inspire" the population. I feel that all this communist propaganda is grossly out of touch with the real sentiments of the country. Alongside a cautious, tired mood enveloping the land, is an active search in the most prepared and dynamic people for something and someone to believe in again and a forward direction to take. Those with the most vision and confidence are men and women of faith and courage.

As a postscript to this tale, Garik arrived in the United States for a visit on July 3 and he hopes to study more Divine Principle and the practice of religion in America. Tanya and Andrew will be coming later this year. □



***Attending the Little Angels' Performance during the World Media Conference in Moscow.***

are functioning as centers of worship.

And we also went through a Museum of Atheism located in a white, well-kept small monastery which still retained an aura of sanctity. Some of the paintings and icons exhibited were restored but, as my friend Andrew said, "without spirit" by non-believers. Upstairs were displayed artifacts from various periods and traditions. One sign listed church martyrs such as Joan of Arc and John Hus, but I found this a testimony only to the failures of the official



# Spring Semester Event— Boston CARP 1990

by Masa Shimizu and Paul Musembwa

**B**oston CARP had its biggest and best event in recent years during the last days of April 1990. We held a forum on Thursday April 26 to which we invited the most prominent student leader of the Czechoslovakian revolution of November 1989. On Saturday, we held a reception in his honor at the Boston CARP student center.

Our efforts to organize this event began in January when three Boston CARP members - Masa Shimizu, Paul Musembwa and John Juster—talked about holding a dinner at the Boston CARP Student Center for student leaders in the Boston area. In the weeks that followed, all Boston CARP students got together and discussed the event. It was during that time that we became aware of the November 17th Czechoslovakian revolution and also read the speech that their new president, Vaclav Havel, gave to the joint meeting of Congress last February. We were very inspired by his principled content. Based on his speech, we created "Project CHIP" (Creating Hope for International Peace). The project will collect computers, calculators, other educational technology and books to send to universities in the Eastern bloc. It will also send English instructors. Czechoslovakia became our first choice for a nation to work with.

Because we had two successful forums in 1989, we wanted to hold an event that would prove more challenging than before. We planned to gather student leaders, explain our vision for American student leaders, introduce them to "Project CHIP", and invite them to work with us. This is no easy task. The reality of students in this country is exemplified in the meeting of American Student Leaders held in Washington, DC last February. What were the topics of discussion? How to bring big bands to perform on campus, how to fight the administration, how to spend money, and so on. Not once did they discuss topics related to addressing problems in society and assisting other countries. We were disappointed at the content of that conference and planned our event

to help broaden their awareness. For the event, we coined the theme: "The Impact of American Students in the 1990s."

## Czechoslovakian student leader

We planned to hold the forum on Thursday, April 26th. Just eight days before the forum, we got two professors from Boston University to agree to speak. We were also looking for a student speaker at that time and could not find anyone who could realistically present a headwing view. It was around this time Martin Mejstrik, the most prominent student leader in Czechoslovakia, contacted us from Washington, DC.

In our interest in Czechoslovakia, we had read a detailed article in the March issue of *The World & I*. Among the people mentioned in the article was Martin Mejstrik, who led the student demonstration that culminated in the November 17th revolution. They preached non-violence and tolerance, even though the communist authorities were beating them up. The revolution was a bloodless one.

We had written him a letter a month earlier asking him to support "Project CHIP" and maybe act as our liaison in

Czechoslovakia. When he called us, we made plans to see him in New York the following Sunday morning, which was the same morning Father spoke at Belvedere, and Dr. Bo Hi Pak gave a report of the World Media Conference. Based on that inspiration we were determined to bring Martin to Boston and create a "Little Moscow" victory. Masa Shimizu, Boston University CARP leader, and Paul Musembwa met Martin in New York City immediately after the speech. He readily agreed to visit Boston.

Back in Boston, Masa called an emergency meeting of all people involved with the forum. We planned a massive publicity blitz for the event. We also planned to hold a reception on Saturday night in honor of Martin Mejstrik for the work he did in Czechoslovakia. We now had two major events to worry about.

We made some incredible arrangements in the next three days. Jin Goon Kim, a blessed child at Harvard University, arranged to have Martin meet the Vice President of the European Economic Community Harvard University on April 26. He also arranged



*A standing-room-only crowd attends the Boston CARP Forum.*



for Martin to meet student leaders at Harvard over lunch and planned a professionally guided tour of the university. It was a program worthy of a dignitary.



*Martin Mejstrik meets with Harvard University student leaders.*

Paul met the Student Government at Boston University and asked them to meet Martin on Friday, April 27th. Mark Turner, one of our members at Northeastern University, arranged a tour there.

Next was our advertising effort. We had the Public Relations Office at Boston University arrange to have the Boston area media present for the forum; we blanketed Boston University with posters announcing the event; we had book tables and massive displays all day long Tuesday and Wednesday. It was hard work.

### Day of the Forum

Martin, Jin Goon and John attended the invitation-only breakfast with the Vice-President of the EEC at Harvard University. Later on, Martin talked to student leaders in Harvard and introduced them to Education for Democracy, a project he is working with to help support Czechoslovakia's growth. He had an excellent tour of the university and visited the newspaper facilities. He has a lot of experience with publications, having founded his own magazine a few years ago. It was through this magazine that he contacted President Havel (who was in jail at that time) and helped influence students during the revolution. Martin's visit to Harvard was covered on the front page of the daily, *The Harvard Crimson*.

Meanwhile, Paul called up the professors who were scheduled to speak to remind them of the event. Unknown to

us, a negative student had visited one of the two professors earlier that morning and told him that we are "Moonies." When Paul called the professor, he said he was not going to speak because of our affiliation.

Paul then called up the other professor, and said, "Professor Palmer, our other speaker will not speak at our forum because we are members of the Unification movement founded by the Rev. Sun Myung Moon. Our affiliation is clearly stated in the student organization directory. I do not want you to feel perturbed about us in front of an audience."

"Oh no, I have no problem with that. I will be very happy to speak. I will see you this evening," Prof. Palmer said.

The forum was a success. It was one of the best programs done at BU this semester. By a conservative estimate, one hundred and sixty people showed up in a room designed to seat one hundred and ten. It was the most well-attended CARP program we could remember. Usually, university forums dealing with a theme of such high quality have thirty to forty people in attendance, most of them graduate students. We had undergraduates pack the room.

Paul welcomed the participants to the forum and delivered the opening speech which he entitled "The Creation of a Headwing Ideology." He gave an academic version of the introductory chapter of the Divine Principle book. We found out later that some of the audience were upset that Paul mentioned Rev. Moon in his talk. However, they

could not oppose us. Whenever a student organization sponsors an event, it seeks to further its own interests and goals. CARP cannot be an exception simply because it is affiliated with Rev. Moon. After all, we had made our foundation to speak and Martin was CARP's guest, not Boston University's. Still, the power of the talk was not lost and the audience applauded.

The second speaker, Prof. Palmer, gave a highly principled talk which he entitled: "Idealism and Reality: American Students at the Grassroots in the 1990s." He challenged students to balance idealism with reality. He chided left-wing students for their unrealistic view of the world and advised them to focus on real problems. He also asked inactive students to get more involved in people's lives through participating in community service and peace-corps-type projects.

Martin Mejstrik was the third speaker and spoke on the failure of communism in the East. Most of the audience was composed of liberal undergraduate students, and Martin said:

Forget Marx. Democracy is the only way. It means equal opportunity for all. American democracy is not working because American people are too comfortable and are now



*Ice-cream toast to Martin during his surprise farewell party at the Boston CARP student center.*

self-centered. We have to change that, make it work, not introduce some version of communism or socialism. If you are for some form of communism then you are against



humanity. None of you would survive one day under communism in Czechoslovakia. Don't even try to suggest to me that it can work here.

He was extremely confident and very challenging. He gave moving testimonies of the misery he experienced under communist rule. There was a time when he was the third most closely watched individual by the secret police in Prague. Fortunately, he was never arrested.

During the question and answer session, students asked him how he managed to gain victory under such difficult circumstances. He testified to his belief in God and to the fact that it was the religious people who had the strength to endure communist rule. He explained

how they led the students. Within minutes he had figured out that student government was not overly effective. He told them:

You have to get everybody involved in more than just your university and the United States. Become global in your thinking. Initiate a worldwide student information exchange; you have the facilities here. Form partnerships with student leaders in Europe and Asia. I can help you get in contact with them. Your thinking has to become much broader.

The student leaders respected his opinion and sought his advice on a number of issues. He was very challenging, his perspective obviously different. The meeting lasted an hour and a half,

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***Martin Mejstrik led student demonstrations that culminated in the November 17th revolution. He preached non-violence and tolerance, despite student beatings by the communist authorities.***

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his belief in tolerance and patience, virtues that a priest taught him early in his life.

### **University tours**

On Friday morning, Mark Turner took Martin on a tour of Northeastern University. Martin had a meeting with a representative of the Dean of Students and also met some student leaders. At 1:15 p.m., he had an unofficial meeting with the assistant to the President of Boston University, along with Paul, John and an interpreter. The President's assistant was surprised that CARP could invite such a dignitary. During the half-hour long discussion, Martin introduced his project, Education for Democracy, in detail, and asked if Boston University could assist Czechoslovakia in improving its educational system. The assistant could give no definite assurances, but said he would make all requests known to the President of Boston University.

Later on, we took Martin to the office of the Boston University Student Government. He insisted on speaking to the student leaders in their working environment and thus conducted an informal meeting. He asked pointed questions, trying to find out exactly what they did, what kind of influence they held in the school's decision making process, and

much longer than we had planned.

In the afternoon, Martin had what in our opinion was one of his most significant Boston meetings. He met with student leaders in Harvard concerned with the revolutions in China and the East bloc. He has taken upon himself the task of helping revolutionary leaders understand unity. In China, for example, the student leaders disunited causing their revolution to lose its power. Martin said, "At a time of war, we have to ignore petty differences and work together to defeat our common enemy. After we gain victory we can then work to solve our personal problems. Otherwise, we will never win."

### **East/West cooperation**

A lot of effort was placed in the preparation for the reception due to be held that evening. We made huge displays of the World Media Conference in Moscow. The Boston CARP Student Center was transformed into a banquet facility. As a highlight, we invited Martin's friend and fellow revolutionary, Peter Mathern to give a prepared presentation of the revolution. Peter is an important student leader at Charles University, Prague, the most prestigious school in Czechoslovakia. He had a film and slide show of the actual events leading up to the final victory last November. He had already

given his presentation to Cornell, Princeton, University of Michigan at Ann Arbor, NYU and other universities.

The reception was well attended. We had a group of distinguished guests present, most of them student leaders. Many guests were curious about Father's meeting with President Gorbachev. During dinner, the guests got a chance to meet Martin personally. For the final part of the program, Peter gave his intense and yet inspiring presentation. He told us later that of all the audiences he had talked to in the United States, ours was the best. After the presentation, Paul introduced Project CHIP to the guests and also explained Martin's project, Education for Democracy. We invited everyone to participate in the projects and pledged CARP's support for Czechoslovakia. We then gave gifts to both Martin and Peter. After the reception, some participants expressed their desire to teach English in Czechoslovakia. Others wanted to start working with Project CHIP. The response was very encouraging.

On Sunday morning, Peter Mathern met Tony Devine, the regional CARP leader. They discussed the possible cooperation between CARP and Czechoslovakian students. That afternoon, Martin had a lunch meeting with Tony that lasted over four hours. Tony explained Father's vision for the East bloc. Gradually Martin could understand that the Unification Movement is truly the only group of people working sacrificially on a worldwide level for the sake of the world.

Martin left Boston on Monday evening, after a surprise farewell party we arranged for him. He met Dr. Seuk at the World Mission center on Tuesday evening. He is now in close contact with the staff at the CARP headquarters. He understands the Unification Movement and we should be seeing and hearing more from him.

After this event, the atmosphere around campus is much different. CARP is now regarded as a serious organization, capable of arranging top-quality events on campus. However, once all the dust has settled, the ultimate test will be our witnessing victory. How can we take this external victory and gain an internal victory? We are working on that and gathering momentum for the fall semester. We are determined to bring victory for God and True Parents. □



# Letter from a Soviet Professor

*A Soviet professor who attended an ISUM seminar in Prague, Czechoslovakia sent this letter to Peter Ladstätter of the European ACUMI office, who forwarded it for reprinting in Today's World.*

Before expressing my impressions of this interesting and unusual seminar, which gathered more than 100 intellectuals from different countries, I want to explain why I took part in it.

Mainly I was motivated by our country's present spiritual situation. Recently people in our country began to pay attention to the intellectual and moral Unification Movement, founded by the highly respected Rev. Sun Myung Moon. The ISUM seminar's goal was to explain the structure of this movement, support its multiplication, and reach practical results.

My professional work is to teach humanistic knowledge and do scientific research in this field. Therefore my work is directly connected with the content of some of the speeches given at the ISUM. Definitely I could more easily understand those speeches because of the fact that I already knew about Reverend Sun Myung Moon's concepts, which finally have come to be highly and objectively recognized in the Soviet press and in the public sector.

Rev. Moon's program for spiritual change in the modern world is remarkable not only because of its noble moral ideals, which in themselves are beauti-

ful, but because of its practical recommendations to people all over the world. This is so important in our time.

I especially liked the clear proposals to educated people: that each of us can concretely influence public morality, and that we have the possibility and power not to tolerate the gap between politics and morality nor allow bad people, especially dictators, to rule peoples and states.

I could not fully agree with several speakers on some theological issues, but I could not deny the very humanistic purpose of the moral imperative. This confirmed to me the value of the human personality itself.

Probably not everyone can easily understand Reverend Moon's interpretations of well-known biblical stories and doctrines. But I think that time will help in this. It is not necessary to rely on fatalism, but rather to reflect on new arguments in theology and new factors in the form of movements.

In any case I am convinced that many participants (I count myself as one of them) saw the indicated connection between religion and practical spirituality, as well as economical, technological, cultural and other forms of cooperations

between people of different professions, ideals and world views.

In conclusion, I honestly want young people to join this movement. I will tell my students and colleagues at Moscow University about the ISUM seminar and the Unification Movement. I hope they will express their readiness to understand the ideas of Reverend Moon, and realize them in their public and professional life and in their relationships between people, especially in family relationships, which are wonderfully defined in the philosophy of the Unification Movement.

I hope that I can help to translate the main works of this movement into the Russian language. Since I desire the 21st century to be humanistic, it is very important for me to support everything that prepares such a century. With this kind of understanding I positively relate to everything I heard and took part in near Prague in the beginning of May 1990.

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Professor P.A. Nikolaev  
*Moscow State University, member of the Academy of Science of the USSR and member of the Union of Writers of the USSR.*

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CONTINUED FROM PAGE 10

## "Proclamation of True Sons and Daughters and Freedom"

we win over our body, the war is not completed. Until then, you cannot say that you are the victor. So when you return to your family and you continue to meet opposition from your family, you must conclude there is something which you still must change. Then if you do, you will grow higher.

I have to liberate the bigger things—the world and nation—so I have been experiencing world-level persecution and digested it. Where do you want to be persecuted? On a small town level or do you want to be persecuted on the world level? (World level.) So when you go through lots of suffering, you must be grateful to God because you are going somewhere and your body is being cleansed. There are many members in the Unification Church who fasted for 40 days, and had a direct confrontation with their own body. You must become someone who forgets to eat and sleep because your mind is on something else. Such a person may have those desires, but he doesn't pay attention to them. Unless you do

that, there is no way to evade Satan. He will always be right beside you. Before Satan will go away, you have to win over yourself. If you don't provide space for Satan, then he must leave. How victorious you will be at that time and how much joy you will feel! "Mansei! I became the worldwide victor! How victorious, how precious!" That is what you will shout to yourself when that moment comes. What a liberation! Otherwise, you will always be hooked by Satan and won't get into heaven.

God must pull fallen man from Satan's powerful foundation. How can you win over your body's world? You had better find out, how powerful Satan is. Until then, you don't know anything. But at that point, you will know whether God or Satan dwells in you. You might say it is difficult, and I agree. Let's put it honestly, it is not easy. But this is a historical point in an historical war. This is one place where you must be merciless to yourself. You understand that now, don't you? Without winning that battle, there is no freedom. Those who say, "Father, I understand very clearly this morning, and I will practice that; I will wage this war and win," raise your hands! This is a serious way. God bless you. □



Become men and women who can  
go beyond your individual selves to  
love humankind everywhere as  
much as you love your own family.  
You are representatives of God's  
providence of restoration.  
Put yourselves in the victorious  
position to restore the Heavenly  
birthright of true sons and  
daughters of God. Develop the  
concept of victorious leadership  
through the heart of true love.

*Rev. Sun Myung Moon*  
*June 30, 1990*