



Beyond the Wilderness Course

*Rev. Moon speaking at the Closing Banquet
of the First World Culture and Sports Festival,
Seoul, August 24, 1992.*

THE REAPPEARANCE OF THE TRUE PARENTS AND THE IDEAL FAMILY

Reverend Sun Myung Moon

Excerpts from the rally for leaders of the Women's Federation for World Peace, Seoul, Korea, July 6, 1992

President Hak Ja Han Moon, distinguished guests, and women leaders: Today, I received much comfort through the words of President Han. As I went along this single road following the order of heaven, my life has been one of extraordinary suffering. The road establishing the way of heaven is a straight road, and it allows for no compromise. This road does not allow one to worry about honor or human dignity. It was a lonely road on which one can live only for God's will.

Just as each individual has his own fortune, the family and the nation also have a family fortune and a national fortune, and beyond this there is the fortune of the world, and there is heaven's fortune for all of heaven and earth. Even though a person may have been born with a lot of fortune, when his family fortune declines he must endure hardship. For a person who has both good individual fortune and family fortune, when the national fortune declines, he cannot help but be ruined.

Going beyond this, the national fortune and the direction of the world is decided according to the direction and the progress of heaven's fortune which is above everything and includes everything. Establishing the way of heaven in the world means making the way the individual or nation is going correspond to the fortune of heaven.

In America, which is a prepared nation representing world Christianity, I have a record-breaking foundation which no other non-white person has been able to achieve. Of course, I had to suffer from racial discrimination and religious prejudice; I even had to surmount unfair imprisonment. Nevertheless, I rebuilt the Christian foundation, which was shaking at the roots; I educated and trained the youth who were suffering from drugs and immorality, and I gave hope to America. Neither the government of America nor the people can ignore my foundation.

The same is true for Japan and Europe. Already there are Unification missions in 160 countries which are developing every day. Each of these missions has become the symbol of each kind of religious activity and the symbol of the movement to rebuild ethics and morality.

Unification by Giving True Love to Others

From the early 1980s I requested world-level academic meetings to be held with the theme of the collapse of the Soviet empire. In 1985 an academic journal published an article, which has now become world famous, prophesying for the first time the collapse of the communist Soviet empire.

On the basis of such a foundation, I visited the Soviet Union and I met Mikhail Gorbachev. Now in three of the fifteen republics of the former Soviet Union, there is a movement to make Unificationism the national religion.

Already tens of thousands of university students have studied my teaching, and the Collegiate Association for the Research of the Principle (CARP), which is the Unification Church university student organization, has been organized in over 700 universities. This year, tens of thousands of high school teachers and students will attend Divine Principle training workshops.

Do you think this kind of activity is the result of human power alone? It is real proof that the living God is working together with us. Miracles are taking place as confirmed atheists change their views of life and the universe to one centered on God, after five days of Divine Principle lectures.

I have established a huge foundation in China. I prepared important projects such as the construction of the Panda industrial city many years ago, and many underground missionaries have been working hard until this day. Only God knows how much I have done to bring about the unification of North and South Korea. The unification of North and South Korea is not merely a visible and external unification; it is a providential unification centered on God. It cannot be established without going through my foundation.

In Order for World Peace to Come

Women leaders! Centered on God's true love, I have expanded supra-denominational and supra-religious movements of reconciliation to the worldwide level. Without reconciliation and interchange between the divided religions, how can world peace be realized? Isn't it true that today there is still appalling religious strife in the Middle East, in Ireland, in the Balkans and in other areas?

It is an important fact that God established all religions with a providential purpose for the whole. Therefore, they must unite together. Just as President Han mentioned in her address, Christianity teaches that man ate of the fruit of the tree of knowledge of good and evil; this means that our human ancestors committed the sin of disbelief and fell. If our human ancestors had not fallen, as God's precious son and daughter—namely, God's prince and princess—they would have inherited God's blood lineage; they would have inherited their Father God's possessions—namely, the creation. They should have grown to perfection and become the ideal husband and wife of love. However, through

the fall, they changed from God's blood lineage, they were robbed of God's possessions, and they lost God's heart.

The basis of the providence of restoration is to send the restored Adam namely, the Messiah, who will change the blood lineage, ownership and heart. However, the heartistic position of the original son cannot be restored at once. The providence must be accomplished gradually, starting from the position of the servant of servants.

If we look at the stages of the providence of restoration horizontally, there are eight stages: the individual, family, tribe, race, nation, world, cosmos and God. Jesus came as the second Adam, the Messiah, but unfortunately the chosen people of Israel did not know who he was.

Will today's Christians be able to recognize the Lord when he returns? The Lord of the Second Advent will not literally return in the air on the clouds. There are people who believe and are proclaiming that on October 28 of this year, they will be taken up to heaven on the clouds, but it will not happen like this. Please believe me, this kind of event will never happen. The Lord who went through the cross will return through the cross.

When Jesus died on the cross, there were three types of people connected with Jesus' crucifixion. There was the first type, the thief on Jesus' right who repented of his sins and testified to Jesus; there was the second type, the thief on Jesus' left, who was a sinner who did not repent and who vilified Jesus. The third type was Barabbas, a criminal who surely should have been crucified, was saved when Jesus was crucified instead.

At the time of the Second Advent, these three types are realized on the world level. Western Christianity is the first type in the position of the thief on Jesus' right. Although they still have original sin, they believe in the Lord and they are in the position of good. The materialistic, atheistic communist bloc is the second type and is in the position of the thief on the left. Islam in the Middle East is the third type and is in the position of Barabbas. Because Jesus died instead of him and because Israel caused Jesus to die on the cross, Islam came to occupy the land of the Middle East which had been divided between the twelve tribes of Israel. The Lord of the Second Advent, who is in the position of the reborn Jesus, has to straighten out the worldwide achievements of these three types which came about through Jesus' death.

In order to straighten out the Western world of Christianity, he has to bring about a new movement of religious reformation, overcome the atheistic ideology of communism and bring all the communist world back to God's side. The ideology that can overcome the left-wing and right-wing ideologies and bring about a unified harmony between them is my proposed Headwing ideology of Godism.

These kinds of works cannot be performed through the ability or planning of an individual alone. God chose me to be the Messiah and during this time He has been performing His work of salvation.

I have fulfilled my mission as the Lord of the Second Advent, Savior and the True Parent. I am proclaiming this in this place because the time has come to do so. Those who accept this will be blessed. If this race listens to me, how good that would be for this country. How good it would be if the statesmen listen to me. Whether a person listens to me or not is his individual responsibility; however, the time is coming when all people of the world will want to listen to me.

People generally believe that the Messiah is thought only to be the Lord of Glory and have the authority of judgment, but they are wrong. God does not want to look at this sinful world. He has thought about judging the world and wiping it out in an instant. However, the God of true love always worries about the eternal life of humankind. You have to know God's heart which has endured for so long, trying through true love to make humanity comply of its own free will.

Complete the Ideal of the True Family

Leaders of the Women's Federation for World Peace! It must have been difficult for you to have a succession of rallies, and you probably complained when you heard this rally was going to be held within ten days. However, if together with me you devote your heart sincerely every day, then God's will of goodness shall be accomplished. I have no intention of exploiting you. You need me. You must become one with President Han and be like an extension of her, and in your family you must educate your children and your husband properly. I want all of you, under the ideal of true love, to receive God's blessing.

What I am most concerned about is for each of your families to complete the ideal of the true family by becoming one through true love. City, town, village, county, ward and block leaders of the Women's Federation for World Peace: through you, morals can be restored. If you expand this movement of true love, what movement could be more patriotic than this?

Let the True Mother and the women of the world join together to meet the True Father who comes as the groom and, standing in the position of the bride, let us restore the ideal family of creation.

I pray that you become members of the Family Federation for World Peace and create families which will receive much blessing.

Thank you very much.

Beyond the Wilderness Course

1986-1992

The movement and Rev. Moon had absorbed the worst that American society in the 1970s and 1980s could offer: continual derision and harassment, religious kidnapping and deprogramming, investigations from virtually every Federal enforcement agency, discriminatory legislation at local levels of government, indictment, prosecution and imprisonment. Rev. Moon may have been deported if it were not for a federal judge's "binding recommendation" to the INS. In spite of all this, the movement not only survived but established a far more solid infrastructure than it had possessed previously. As a consequence, the movement was ready to enter upon a decisive new era. Just prior to his final release from prison, on August 16, 1985, Rev. Moon conducted an Il Seung Il or "Total Victory Day" ceremony. As he proudly declared, this meant "my mission...which God ordained me to accomplish in the United States, has been victoriously fulfilled." This was reminiscent of a declaration he made after successfully completing the Washington Monument rally. However, this time, the stakes were higher. The victory of Danbury not only completed his responsibility in America but in Rev. Moon's understanding, also closed out a forty-year "wilderness course" which extended from the beginning of his public ministry in 1945.

The numerical correspondences were striking. World War II ended when Japan surrendered, and Korea was liberated. Rev. Moon began his public ministry at that time. He hoped to be able to cooperate with Korean and American Christians as well as the fledgling political parties to unify the peninsula, especially the north where Soviet occupation forces were solidifying their position. However, this did not occur. His efforts were rebuffed and by 1948, the peninsula was divided between the Soviet-backed Democratic People's Republic of Korea (DPRK) in the North and the American-supported Republic of Korea (ROK) in the South. Rejected in the South, Rev. Moon was arrested in February 1948 by communist authorities in the North, convicted of disturbing the social order, and given a five-year prison term in a labor camp. He was liberated by advancing UN troops in October 1950, but continued rejection by Korean Christianity led to his founding the Holy Spirit Association for the Unification

of World Christianity or Unification Church in 1954. For Rev. Moon, the whole painful “wilderness course” of 1945–85 had gone full circle, and he was in precisely the same position as he had been at the start of his ministry. In fact, to his mind, he was more solidly situated to accomplish on a worldwide scale what he couldn’t accomplish in Korea.

For Rev. Moon, the course of action was clear. What he needed to do was connect his foundation in America, particularly the unity he had attained with Christianity, to Korea. To do so, he had to end the feud with the U.S. government and unite rather than fight with public officials. Prior to his release from prison, Rev. Moon already determined that religious liberty activities had run their course and needed to be succeeded by “victory over communism.” Thus, after 1985, he increasingly focused his attention on funding leadership seminars and VOC organizations of various types. Mindful of the elections that had divided the Korean peninsula in 1948, he concluded that the three years leading up to the 1988 elections in Korea, Japan and the United States were critical. If the West held its ground, demonstrated resolve, and chose the right leadership, he predicted this would likely lead to “the collapse of the Soviet empire” and the beginning of a new global order. He foresaw this process taking seven years. Continuing with the Old Testament motif, the wilderness course was to be followed by a seven-year period of settlement into the worldwide Canaan between 1985-92.

Rev. Moon was amazingly prescient in his statements relating to the downfall of communism. In addition, just as with his involvement in the religious liberty struggle, his sense of timing was impeccable. Rev. Moon and the movement rode the wave of history during the latter 1980s and early 1990s, achieving breakthroughs that would have been unimaginable only a few years earlier. These included his consummating a march on Moscow and meeting publicly with Mikhail Gorbachev, which many South Koreans believed helped pave the way for Moscow’s subsequent agreement to establish diplomatic ties with Seoul. It also led to thousands of Soviet students attending workshops in Unification theology and hundreds of Soviet deputies participating in movement-sponsored American Leadership Seminars in the United States which included “victory over communism” theory among the presentations! An agreement with communist China to construct a \$250 million car plant in Huizhou, Guangdong province, the largest wholly owned foreign enterprise in the country, was another breakthrough. Rev. Moon’s receipt of an invitation to visit North Korea and his meeting with North Korean Premier Kim Il Sung was an equally unthinkable event. A few months after the visit, Kim Il Sung gave his first interview to the Western press in twenty years, to *The Washington Times*. Shortly thereafter, in response to a movement-sponsored forty-person delegation to Pyongyang, the DPRK made a unilateral decision to cancel its annual anti-American demonstrations which had taken place every year since the end of the Korean War, and they have remained suspended since that time.



*The closing Banquet at the
First World Culture and
Sports Festival*

The downfall of communism led to changes in the movement's approach that many found surprising. The first was the ease and rapidity with which it moved to cultivate contacts and gain influence within the communist bloc. The second was the extent to which the movement's messianic premises became explicit. In reality, neither of these developments should have come as a surprise. It has been pointed out that the movement parted company from reactionary anti-Communists in that it did not seek to preserve the status quo and that its presentations highlighted confusion in the Western system of values. In 1987, Rev. Moon repudiated an exclusive identification with the Right by creating the term "headwing" to identify the movement's posture. As he put it, "we encompass, we embrace the right and left wings and bring both wings up to the highest possible spiritual ideal." To some extent, this resulted from the realization that its align-

ment with unadorned conservatism was self-limiting and that rightist agendas were too easily dominated by protectionist, individualist, nationalist and racist interests. Thus, communism's collapse and the end of the cold war began to dissolve what one member termed "the glue that has held us to the conservative movement." As a consequence, the movement began diversifying its interests and broadening its options.

That the messianic premises became more explicit also should not have come as a surprise, particularly during an era that some viewed as "the end of history." The movement's messianism already was well established. In addition to being an evangelist, industrialist and anti-communist, Rev. Moon commonly was typed as a Korean messiah. The movement's understanding of Rev. Moon's position was something of a messianic secret, though a poorly kept one. The *Divine Principle*, for example, expounded an elaborate dispensational view of history leading to the conclusion that the messiah was to be born in Korea between 1917-30. Passages from Rev. Moon's in-house speeches, which the press frequently seized upon, also contained unmistakable references to his messianic status. Nevertheless, the movement was not willing to concede publicly that Rev. Moon was anything more than a contemporary prophet "crying out in the wilderness of the twentieth century." In response to courtroom grilling, Rev. Moon once conceded that he was a "potential messiah." However, this all changed with the downfall of communism and the further accumulation of the movement's worldwide foundation. In 1990, Rev. Moon began speaking more explicitly about his identity and by 1992, he eliminated any remnant of ambiguity by declaring that he and Mrs. Moon were "the True Parents of all humanity...the Savior, the Lord of the Second Advent, the Messiah." One member noted, "He could finally declare the words that he had waited half a century to proclaim."

A number of new federations and events, breathtaking even by Unification standards, accompanied these declarations. However, this did not mean that the movement entered the promised land of messianic fulfillment. Except for Japan, where public hostility ran high, direct attacks against the movement in most countries had dissipated. Still, relatively few outside of the movement's core membership were ready to accord full credence to Rev. Moon's messianic proclamation. Although a few long-time supporters expressed dismay or became alienated, the fallout was by no means as severe as some expected. The more serious challenges were internal. There was a sense of spiritual dryness among some long-term members; others yearned for internal renewal. These elements led to "channeling" from the spiritual world and eventually into worldwide revival conferences and confessionals conducted by a young Black Zimbabwean member who gained recognition as the "returning resurrection" of Heung Jin Moon, Rev. Moon's deceased second son.

While many members found renewal, the extreme elements of these meetings and the young man's ultimate apostasy created a situation that confused some. Another issue was financial. Most movement businesses and certainly its media outlets operated at a deficit. This, combined with ever more monetary

commitments and an outcry against fundraising methods in Japan, produced a money pinch which led to increased borrowing. A better solution would have been to increase its membership base. However, a hometown providence under which members witnessed to their families and friends did not produce significant enough results. These were only a few of the ongoing issues which need to be factored into a full account of the 1985-92 period.

The March to Moscow

Rev. Moon hoped to have conducted a Moscow rally by 1981, but this was prolonged for nearly a decade due to court battles in the U.S. and the need to build up a stronger movement infrastructure. Having concluded this struggle and established a multi-faceted presence in America by 1985, he mounted a march on Moscow between 1985-92 which yielded substantially higher returns than would have been the case if he had gone earlier. At the same time, the Moscow “rally” was different than most members imagined. The common understanding during the 1970s was that it would be conducted as the Yankee Stadium or Washington Monument rallies, on Red Square. There was a militant spirit and sense of high drama among members, even a willingness to go the course of martyrdom if necessary. Their slogan was “Must go Moscow!” As it turned out, Rev. Moon went to Moscow in April 1990 by invitation. *The Moscow News* called Rev. Moon a “brilliant anti-communist” and “enemy of the state” but added that it was “time to reconcile.” For his part, Rev. Moon said that he loved the Soviet people and expected the Soviet Union “to play a major role in the plan of God to construct a world of peace.” The *Far Eastern Economic Review* stated, “Of all the strange images to emerge as communism tottered and frequently collapsed over the past year or so, few have been stranger than that of a smiling Mikhail Gorbachov posing arm in arm with Moon Sun Myung, the South Korean preacher best known for his fierce anti-communism.”

The question was how this state of affairs came about. The secret seemed to be in the movement’s ability to pursue a hard-line victory-over-communism position while at the same time assiduously cultivating contacts within the U.S.S.R. Thus, while Rev. Moon never compromised his principled opposition to communism, he attempted to include representatives from Soviet bloc nations in his activities. He invited numerous Soviet journalists to participate in the annual World Media Conferences and eventually many did. He supported fact-finding tours and exchanges for both Western and Soviet journalists. He also took an interest in Russian cultural life and the arts, particularly ballet. Finally, he was not adverse to hinting broadly about his investment interests in the U.S.S.R. or contributing funds to worthy causes. In short, Unificationists were not dogmatic anti-communists. Many of Rev. Moon’s overtures were met with suspicion. However, over time and under altered circumstances, the contacts that he was able to establish proved decisive in gaining access to Soviet leadership.

Rev. Moon understood that the Soviets respected strength and that any perceived weakness on the part of the West would set back the providence. Therefore, he continued to expend resources in the fight against communism. A good example of how forceful resistance rather than appeasement was the way to meaningful engagement with the Soviets was *The Washington Times'* opposition to Gorbachev addressing a joint session of Congress. According to Dr. Thomas Ward, executive vice-president of CAUSA International,

This privilege had previously only been extended to foreign dignitaries who were strong allies of the United States... nonetheless, the White House and democratic congressional leaders apparently had negotiated behind the scenes to afford this honor to President Gorbachev on December 9 [1987], during the Reagan-Gorbachev Summit in Washington, D.C. However, *The Washington Times'* breaking of the story and its follow-up coverage and editorializing helped generate a furor among conservative lawmakers.

The “swelling chorus of opposition” led supporters of the invitation “to begin backpedaling...and to totally abandon plans for the address by November 22.” Nevertheless, according to Ward, “In the months following this public embarrassment, President Gorbachev took a number of steps, including his announcement to withdraw Soviet troops from Afganistan, which clearly established glasnost as more than a political ploy.” In addition, a few days after Gorbachev’s invitation to address Congress was rescinded, “a Soviet delegation requested a visit to *The Washington Times*...[and] Soviet journalists...request[ed] an exchange with the World Media Association.”

Between 1983-85, CAUSA USA focused primarily on ministers through the CAUSA Ministerial Alliance. However, beginning in 1986, Rev. Moon began to extend its activities into the civic sphere. On September 1, he launched a massive signature drive. The goal was to obtain ten million signatures, including names and addresses, on a form stating that they agreed with CAUSA USA’s goals to,

- (1) Affirm a God-centered morality in America,
- (2) Uphold freedom for all,
- (3) Educate people about the dangers of atheistic communism.

Members and some supporters worked aggressively in all fifty states to complete the drive by Thanksgiving. The signature drive “victory” had an especially positive effect on members who gained in self-esteem and confidence as a result of finally being able to accomplish one of Rev. Moon’s goals on the national level. The organization’s publication, *The CAUSA Report* sought to promote grassroots activism and offered practical guidance on communicating with local government and elected officials.

The Ten Million CAUSA Signature Drive

William Stoertz

The campaign began on September 1, 1986, but it wasn't until the 11th that we started in earnest. We were assigned as a team of three members to Battery Park. With folding tables, clipboards, banners, signs and brochures we were set. Initially, with only a single form, progress was very slow, less than 100 signatures a day. Right from the beginning I could see it would be very difficult. How was I to approach people? I tried, "Would you like to become a member of CAUSA?" but that didn't work. I finally cut loose on my own, saying, "I've got a petition to sign." It was dramat-

ic. New Yorkers are busy people. They looked, said "Gimme that!" and signed. Others said, "Let me see too!" or "That is terrible. This is a fascist organization. No!" We had express-style forms printed up, with ten blank spaces. It was encouraging for people to see that others had signed above. We had forms in Spanish, Polish, Korean and Chinese. I often carried three or four clipboards. Things were speeding up. Shouting "Contra Comunismo! Contra Castro!" worked very well in Cuban areas. Everyone would sign.

Gaining signatures really accelerated when I got the idea to get onto the subway system. I ended up taking the No. 7 line all day from nine in the morning till nine at night. The subway was tossing and shaking like a ship at sea. I had to yell at people over the roar of the train. I never knew whether the next person would speak English, Spanish, Polish, Korean, Vietnamese, Chinese or Russian. Most ethnic groups were anti-communist, but some people were very pro-communist. One time I gave the clipboard to an Afghani refugee who was wounded fighting the Russians. He could barely understand English, but while signing, a Korean Christian lady sitting right next to him was screaming, "He's the anti-Christ, don't sign that." It was to no avail. He couldn't understand her.

We blanketed New York and many signed more than once, I'm sure, but we accomplished the goal in time. It stirred up real feelings of patriotism and support wherever we went. I believe that the most important effect was on us members. We had accomplished a national goal, giving us a new self image and confidence. It was a turning point and following this, we were able to bring 7,000 Christian ministers to the ICC conferences in Korea.



Collecting signatures for CAUSA USA

As the Reagan years came to a close, Rev. Moon became more rather than less active in the public arena. Undoubtedly, there was concern on his part that the U.S. would go the course in sustaining its opposition to communism and there was particular concern about the 1988 presidential election. As a result, Rev. Moon established two new organizations and funded another. The first of these was the American Leadership Conference (ALC, est. 1986), headed by Amb. Phillip V. Sanchez, former U.S. Ambassador to Columbia and Honduras. The purpose of ALC was to educate elected officials “about Soviet military strategy and on the underlying tenets of Marxist-Leninist ideology, contrasting it with the historical and philosophical foundations of American democracy.” In addition to CAUSA presentations, prominent guest speakers “added their views on American military strategy and domestic policy.” ALC speakers included twenty-five members of Congress (e.g., Senators Jesse Helms, Al Gore, Richard Lugar and Congressman Henry Hyde) and other luminaries (e.g., Alan Bloom, Thomas Sowell and Maureen Reagan). There also were presentations by Soviet and other defectors. Aided by an invitational committee consisting of some 50 state legislators and an advisory committee of former diplomats, congressmen and governors, the ALC elicited a considerable response. By the end of 1990, over 10,000 had attended one of 30 national, three- to four-day anti-communist conferences. Those attending included “about 100 current or former members of Congress, 130 mayors, more than 2,000 state legislators, many prominent federal and state officials, as well as university presidents and leaders of think tanks, grassroots organizations, and private foundations.” In addition, “every state legislator was mailed a video of the American Leadership Conference in 1987.”

The American Constitution Committee (ACC), a second organization established in 1987, was intended to be a coordinating body of activists whose mission was “to awaken Americans to the original spirit of the founding fathers” and “to encourage American commitment to...leadership in the face of the totalitarian challenge.” With state and regional offices in all fifty states, ACC co-sponsored with CAUSA-USA the American Leadership Conferences. On the state and local levels, ACC programs educated and trained activists and leaders each month. Another important work of the ACC was to network with other patriotic and religious groups in each state, congressional district, county and town, and even in each precinct. ACC’s staff personnel consisted almost entirely of Unification Church leaders who dropped out of active church involvement to pursue this mission.

The third organization, also established in 1987, was the American Freedom Coalition (AFC). Its genesis was somewhat more complex. According to a commemorative volume prepared for Rev. Moon’s seventieth birthday in 1990, “Soon after the establishment of the ACC, Dr. Bo Hi Pak was approached by Dr. Robert Grant of Christian Voice, and the two organizations made a decision to pool their resources in order to establish a greater lobbying organization, which became known as the American Freedom Coalition

(AFC).” While ALC continued to educate political elites, AFC attempted to influence public opinion on a broader scale. Weighing in heavily for the Nicaraguan contras, AFC aired *Oliver North: Fight for Freedom* on 500 television stations and garnered \$3.2 million in donations. In support of SDI, it recruited suspense novelist Tom Clancy to write the script and Charlton Heston to narrate the film, *One Incoming*. In 1988, AFC distributed 30 million pieces of literature on behalf of the Bush campaign, including highly effective “voter scorecards.” In 1990, it staged “Desert Storm” rallies in all fifty states. The PBS series, *Frontline*, concluded in 1992 that “whether they know it or not, Americans should realize Rev. Moon is a force in their political lives.”

The whole time Rev. Moon pursued a strong “victory over communism” stance in the U.S., he simultaneously cultivated contacts within the Soviet world. He worked primarily through the World Media Association (WMA) which he had founded in 1978. Between 1982-89, the “WMA brought hundreds of American and foreign journalists to Russia and many of the other Soviet republics,” and “[a]s early as 1983 these journalists dialogued with leaders of TASS, Pravda, Izvestia, and Novosti News Agency.” These early meetings, undertaken when cold-war tensions still simmered, frequently became “verbal sparring matches.” However, the situation changed dramatically by 1988. That year, Soviet authorities sent two representatives to the 1988 World Media Conference in Washington, D.C. and an agreement was reached to hold the 1990 conference in Moscow. Twelve Soviet journalists and six representatives from the People’s Republic of China attended the 1989 conference, also in Washington, D.C. Vladimir Iordansky, editor of *Za Rubezhom (Abroad)*, a weekly magazine with a circulation of 900,000, wrote in a later piece that Rev. Moon was a product of the “cold war” but that perestroika and important transformations in China had “compelled him to reconsider his previous views.” A separate piece in *Novoe Vremya (New Era)*, the communist party’s ideological weekly magazine, described Rev. Moon as “an extraordinary person of versatility in many different fields.” Following the World Media Conference, the twelve Soviet journalists toured the Pacific Northwest, arriving in Seattle “all wearing ten-gallon cowboy hats from Montana.” Later that year, the WMA sponsored an Asian fact-finding tour for Soviet journalists which included tours of movement holdings in Japan and Korea.

There were other factors that aided the rapprochement with new-style Soviets. In 1988, at the Seoul Olympics, Rev. Moon made a special effort to welcome Eastern Bloc and Soviet athletes, providing them with generous gifts and invitations to cultural events. The following year, Julia Moon, Rev. Moon’s daughter-in-law and prima ballerina of the Universal Ballet Company, was invited to perform the title role in *Giselle* with the Kirov Ballet, the first time in the history of the Kirov Theatre that a South Korean ballerina had performed on its stage. Soviet observers, doubtless, also took note of Rev. Moon’s material investment in China. At the 1981 ICUS, Rev. Moon proposed construction

of an International Peace Highway which initially would pass from Japan, through the Koreas and into China. Research and an actual groundbreaking for the digging of an undersea tunnel between Japan and Korea commenced during the early 1980s. In 1987, the Chinese government approved the highway project as well as the movement's proposal to invest a minimum of US\$250 million in an automobile manufacturing plant in southern China. As part of the agreement, Rev. Moon promised to plough all profits back into China. That same year Rev. Moon funded the establishment of an engineering college at Yongmyung University in the ethnic Korean region of Manchuria. Also in 1987, based on contacts he had established through CAUSA and the Association for the Unity of Latin America (AULA), Rev. Moon founded the Summit Council for World Peace. Intended as a forum "for world leaders to gather and exchange ideas on the major issues of the day," membership was "limited to former heads of state as well as international personalities who have made recognized contributions to the cause of peace and the betterment of mankind." Through the Summit Council and related projects, Rev. Moon hoped to establish himself as a "peacemaker and unifier."

The Moscow Rally

All of these events and projects were steps in Rev. Moon's march to Moscow. They culminated in the eleventh World Media Conference held in Moscow, April 10-13, 1990, under the joint sponsorship of the World Media Association and Novosti Press Agency. The theme of the conference, appropriately, was "The Global Implications of Glasnost and Perestroika." The Summit Council for World Peace and the AULA held their annual conferences concurrently in Moscow. Together, these three conferences and the events surrounding the meetings constituted the "Moscow Rally" which Unification Church members, particularly those in America, had so eagerly anticipated. The centerpiece of the rally was Rev. Moon's plenary address delivered before the combined assemblies, some 600 invited journalists from the WMC and forty-one former heads of state. In addition, there were a large number of working news personnel covering the speech (more than 600 Soviet and foreign news reporters requested credentials). Had Rev. Moon limited his speech to innocuous and gratuitous founder's remarks, it's doubtful that the event legitimately could have been considered a rally. After all, there were few church members on hand, and the format otherwise was that of an academic or professional meeting. However, Rev. Moon's speech was "direct and strong." According to Dr. Bo Hi Pak, Rev. Moon covered the gamut of his religious teaching in 45 minutes. In Dr. Pak's words, "they got the whole message, lock, stock and barrel." A non-church journalist commented that he "had lectured the Soviet people on Adam and Eve. If this...did not cap the new era, one wonders what would."

Rev. Moon's directness raised the issue of "how well [his remarks]...would

be received in the headquarters city of worldwide atheism.” Dr. Pak, who translated, said,

I was the one who was sweating next to [him]...because his words were so strong. I looked around at this Russian face, that Russian face. I was worried they might stand up and walk out, which sometimes happens in the United Nations when an ambassador disagrees with someone.

Dr. Pak need not have worried. Rev. Moon had read the signs of the times and constructed his foundation well. He already had been feted in the presidential VIP room at the Moscow airport, given a national television interview, driven in from the airport with a police escort and in traffic lanes usually reserved only for the president, and housed in the Central Committee’s hotel reserved for the highest communist officials. Clearly, the Soviets were as interested as he was in the success of the meeting. Although one member’s comment that the Soviets “drank up” Rev. Moon’s speech “like thirsty spirits at the spring of life” was something of an overstatement, the Russian press covered the entire meeting, including Rev. Moon’s address, positively. The following speaker, Albert Vlashov, chairman of the Novosti Press Agency, simply said, “the Rev. Moon has really crossed a long way to come to the Soviet Union, and not only miles.”

Conference organizers learned by late afternoon on the day of the address that President Gorbachev had given his approval for a meeting with Rev. Moon. Larry Moffit, who helped organize the media gathering, noted, the “maximum victory” for the Moscow event “was defined early on as a cordial meeting between...[Rev. Moon] and Gorbachev.” In fact, expectations had risen to the point that a failure to secure such an invitation would have been interpreted as a providential setback. Thus organizers breathed a collective sigh of relief when Rev. and Mrs. Moon along with twenty-eight former presidents or prime ministers and several assistants entered the Kremlin at 4:30 p.m. on April 11, 1990 and were seated.

The details of the session as worked out with Gorbachev’s staff was that there would be an initial meeting of an undetermined length with all present, to be followed by a private meeting between the President, Rev. and Mrs. Moon, one ambassador and a couple of senior staff. During the open meeting, Gorbachev spoke and listened for an hour and a half. He welcomed “the presidents of various nations” and “especially Rev. and Mrs. Moon.” He commented that their conference was “very important” and expressed satisfaction that it had been “very successful so far.” Rev. Moon thanked him for the opportunity to come to Moscow, explained that all former heads of state at the table were supporting him, and urged him to consider the World Media Conference his “asset.” Dr. Bo Hi Pak, who attended the half-hour private meeting in Gorbachev’s personal office, reported that the President was “completely free, embracing and talkative.”



According to the Seoul-based and movement-funded *Segye Ilbo* newspaper, Mr. Gorbachev “strongly hinted at the possibility of establishing the state relationship” between the USSR and South Korea “within the year” and expressed his “willingness to act as a mediator” in North and South Korea reunification talks. The *Segye Ilbo*, reported that Gorbachev said “cooperation with Korea will be a great aid to the development of the Soviet economy and asked Rev. Moon to help either directly or indirectly in the development of the Soviet Union by using the multi-national economic foundations and worldwide organizations of the Unification movement.” Although unstated, this request as well as his call to “expand the exchange of technology and science” obviously reflected an awareness of Rev. Moon’s investment in China.

Rev. Moon’s remarks were not recorded. However, the next night, following a performance of Korea’s Little Angels attended by the First Lady, Raisa Gorbachev, he referred in a concluding speech to the “remarkable meeting” he had with President Gorbachev. While stating that he respected and admired the President’s courage and leadership, he also recounted that he “told President Gorbachev that the secret for the success of the Soviet Union is to place God at

*Rev. and Mrs. Moon
meeting with President
and Mrs. Gorbachev*

*The Little Angels in
Red Square*



the very center of every endeavor.” He went on to say that “As a religious leader, I firmly believe that a God-centered worldview offers the solution to all problems” while “[a]theistic theories centered only on man bring disaster and self-destruction in the end.” Dr. Thomas Ward commented,

I recognized again his deep seriousness before God. A lesser man would have tried to flatter Madame Gorbachev and express niceties. But...[Rev. Moon] chose to share words with her that could open the way for the salvation of the Soviet Union. His words, while filled with love, were all a very direct call for the Soviet leadership to include God in their system.

Rev. Moon’s speech seemingly did not disturb the First Lady who went backstage afterwards “to give and receive hugs and kisses from the Little Angels, to meet...[Rev. and Mrs. Moon], and to pose in group photos with them and the children.”

The aftermath of the “Moscow Rally” was remarkable. Mention already was made of the normalization of USSR-South Korea relations which many in South Korea ascribed to Rev. Moon. In addition, the Soviet media machine sanitized Rev. Moon’s image within the country on a mass scale. The *Moscow News*, with eight million circulation, did a positive interview. Another interview was published in *Family* magazine, with a five million circulation. *Ivestia* carried Rev. Moon’s meeting with Gorbachev on the front page and *Pravda* also carried a big article which published Rev. Moon’s words in detail. Finally, on April 20th, a one-hour television special covered the background to the conference, Rev. Moon’s meeting with Gorbachev, and the Moscow gathering for millions of viewers.

Victory in Moscow

Larry Moffit

I have had the opportunity to see Father and Mother on many different occasions and in many different moods, but honestly, I have never seen a happiness of the intensity and brightness as that which appeared on the faces of our True Parents immediately following their historic meeting with Soviet President Mikhail Gorbachev.

In the future, when one looks up the word “joy” in the dictionary, he will see a photograph of that moment to illustrate the definition.

History will record that in his 70th year, Father rode into Moscow on Palm Sunday. Unlike with Jesus, however, it was not astride a donkey and the poor people didn’t meet him with palm fronds. He and Mother were greeted with bouquets of flowers by the Chairman of Novosti Press Agency. There was a long black Chaika limousine courtesy of the Central Committee of the Communist Party, and a police escort took True Parents’ party to the Central Committee’s own posh Oktobraskaya Hotel. The KGB had a half-dozen silent and very serious agents acting as security guards on the ride from the airport.

History will further record that the 30th anniversary of the Blessing of the True Parents was held in Moscow on April 11. There was a big cake, a banner and many church leaders filling the spacious presidential suite of the Nezhdunarodnaya, the conference hotel.

April 11 was also the day Father and Mother, accompanied by Dr. Pak and Rev. Kwak, met privately with the President, and the Soviet State Television made the meeting their top story of the night. When Father and Mother emerged they were absolutely radiant with joy. Maximum success.

The following evening was the historic first performance of the Little Angels of Korea who were giving a series of benefit performances for the Soviet Children’s Fund at the Children’s Musical Theater of Moscow. Mrs. Gorbachev departed early from a reception for Polish President Jaruzelski in order to attend the show!

After the last number, the Little Angels brought out a cake in honor of True Parents’ wedding anniversary. So there we all were: Father and Mother cutting the cake in commemoration of the 30th anniversary of the Marriage of the Lamb, with the Little Angels singing “Happy Anniversary to You” in Korean, and the First

Lady of the Soviet Union beaming brightly in fascination as she helped celebrate the most historic wedding anniversary in history. The maximum level of success just got topped.

Mrs. Gorbachev came backstage afterward to give and receive hugs and kisses from the Little Angels, to meet the True Parents and pose in group photos with them and the children. The atmosphere was so high and infectious that everyone present was caught up in rapturous joy.

Even the KGB agents were smiling.

Seven Weeks in the Last Days of the Soviet Union

Therese Stewart

In each of the four ten-day leadership seminars in which I served as a group leader, I came to know six or seven university students or teachers quite well. By sharing in small groups after lectures on the existence and nature of God, the family, the ideal world, human history and the significance of events in this century, the beliefs and biases, the frustrations and hopes of the people were revealed.

Students were often less communicative—it took longer for them to trust and most were not accustomed to expressing their feelings. They, like their professors, were well mannered, and well educated in their specializations. Many were only children in their families, the sons or daughters of the communist youth party. They asked excellent questions and took issue with points on which they disagreed. Their long years of indoctrination with dialectical thought was often apparent, for example, in their belief in conflict as essential to progress.

Many had difficulty dealing with the notion of a spirit world. Few believed in God or, as far as they understood, had had any experience of God. Yet they were open and willing to entertain the possibility that God does indeed exist. As we became acquainted and as trust developed, we sometimes discussed dreams, a somewhat familiar experience of a dimension other than the material. In one instance, when I asked a young woman if she ever had dreams, she smiled and replied, “Just today, when we were sitting in a circle discussing the lecture, I suddenly remembered that I had had a dream of this very group two months ago!”

Our work as staff was physically and spiritually demanding, the accommodations adequate but hardly comfortable, and the food often unfamiliar and sometimes unappetizing despite the efforts of a hard-working kitchen staff. I heard few complaints from Americans about these rather minor inconveniences. It seemed right that we at least taste what most Soviet people have experienced for decades.

The morning we were to drive to Riga and from there travel by train to Moscow, a workshop participant brought news of the coup—he had been listening to an early-morning newscast. People responded in different ways, some without surprise and others with fear and concern for their families. After considering alternatives, we decided to go on to Moscow as planned.

After arriving there, we ventured into downtown Moscow via the famous Moscow Metro. We emerged from the subway into a blockade of Red Square by army tanks and soldiers and a large crowd of people. We could see the walls of the Kremlin and the steeples of St. Basil's Cathedral but little more. Surprisingly, the atmosphere did not seem tense. The soldiers were young, and seemed unhappy to be there. Asked by a reporter if he would shoot if directed to do so, one replied, "I'd shoot, but I would miss."

Later on, we watched CNN to keep abreast of the events from a larger perspective and saw the rapid failure of the coup. We left Moscow and the new friends we had made with mixed emotions, realizing what a difficult course is still theirs, yet confident that with renewed faith in God, and with the teaching of True Parents, a new tomorrow is assured.

Justice Prevails

Betsy Jones

The beauty of my experience in the CIS was to understand the heart of the people and to understand how conscious Heavenly Father has been of them all these years. In America we are conscious of our own suffering, our own difficulties. When we can go to a country that has suffered a hundred times more, we realize that God is so conscious of the suffering that True Parents, after Washington Monument, spoke so much about going to Moscow. Then we had no concept of why, after having this victory here, we would talk about

going there. This experience, however, showed me that wherever there has been suffering, God is determined to bring His blessing in a mighty way.

Right now He is giving everything to this land, to the people who have been through so much suffering with so little opportunity to know God and to experience God. Many of them had to hide their Bibles; maybe through their grandmothers they learned something about prayer.

The staff was divided into lecturer, coordinator, mother figure and team leaders; we got our team assignments one day before the students came. We set a strong condition for three days of two people praying all night long, and even though people were bleary-eyed trying to keep up with the schedule and the lectures, somehow that condition brought the staff together. They were doing that in all the workshops.

Unity had to come very quickly, and all the things that can happen in a group of people happened within the first couple of days. There was no time, so we just solved it. Everybody made that kind of effort, everybody. They really slugged it out and prayed it out and made unity within our big teams. That was the key so that God could have a free reign on every group.

We waited a few days before we prayed together with the beginner group, and I think the first public prayer was about how much they had suffered. When I tried to walk down by a group to go back to my seat, some of the people just tried to hug me and said, "Thank you for your sympathy to our country, thank you."

During the second week someone gave a very good talk on prayer, and at night after the evening's activities they would go group by group down by the ocean and start praying. This was amazing. One boy came up to the coordinator and said, "Would you pray with me? I've never prayed before."

At the end of the workshop, we got everyone up on stage. They were intoxicated with singing holy songs. We had a really good guitar player, and they would have stayed all night singing. Finally we closed with prayer. Then we formed a little line so everybody could come through and say goodbye. Some said, "Thank you so much," and others said, "I feel so full, this experience had given me so much," and some just burst into tears and hugged us all as they came through. It was just that kind of experience where you could feel Heavenly Father wanted to embrace each person completely.



Educating Soviet Leaders and Youth

The opportunities for the movement to sponsor seminars for Soviet officials and eventually conduct straight Divine Principle workshops for thousands of Soviet students and teachers were even more striking. The USSR was exploring ways to preserve some form of unity among its fifteen republics, which were rapidly splintering, and in response to Rev. Moon's invitation, decided to allow its leadership to attend American Leadership Seminars in the U.S. Dr. Ward, who lectured, reported that "In December of 1990 and February of 1991, the ALC sponsored seminars for 80 deputies of the Supreme Soviet (federal, republic and city levels) as well as some 60 cabinet ministers and members of parliament from Bulgaria, Czechoslovakia, Germany, Hungary, Poland, Romania, and Yugoslavia." He noted that participants "received lectures on VOC theory as well as briefings on the underpinnings of American democracy." Then, between April 30 - May 7, 1991, the World Leadership Conference, affiliated with ALC, "sponsored an unprecedented seminar and fact-finding tour in Washington, D.C. for approximately 200 high-ranking Soviet officials and political leaders...from all 15 republics of the U.S.S.R. Ward stated, "This was "the only time during the final years of the Soviet Union that any person, government, or private organization brought together representatives from all 15 Soviet republics."

*Rev. and Mrs. Moon praying
at St. Basil's Cathedral*

The demise of Marxism as a viable ideology created a void as serious as the splintering of the Soviet republics, and officials in various education ministries gave the movement a free rein to educate Soviet students. Rev. Moon assigned this responsibility to CARP. Initially, he asked Dr. Joon-ho Seuk, National Director of USA CARP, to bring 200 Soviet students to the United States for education in the *Divine Principle*. Accustomed to the time and effort it took “to get 200 American students to come and hear the Principle,” Dr. Seuk and his associates were shocked to be ushered directly into the offices of university rectors and to have their pick from among “the elite of the elite” students in Soviet universities. The procedure was that the deans and faculties pre-selected the very best students in academics, leadership ability, and proficiency in English from among the many who applied to participate in the seminar. Afterwards, CARP representatives interviewed them, selecting one out of every four candidates. In addition, all students were informed of CARP’s strict moral code for the conference: no smoking, drinking or romantic relationships. Between July 1-August 19, 1990, four separate groups of about 100 Soviet students each, 380 students in all, participated in the International Leadership Seminars (ILS) which were convened at Unification Theological Seminary. CARP representatives explained to the rectors of the universities that students and accompanying professors “would listen to Rev. Moon’s vision for world peace during five days of intensive study—with exams!” Basically, students studied the *Divine Principle*. There was a day of sight-seeing in New York City before the conference began and a trip to Philadelphia and Washington, D.C. afterwards, interspersed with fellowship, panel discussions and banquets.

The success of the initial ILS seminars led to large-scale education within the CIS. This was mainly led by American members. Many members jumped at the opportunity to teach those willing to listen. Between January and February of 1991, an “advanced” seminar was held for 700 Soviet students at three sites in Hungary. Then, during July and August 1991, CARP held 24 workshops for 2,000 students at four sites in the Baltics. These included 5, 10, and 21-day programs which were staffed by 150 volunteers from the American movement. Rev. Moon had announced a world-wide pioneering condition for American members whereby they were to witness in foreign countries for forty days at a time for the next several years. Apart from this, many American members had longed to take part in the Moscow rally. Staffing the ILS seminars was a chance for many of them to participate in the extension of that rally. Their participation became uncomfortably but invigoratingly direct during the late summer as the summer workshops intersected with great events of state. As described in one account, “The transformations that occurred in the hearts and minds of the students was matched only by the dramatic rebirth of the Soviet Union itself, following a dangerous military coup that failed.”

The birth of the Commonwealth of Independent States (C.I.S.) did not interfere with the workshop program, at least not in 1992 when USA CARP,



with broad-based member and movement support, sponsored the largest workshops in the church's history. Between January 26 and February 9, 1992, CARP held 27 workshops at 18 different workshop sites in the Crimea south of the Ukraine for 3,160 students. In the course of the program, CARP hired over 200 buses and 100 cars. Also, since all of the lectures were given using CARP's custom-made *Divine Principle* slide presentation, forty thousand slides had to be made. Sites were difficult to obtain due to the changing political and economic situation, and in one case students were on their way before camps were secured. During the spring, between March 20 and April 10, the first *Divine Principle* workshop for high school teachers and students of the C.I.S. shattered the previous workshop record with 7,229 participants: 942 high school teachers and principals, 5,834 high school students, 293 university students, 124 parents, 21 professors and 20 others. They filled 40 workshops at 23 workshop sites and a total of 540 buses and 200 cars were used to transport participants. The program was initiated by Rev. Moon and sponsored by the public ministries of education of Russia, the Ukraine, and other participating republics. According to one report, 17,000 students applied from Moscow alone. Several hundred university students who attended earlier programs received permission to support the high school students' workshop as staff, and "In Moscow, during the Sunday service following the workshop, the auditorium used was filled beyond its capacity with more than one thousand in attendance."

Soviet Students at the Hungarian workshop, Feb. 1991

Izvestia, one of the largest newspapers in the C.I.S., published an adaptation of *Divine Principle* entitled *God and Us* in April 1992, and that summer “the largest series of Principle workshops yet in Unification Church history” educated 18,042 guests at 129 workshops held at 26 workshop sites over a period of 8 weeks in 5 different regions of the country. One site was in Central Asia, five were in the Moscow region, one was outside St. Petersburg, eight were in Latvia and eleven were in Lithuania. Two hundred and forty American members served as staff although many sites had only five or six staff members taking care of up to two hundred people. The movement rented 1,100 buses and 760 cars, as well as three trains to transport the overflow at one peak point during the summer. Over 8,000 teachers were educated in beginner and advanced workshops and since 60 percent of them were non-English speaking, all lectures were translated by young student members. CARP considered its education of teachers to “be the foundation upon which a Principle-based curriculum could be introduced in the high schools.”

Most understood that the opportunity to conduct massive workshops in the newly created C.I.S. resulted from a unique set of circumstances. The key element was the breakthrough Rev. Moon achieved through the Moscow rally. However, a host of additional factors aided the movement’s efforts. Prices were cheap and the monetary exchange rate was incredibly favorable so that CARP could rent multiple sites and means of transportation at a fraction of the cost elsewhere. Soviet students, as well, were fascinated with all things Western which due to the heavy participation of American members in the workshops, was how the movement was perceived. Third, there was little competition in the period immediately preceding and following the fall of the Soviet Union. The movement had the capability for far more rapid organizational mobilization than more ponderous Christian bodies, and the Russian Orthodox Church had not yet reconstituted itself. Discerning Unificationists knew that these circumstances would not hold indefinitely and that they operated within a limited window of opportunity. Negativity about Rev. Moon would filter in, prices would rise, American staff members would return home, and formidable competitors would emerge. For this reason, while efforts at mass evangelism continued beyond this period, increasing emphasis was placed on developing an indigenous movement and a curriculum of moral education which would institutionalize the Moscow rally and its aftermath on a permanent basis.

The First National Divine Principle Workshop in the Soviet Union

Tony Devine

After his historic meeting with President Gorbachev, Father began the Divine Principle education of Soviet students through the International Leadership Seminars in the United States. Regardless of the unbelievable obstacles that confronted the project, Father encouraged us to continue at an impossible pace, urging us to accomplish the goal of having taught three thousand students by July, 1991.

During the school year, Soviet students visited America to visit and to attend Divine Principle workshops at a rate of almost forty students each month. As they returned to their country, the students came to the new Unification centers by the hundreds to hear more Principle lectures. Based on the tremendous response, Father asked Dr. Joon Ho Seuk to educate two thousand Soviet students in Divine Principle during their summer vacation.

The result was not only the largest workshop in Unification Church history, but also the first major Divine Principle workshops within the Soviet Union itself, involving two thousand Soviet students, professors and parents at twenty-four different workshops. One of the phenomenal aspects was that the students were the elite of their universities.

Overcoming logistic obstacles in the Soviet Union to organize food, lodging and transportation produced a long series of miracles even before the workshops began. Greater miracles occurred as the seminars started. The transformation that occurred in the hearts and minds of the students was matched only by the dramatic rebirth of the Soviet Union itself, following a dangerous military coup that failed.

In a country where a majority of the population's daily concern is where to find dinner for a family of three, where could such an enormous amount of people be accommodated? Our professor advisors said that it was useless to begin such a search in May, as any existing camps would already be booked for the summer. Nevertheless, the staff began searching in the Crimea and the Baltic republics.

By sheer coincidence, Martha Sandino, one of the St. Petersburg staff members, met a member of the Estonian Youth Organization who had been to Guatemala on the World Student Service Corps last year with the Unification Movement. He connected us to a network of student organizations in the Baltic republics which showed us numerous countryside conference centers, hotels and camps.

This organized and effective student network had previously been a part of Komsomol, the communist youth organization. Before perestroika, these groups served to organize summer activities at dozens of "Pioneer Camps," indoctrinating youth in the theories of Marxism-Leninism. Now, the president of the former communist organization was driving us, day after day, in his car to find a camp to be the site of Divine Principle seminars.

The search resulted in the discovery of four major seminar sites, which accommodated the workshops over the months of July and August. Andre, the president of the Latvian Student Volunteers, completely abandoned his activities and became full-time staff to organize the Divine Principle workshops. As the workload increased, he brought in almost all his staff to help us. Andre said, "We're all Unification members now! All we do is Unification work!"

Sign-up Campaigns

In preparation for the summer seminars, members in Moscow, St. Petersburg, Kiev and Tashkent began extensive recontacting campaigns to invite every person who had attended Principle seminars in America, as well as people who had been to any Principle lectures in the Soviet Union. In Moscow, a separate full-time office was manned by new members who answered inquiries and signed up dozens of students for seminars every day. In Kiev our members held large meetings where hundreds of students who had been on the tours registered. In St. Petersburg our staff organized two shifts of students who volunteered to call and invite all our contacts to attend the summer workshops.

Altogether, over two thousand students, parents and professors participated, invited from Moscow, St. Petersburg, Kiev, Donetsk, Odessa, Yaroslavl, Tver, Nizhny Novgorod and Tashkent. Twenty-four workshops were scheduled from July 7 until August 30: one Baltic student five-day, four general five-day, two profes-

sors' ten-day, one parents' five-day, and two forty-day actionizing programs.

Students who had been listening to lectures in the cities and those who had attended lectures on the tours in America were invited to the ten-day seminars. There students listened to seven-day Divine Principle content, again with extra time for an outing and for opportunities to develop relationships. The goal of the ten-day seminar was for them to gain a clear and deep understanding of the Divine Principle and commit to attending the twenty-one-day seminar. Throughout the summer two simultaneous ten-day seminars were held five times, involving approximately one thousand students.

Students who had already heard seven-day content in the cities were invited directly to attend a twenty-one-day workshop. As the summer progressed, these students were joined by ten-day graduates. The goal of the twenty-one-day was to even more deeply understand the Principle and to develop a personal relationship with God, in addition to making a commitment to attend the actionizing program.

Graduates from the twenty-one-day entered the forty-day actionizing program, where they had a chance to attend Principle Life Guidance lectures, do lecture practice and fundraising. They developed a genuine prayer life, offering both public and personal prayers "In True Parents' Name." During this time the students were able to experience Unification lifestyle directly, learn about the Blessing, and be willing to follow the formula course.

Sacrifices of the Staff

One difficulty was where to find the 150 group leaders and assistants needed to run the workshops. Father had described our situation perfectly when he said, "We have only a handful of people, yet we are talking about the liberation of the communists" (February 23, 1977). It was Father's blessing that Unification Church members from all over America could re-arrange their forty-day witnessing conditions abroad to come to the Soviet Union. Korean regional directors all over America overwhelmingly supported the project, urging their own state leaders and members to make sacrifices in their lives to participate in the Soviet workshops, and thus making the project possible.

It was truly an example of inter-departmental cooperation throughout the Unification movement.

Coming from what was an enemy nation, members of the American movement now could realistically love and serve the Soviet Union. The American members deeply felt that they were acting on behalf of America to fulfill the providential role of Archangel. All blessing that America had received should be poured out upon the people of all the nations; now American members had the opportunity to serve the Archangel nation on the Cain side. With that heart, brothers and sisters made deep personal sacrifices to participate in the workshops. All of the American members organized their circumstances in a period of a few weeks, raised \$1,500 for expenses, and prepared to leave for the Soviet Union.

The workshops began and each seminar site filled to capacity. These students came on their own, paying an expensive fee in addition to their train and air fares.

For the members working in the Soviet Union for over one year, the greatest frustration was that there was not the time nor manpower for the students to receive personal guidance and attention. All of the follow-up had been in the form of large lecture sessions, with one lecturer, fifty students and a sign-up sheet. It had been so frustrating to teach the lectures, and then send them back into the fallen-world atmosphere. Therefore, the greatest hope of this summer was that the staff from America could make a personal investment in each student.

There would be a group leader for about every six students. No matter how brilliantly the lectures were delivered, everything counted on the ability of the group leaders to penetrate the hearts of the students with prayer, tears, service and constant love, fostering sincere discussions, first prayers, and confidential sharings.

The students wanted desperately to have faith; they are longing for something or someone to trust, a genuine ideal. But the history of betrayal of leaders, the widespread corruption of public officials, the daily battle to survive amidst constant dehumanizing experiences, the deterioration of the economic system—so many factors made it difficult to believe.

Brothers and sisters on the staff continually offered conditions of indemnity to make a deep foundation for the students to receive new life. In the twenty-one-day seminar site several brothers did an all-night prayer vigil every night in which each person would pray for an hour. Some members offered pledge every morning. Many brothers and sisters would wake up early to pray and sing holy songs during the sunrise, to create a heavenly atmosphere around the camp. Many people fasted; one



elder blessed sister offered an eight-day fast. At every site, brothers and sisters were desperate for the rebirth of the students.

In this rich spiritual atmosphere, the Soviet students began to have powerful spiritual experiences. In the meditation music before the lecture about Jesus' life, one sister had an experience with Jesus. Her spiritual senses opened up and Jesus appeared to her and embraced her. He showed her Paradise, and told her that he would always be with her. Another sister shared that she felt she really was the daughter of heaven. She had gone for a walk in the countryside during a reflection time, and she felt that the birds were singing just for her. The sky, the trees, the flowers, everything was speaking to her of God's love. In such a way, God was reaching out to the heart of each person.

"It is an incredible experience to introduce prayer to students who never prayed before or even believed in God," said Michael Yakawich, a group leader from Montana. "A country which had denied God's existence for seventy years now has its offspring longing to believe in God and feel true love."

The lecturers shared the words of the Principle, but the general staff became the proof of the Principle to the students. They were constantly scrutinizing the staff to

*Dr. Seuk, Tony Devine, staff members
and students in the C.I.S.*

see if they really believed all they said about "true love." The staff members were stretched far beyond their limitations in every single day of each workshop. And the workshops were scheduled back to back.

As a result of this, the students became very devoted to their group leaders as the seminars progressed. Every day, every meal, every lecture, each evening, the group leaders gave their utmost to love, serve, listen and share with the students. When a workshop was over and it was time to part, the staff and students would crowd around the buses, crying and saying goodbye to one another. Everybody could feel so close and connected as a family. Staff members felt so grateful to True Parents, knowing that it was only through their course of suffering that former strangers could have this tremendous feeling of being one family.

Many times it was so difficult to leave their new-found family that students who had boarded buses leaving for home would change their minds and jump off the bus at the last minute, to stay for the advanced workshops, saying, "I couldn't leave!"

We also needed an advanced program in the Soviet Union for students who graduated from the twenty-one-day workshop in the Baltics. The students needed real and vivid experiences with God and the spirit world in order to find complete rebirth. An opportunity to fundraise would be just the thing to help them meet God and break through any skepticism.

However, there were serious problems. Our legal registration as an organization in each city was delayed by bureaucratic complications. No legal fundraising could occur without official registration. Dr. Seuk finally suggested a dramatic solution; the students would fundraise for an existing charitable organization, working under the legal protection of their registration, and donating all the money for their cause. This would be an excellent opportunity for the students to make a very concrete offering of true love for the sake of others.

Fundraising Victories

Because of the disastrous state of the economy in the Soviet Union, many people expected miserable results from fundraising. The average Soviet worker earns about 300 rubles a month. While transportation, rent and food in the stores is affordable at such a salary, the stores are usually empty, and other necessities of life are wildly overpriced—a decent pair of shoes costs 300-1,000 rubles, for example. People might be reluctant to part with even small amounts of money, especially since there is no cultural tradition of charity. Although the economic problems in the Soviet Union were very obvious, we felt the spiritual training aspect was primary, and made plans to begin, ignoring the voices of doubt and failure.

However, all expectations were wildly exceeded by the progress and development of the fundraising project. The formula course activity of fundraising proved to be the very thing that broke through to the Soviet students. Not only did they accomplish unprecedented success in raising money, but they also had daily experiences with the living God and the spiritual world as they made internal goals and worked hard every day.

Hope and Tears

The highlight of the summer workshops occurred on August 18, marking the fortieth day of the workshops. Seven different workshops had their closing banquet and graduation, including students, professors, parents and

actionizers. The staff members were returning to America, leaving only a handful of staff to continue. The actionizers were going back to the cities to prepare for school. The fruit of their labor was to be officially presented to the Latvian Children's Fund at the final Closing Banquet: a dedication, celebration, graduation and farewell party all in one.

An overwhelming sense of elation filled the hall. The forty days of the summer program had created a powerful condition which had clearly been claimed by God. The actionizers crowded together on the stage, their enthusiastic songs and radiant faces framing the miraculous testimonies of their fundraising experiences, which were then shared publicly for the first time.

The parents and professors were astonished by the students, rising out of a heartless and cruel society to shine as brightly as stars in their generous actions. The Vice-President of the Latvian Children's Fund, deeply moved, joined all the actionizers on the stage as she accepted 50,000 rubles, the largest donation they had ever received. With an impassioned voice, she congratulated the students for their bravery, citing them as examples for all youth and the hope for the future.

The evening passed in heartfelt sharing, songs and a celebration where the love of God tangibly filled the room, leaving every heart intoxicated with an indescribable joy. Hardly anyone escaped without shedding tears of emotion that evening.

The Coup and Its Aftermath

No one could have imagined that on that very same evening Gorbachev had been imprisoned in house arrest by a hardline dictatorship that catapulted the entire nation into an emergency military situation, starting the three-day coup and "the days that shook the world."

The morning after the Closing Banquet, everyone was shocked by radio reports that Gorbachev had been placed under house arrest. Soviet students, experts at the art of pessimism, expected the absolute worst—that a dark Stalinist age of repression would engulf the country for a decade, maybe more. Any optimism that had been growing in the hearts of the students was crushed by a heavy wave of despair.

The main workshop site where the professors, parents, and students' workshops as well as the actionizing programs were held was situated near Riga, the first Baltic city to be occupied by Soviet tanks during the

coup. Professors, parents and students all began to panic as all communications were cut off, making it impossible to contact their families. In those first tense moments, Jack Corley, coordinator of Unification Campus Activities in the Soviet Union, gave an inspiring and prophetic speech to the entire workshop.

“What a country, what a country,” he said, with a broad smile on his face. The students couldn’t believe that someone could be cheerful in such a desperate time. Yet he projected a powerful confidence that began to spread to the students. He told them that the coup leaders had no foundation. He predicted that it would be over in just a few days, with very little bloodshed or war. He called it a great and crucial moment in Soviet history, where the nation must make the final choice between freedom and dictatorship. “And I am absolutely confident that the Soviet people will make the right choice,” he assured them.

The twenty-one-day coordinator, Josh Cotter, ACC leader in Georgia, gathered all the staff to pray. He prayed that even if they had to give their lives to save the Soviet Union, they were willing to do it. They were absolutely serious and united as they offered a very powerful unison prayer together. “God allowed us to feel what it must be like to live under communism, to directly experience the hearts of these students and their families,” said Joshua. “I believe our prayer and seriousness convinced the students to stay, and were even a condition for God to use to destroy the coup attempt.”

After that prayer meeting, the staff became filled with confidence. The students had expected that the Americans would jump onto a plane and abandon them; and yet here the staff was willing to lay down their lives. Even in this difficult situation, the attitudes and actions of the staff had not changed. At that moment it became so clear to them that the Principle was not just a theory but a way of life.

Resurrection and New Life

Amazingly, after only three days, the coup was defeated. During these three days the weather had become very dark, gloomy and rainy. “I felt this rain represented God’s tears,” said Ashley Crosthwaite, twenty-one-day lecturer, “and all the staff prayed deeply that this darkness could lift and the sunlight of God’s love could shine again over this country. I felt it was because of these prayers and because of True Parents’ foundation of

victory that Satan had no teeth anymore.”

Satan had made an effort to destroy the new life springing up in the Soviet Union, but after only three days of darkness the light shone again. The coup came to an end as suddenly as it had happened; almost all the students had remained faithful and stayed at the workshops.

The students rejoiced, the staff was overwhelmed with gratitude, the cooking staff in the kitchen were crying with joy and embracing everybody. All the fears and tears of the three days of crucifixion were drowned in the joy and celebration of the new birth of a nation that had finally stood up to communism—and thrown it off once and for all.

The statues of Lenin were coming down all over the country; in Riga, just after the statue in the center of the city was torn down, a blessed child was born to Nate and Mieko Windman, on August 26. Father named the baby “Winna.” Nate, the first Unification pioneer in St. Petersburg and twenty-one-day lecturer during the summer, was overjoyed when word came that Father had named the baby “Winna,” meaning that True Parents and all Unification members had won.

On behalf of all of the staff, I would like to offer our deepest gratitude to God and True Parents for the opportunity to participate in the greatest historical event of our lives.

More than anything, it was amazing to see that all the events in the Soviet Union were directly connected to the tears, sweat and blood that True Parents have shed throughout their lives to save the Soviet Union. Father invested his whole heart and his resources to educate three thousand Soviet students in America and then to bring the fulfillment of two thousand students educated through forty days of Divine Principle workshops on Soviet soil. As a result, not only did True Parents liberate the Soviet Union from communism, but they also prevented what could have been a catastrophe for the nation and even the world. We pray that True Parents’ victorious foundation will prevail in the CIS forever.

International Conferences for Clergy

Despite the spectacular breakthroughs of the Moscow rally and its aftermath, a more internal course ran almost precisely parallel to these events. This more internal course connected Rev. Moon's victory in America, particularly the unity he had attained with Christianity through the Danbury providence, to the movement's spiritual homeland in Korea. Thus, a march to Korea paralleled the march to Moscow. Proclamations made in the movement's homeland and mobilizations of vast numbers of people likewise paralleled the Moscow rally and its aftermath. In addition, Rev. Moon's meeting with North Korean Premier Kim Il Sung paralleled his meeting with Gorbachev. The difference was these rallies and victories, including Rev. and Mrs. Moon's proclamation of their messianic status, were understood to have an eternal and universal validity. Unlike worldly attainments, they were not subject to reversal or recall.



ICC conference at Lake Geneva, Wisconsin, September 1984

The movement's march on Korea began even prior to Rev. Moon's release from Danbury Federal Prison. While there he "first asked American members to focus on educating 70,000 ministers, and on that foundation to send 7,000 ministers to...Japan and Korea." This request led to the creation of the CAUSA Ministerial Alliance, the 300,000-videotape project, and other activities previously covered. The focus shifted after April 1985 when the movement sponsored its first Interdenominational Conference for Clergy (ICC) in Korea and Japan. Under the theme, "Rev. Moon and Korea in the Providence of God," sixty-four ministers from twenty-one denominations attended an "advanced seminar on Unificationism" between April 10-19, 1985. Between 1985-88, the

movement sponsored thirty-eight separate ICC seminars for 7,069 American clergy and religious leaders who traveled to Korea and usually Japan. According to Rev. Chung Hwan Kwak, who had overall responsibility for the project, the "meaning of the 7,000" was connected to the time of Elijah when throughout Israel God prepared 7,000 people who had never bowed down to Baal (I Kings 19:18). Rev. Kwak stated that John the Baptist inherited the position of Elijah and "was to find 7,000 righteous believers among the whole of Israel to work with Jesus." Since Korean Christianity rejected Rev. Moon between 1945-48, the mandate was to bring 7,000 American ministers to Korea between 1985-88, after completion of the forty-year wilderness course. This would be one among numerous conditions of unity set by the movement to restore what was lost during the immediate post-World War II era.

The ICC seminars, which were a decisive first step in the movement's march to Korea, paralleled CAUSA and ALC efforts in its concurrent march to Moscow. However, the ICC ran along an internal track and had pronounced differences from the movement's VOC work. The most obvious difference was the theological content. The CAUSA and ALC meetings attempted to universalize the movement's theological content as "Godism" which emphasized points of convergence for all theistic believers. The theological material presented in the ICC seminars was highly particular, basically straight *Divine Principle* content.

A second major difference of the seminars was the spiritual dimension. CAUSA and ALC had a significant fellowship component, but they basically conformed to accepted norms of professional meetings. Spontaneous testimonies as to the inner workings of the spirit in one's heart clearly would have been out-of-bounds, especially in public sessions. The ICC meetings were much different. Not only were the participants welcome to bear witness to all manner of revelations, dreams, visions and other similar phenomena but the conferences were structured in such a way as to encourage and even cultivate this. A third difference was that CAUSA and ALC conferences preached to the already-converted. Although some new constituencies were introduced, they were primarily gatherings of the like-minded who were opposed to Marxism and favored traditional values. The situation was quite different in ICC seminars where ministers had met the movement through religious liberty or CAUSA meetings but "had not studied the Principle deeply." As ICC leaders, particularly in the earlier sessions, acknowledged, "Most of the participants do come to Korea with some lingering skepticism or even suspicion about [Rev. Moon]." These factors combined with pre-existing denominational rivalries among participating ministers to generate more heated debates and spiritual battles than in either the CAUSA or ALC meetings.

It's important not to overstate the extent of these disagreements. In fact, it was precisely because of the initial distance that the ICC sessions were so powerful. Some ministers openly repented for their former misunderstandings or their denomination's persecution of the movement. Others repented for their mistreatment of one another. According to one report, "Many became inwardly hopeful and jubilant that now indeed was the time of the Second Coming. Others, while they may have rejected the possibility...expressed tolerance and acceptance of our position." Beyond that, ICC leaders hoped that clergy could testify that "God is actually behind...[Rev. Moon] and our movement." To facilitate this, the ten-day ICC seminars introduced participants to the full range of the movement's tradition in its countries of origin, "not what they have heard through the American media." After the first several conferences, the ICC seminar began at Tokyo Church Headquarters where "hundreds of young members lined the sidewalks to greet ministers, exuberantly waving flags and shouting "Welcome! Welcome!" Each group also attended a Youth Rally where over



1,000 members who had newly joined through “video centers” greeted the ministers “with wild enthusiasm.” The unmistakable message was that while Japan was highly resistant, even allergic to traditional forms of Christian witness, the Unification movement was bringing impressive results.

In Korea, although participants toured industrial facilities, the ICC placed more emphasis upon the movement’s humble and suffering origins. Church elders shared experiences from the early days, and ministers toured the old Chung Pa Dong Headquarters Church, including the bare upstairs rooms where Rev. Moon and his family had lived. A day trip to Pusan at Korea’s southernmost tip was usually a highlight. There, they visited a museum that stood on the site of the first Unification Church building—a hut of mud and cardboard that Rev. Moon constructed when he arrived in the city as a refugee during the Korean War. Many of the guest ministers’ most vivid experiences occurred when they climbed the path up the mountain above the site to the “Rock of Tears” overlooking Pusan and its harbor where Rev. Moon “had prayed earnestly for the salvation of the world.” Some started crying and praying deeply. In the course of the conferences, many from spirit-filled backgrounds testified to visions and revelations. A conference convener, convinced that the voice he heard at the Rock of Tears was the same voice he had heard at the Wailing Wall in Israel and “that it was the voice of God and that this place was authentic,” burst into tears and embraced an ICC lecturer. However, some ministers never made it up the steep, winding climb to the rock, and not all who made it experienced meaningful breakthroughs.

There was always a full cycle of Principle lectures and question and answer panels which usually focused on Rev. Moon’s identity, joint Sunday worship at the Seoul Headquarters Church, a banquet at the Little Angels School, and gifts of ginseng tea. From the fourth conference, Rev. Moon requested that participants issue a proclamation of support for the movement “to encourage understanding among all Christians, especially in Korea.” The proclamations, with some variation, affirmed that “the Unification Church is a God-centered movement which practices Christian love,” that “The Reverend Sun Myung Moon is a man deeply inspired by God and Jesus Christ,” that the Unification Principle has exerted a “transforming power in the lives of its followers,” and that “the Unification Church has suffered unjustly in many respects because of misunderstanding.” Typically, three-fourths or more of the participants signed these. Rev. Moon also suggested that the American ministers establish sister-church relationships with Korean Christian churches. This also became a regular part of the conference although a lesser percentage of ministers took part.

*Opposite: ICC participants
pray at the Rock of Tears,
Pusan*

Interdenominational Conferences for Clergy

Jim Stephens

The Interdenominational Conferences for Clergy (I.C.C.) were a set of conferences conceived by Rev. Moon while he was in Danbury Prison. It followed on the heels of two other huge sacrifices for the sake of America.

One truly amazing quality of Rev. Moon is his ability to give even more than before when he is persecuted. In 1984 America put him in jail in one of the biggest travesties of justice this century. But he decided to give even more to America than he had been giving. He funded an organization that bought hundreds of huge trucks and donated them for use by churches with social action programs and to charities working across the nation. Then he sent sets of videotapes of the Divine Principle teaching to 300,000 ministers in America.

Then he started the I.C.C. conferences with a goal to bring 7,000 American ministers to Korea and Japan to attend a seven- to ten-day conference, with nearly all their expenses paid. He said the project was inspired by the Biblical account of Elijah in 1 Kings 19:9-18 where Elijah is hiding in a cave to save his life and the Lord tells him that He has still 7,000 faithful believers.

At the time the I.C.C. was started, I was working in Washington, D.C. in the building called Capital Gardens. It would later become the home of the International Ballet Company. I was working on a program called Common Suffering Fellowship with Rev. Levy Daugherty. American ministers were flying in from around the country to symbolically “go to jail with Rev. Moon” for religious freedom. Our seminars lasted about a week and included lectures and a demonstration at the White House for religious freedom.

I was asked to coordinate the first I.C.C. under Dr. Tyler Hendricks and Rev. Chung Hwan Kwak as a program of the International Religious Foundation. The first conference was held April 10-19, 1985 and was attended by 63 ministers and spouses. The second and third conferences were held in July and August with 56 and 30 participants respectively. The fourth was held in May, 1986, with 151 people and then about every month after that for a year, averaging 100-200 participants. In

June, 1987 we started holding them almost twice a month until July, 1988. A final conference (#39) was held in October, 1989, and included ministers from Europe.

At the first conference I was the point man and an easy target for everyone’s criticisms for what they thought went wrong. When I got back home, I remember it was impossible for me to sit down at my desk for about two weeks without feeling so much pain that I had to get up and leave the office.

But we all settled down and gradually worked out all the problems one by one. Rev. Levy Daugherty was a tremendous support for me and through it all we developed the deepest friendship I have ever had in my life. I hope that everyone can have at least one such relationship in their life.

The basic staff for the conferences consisted of Rev. David Hose, Rev. Kevin McCarthy, Rev. Daugherty and myself. Others joined us temporarily as lecturers or other staff including Dr. Kathy Winings and Peter Spoto. Rev. McCarthy did a great job teaching the hardest lectures (primarily The Fall of Man and The Second Coming of Christ) using the Bible itself to prove his points. We all respected the incredible effort he made to study. During each conference, members were sent from each region along with their local ministers to be group leaders. These brothers and sisters did a fantastic job stepping in and really helped convey the Divine Principle and heart of True Parents to the participants. We could never have done it without them. From Korea and Japan local church leaders worked incredibly long and hard to make the conferences a success, sacrificing far more than we could understand. I would also like to thank Mrs. Sun Kyung Lee, our travel agent, and her wonderful staff for unbelievable “service with a smile” for many years.

At the high point when conferences were being held every other week, we hosted between 400 and 500 participants each time. The basic schedule was alternating days of Divine Principle lectures and field trips. We would visit the DMZ so they could experience the threat that was posed by North Korea and they could walk down 100 feet into the ground to see the invasion tunnels that had been built. We even flew them down to Pusan to visit the Rock of Tears and the museum on the site of the “first church” made of mud and U.S. Army ration boxes.

The two greatest accomplishments that I see resulting from the I.C.C. were, firstly, that it significantly changed our relationship with Christian ministers for the



better. Once the Christian ministers could meet us in person and thoroughly discuss what we believed, then the spiritual fears were broken down and we could develop deep and sincere relationships as brothers and sisters. The “evil cult” image and the “brainwashing” charges were broken and they had to give us a lot of credit and respect for having a viable and Biblical theology.

Secondly, it helped make the historical foundation for True Parents. These conferences came 40 years after True Father began his public ministry and he had encountered rejection and persecution in Korea. So it was a restoration of a Christian foundation for True Father to stand on. It helped a great deal to bring a spirit of unity among the Christian participants of all denominations who attended. Nearly all of them remarked that they seldom interacted with other denominations and at our conference they truly felt harmony and the love of Jesus Christ.

I also think that the I.C.C. was a profound introduc-

First ICC at the Little Angels Performing Arts Center, Seoul

tion for many of our American members to our Korean traditions and roots and to spiritual phenomena. Many spiritual experiences were given by God to the ministers and our members during the conferences, especially at the Rock of Tears. Without fail, revelations and healings took place every time we took a group there. Notably on the 10th I.C.C., in Feb., 1987, many of the staff began experiencing spiritual communications from Jesus Christ and Heung Jin Moon. Genuine breakthroughs occurred for many members all across America after that time.

We produced two videos about the I.C.C. The first was “Answer To A Prayer” which is probably the single most watched video in our movement because members showed it day in and day out to ministers all across America. The second was called “Walking Together” and highlighted experiences of Christian unity and personal growth that the ministers gained from the conferences.

1986–1992



Reflections on the ICC

Kevin McCarthy

Amazing phenomena have been taking place in these conferences. The ministers are not just having a good time but are having internal experiences of God's spirit manifesting from within. After attending Sunday service at the headquarters church in Seoul or praying at the Rock of Tears, many ministers have incredible prayers or receive very specific revelations about Father. You can see the look on their faces; they become curious and contemplative. Their question is simple: If this is a heretical church and Rev. Moon teaches heresy, how in the world can the spirit of God come down so powerfully in this church? They're not sensing just the common Sunday-service spirit of God. This is the most powerful spirit they've ever experienced. At the time of Jesus the spirit of God manifested very strongly, but outside the doctrines of Jesus' contemporaries. That's exactly what's going on here.

40 Years in America

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*Rev. Dr. Ralph David Abernathy
signing the ICC Proclamation*

Once I reported directly to Father, "Father, there are interesting phenomena happening at these conferences." Father looked at me with that dead-eye look, and said in English, "No! Not interesting. SERIOUS phenomena."

Teaching the Principle should not be just explaining what we believe. We need to give the ministers a direct experience of God through His word in the 20th century. I feel that if we, as lecturers, can conditionally fulfill our responsibility to proclaim God's absolute word, then something unimaginable by even the greatest stretches of our faith can take place in these conferences.

When God feels confident that we lecturers are standing squarely in that sanctified position, then He will bring about some "serious phenomena" directly through His word, the Principle. When we hit that point, and become more focused on that spirit, multitudes of ministers will come, and they will have not just an interesting experience, but a serious one.

It is important to grasp the context within which the ICC and other events of this period transpired. As already noted, Rev. Moon used the term “wilderness course” to describe his forty-year ministry from 1945-85. Originally, he hoped that Korean Christianity would accept his Second Advent ministry, that it would serve as the basis for unifying the Fatherland after World War II, and that within seven years, by 1952, worldwide Christianity and, indeed, the world would have entered a Completed Testament era. This sequence of events, of course, did not transpire, and Rev. Moon endured a lengthy internal and then, by choice, an external exile from Korea. With the victory of Danbury, the forty-year wilderness course ended and a “seven-year course for the settlement in cosmic Canaan began.” Canaan, according to one church commentary, was “the land of the ancestors” and signified “the homeland.” Hence, between 1985-92, Rev. Moon attempted to connect the foundation he had established worldwide to Korea. He came not as a prodigal son who had squandered his inheritance but as one who had made good in the world and who had something to give. From this perspective, he came as a universal Jacob returning from exile, bringing substantial offerings, and seeking his rightful position.

Rev. Moon’s timing in returning and in making Korea the focus was again impeccable as it was during this period that Korea was emerging on the world stage. The 1988 Olympic games held in Seoul were symbolic of this. More importantly, the country was democratizing. There were legitimately competing political parties and a significantly more open atmosphere. The movement took advantage of this in organizing the ICC meetings as well as several World Professor Lecture Tours which likewise testified to Rev. Moon’s international significance. In 1987, Rev. Moon inaugurated the Citizen’s Federation for the Unification of the Fatherland. He criticized the North as one of the world’s “most primitive and closed societies” and stated that Korea must make itself known in the international community as an advanced democratic nation. In 1988, he staged an “internal Olympics” inviting church missionaries from more than 100 nations to Seoul where they met teams and officials from each of the 160 countries represented and served up “more than 40,000 cans of McCol, a movement-produced soft drink, and bottles of Ginseng Up.” More than 2,000 guests attended officially-sanctioned cultural events at the Little Angels Performing Arts Center, and after the Games, Rev. Moon announced plans to sponsor an “Olympics of World Culture” celebrating not only athletics but the full range of human activities.

There was evidence that Rev. Moon was achieving a substantial level of acceptance in the new Korea. On December 11, 1985, a successful homecoming banquet was held in honor of Rev. Moon at the Hilton Hotel in Seoul. Some 2,200 guests including “Korean leaders from every field of human endeavor” and “international dignitaries” gathered “to pay tribute to the conclusion of...[Rev. Moon’s] 40-year ministry and to welcome him back to his homeland.” The following year, the Nampyung Moon Clan Tribal Association

named him “Tribal Chief” and in 1989, the Korean Root-Finding Association, a national organization made up of the leadership of literally all (about 275) of the Korean traditional family, or clan, names, asked Rev. Moon to be Chairman. The installation ceremony had a deep restorational meaning for members. Reflective of the democratization in Korean society as well as of openness toward Rev. Moon, the movement obtained permission to start a new daily newspaper, the *Segye Ilbo*, in 1989. It also received approval to establish Sung Hwa (later Sun Moon) University. That same year, the movement-sponsored Il Hwa Cheon-ma (Heavenly Horse) Soccer Team gained a franchise in Korea’s top professional soccer league.

Rev. Moon made an offering of these and other conditions in three separate ceremonies in Kodiak, Alaska between August 20 and September 1, 1989. He declared the *Ae-Won* or “One Heart” providence on August 20th. Then he performed *Pal Chong Shik* or “The Ceremony of the Settlement of Eight Stages” on August 31st. Lastly, he proclaimed the era of *Cheon Pu Ju-eui* or “Heavenly Parentism” on September 1st. Taken together, these ceremonies signified to Rev. Moon that meaningful opposition to his work had passed and that the way was open for a more direct and public expression of his messianic role. The collapse of communism in Eastern Europe during the fall of 1989 and the beginning of the end of the cold war only confirmed this. In February and March 1990, the movement held its first “Welcoming True Parents” rallies. Still, there was a degree of ambiguity. Rev. Moon’s speech, “True Unification and One World,” contained no explicit reference to his messianic status and listeners were left with the impression that everyone should strive to become True Parents. In America, the five Welcoming True Parents rallies were delivered in Korean and addressed exclusively to Korean-American communities.

Reportedly, Rev. and Mrs. Moon declared themselves to be True Parents more unambiguously in Korea during a twelve-city speech following the Moscow Rally and breakthrough meeting with Mikhail Gorbachev in April 1990. Still, “True Parents” was an unfamiliar term and not necessarily associated with the Second Coming of Christ. The closest Rev. Moon came to such an affirmation in the United States was at the Second Assembly of the World’s Religions held in San Francisco on August 15-21, 1990. In his Founder’s Address, entitled “The Tradition of True Love and Bequeathing that Tradition,” Rev. Moon stated,

Before this world can enter into the realm of true love and true family, the True Parents’ position has first to be established. To help fulfill this very purpose I have been called upon by God.... I have suffered persecution and confronted death with only one purpose in mind, so that I can live with the heart of True Parents to love races of all colors in the world more than my own parents who gave birth to me, or my own brothers and sisters.

The *San Francisco Chronicle* seized upon this remark to suggest that Rev. Moon had identified himself as the Messiah. It was true that he defined “the mission of the Messiah as a mission of True Parents” in the speech. However, claiming that he had been called by God to help establish True Parents’ position and that he had suffered in this effort was still a long way from an exclusive identification of the position with himself. In fact, Rev. Moon stated that all religions were called to do the same. It seemed as though there was still one more puzzle piece that needed to be properly positioned before Rev. Moon could affirm unequivocally his unique role.

Meeting Kim Il Sung

Rev. Moon’s December 6, 1991 meeting with North Korean Premier Kim Il Sung was this missing piece. More than any other single event, it encapsulated and vindicated his life’s work. As one church account noted, it represented a “coming full circle to the place of his birth, his upbringing and the revelation which sparked...[his] course.” The meeting encapsulated his life’s work because it had taken him more than four decades and the expenditure of vast resources in innumerable initiatives to obtain an invitation to visit from the government of North Korea. It also encapsulated his life’s work because in this instance, as in so many others, he was forced to swallow resentment. In a statement issued in Beijing, China following his return, he stated,

No one can claim more justification than I for harboring feelings of ill will against North Korea. I received severe persecution from the current government of North Korea because of my position as a religious leader and my unswerving anticommunist principles. I was tortured harshly and then imprisoned for nearly three years in a labor camp. There I witnessed the deaths of many who also had been imprisoned without cause....

Now, I have visited North Korea in my position as the founder of the Unification Church and in the spirit of True Love. True Love is love that loves even that which cannot be loved....

As I set foot in Pyongyang, my heart was as clear as the autumn sky. I did not feel that I was entering the house of my enemy, but rather that I was returning to my hometown to visit the house of my brother. I carried with me to North Korea the principle that I have always lived by, that is, to forgive, love and unite.



Rev. and Mrs. Moon and the official party meet with North Korean Premier Kim Il Sung, December, 1991.

The meeting vindicated his life's work because he turned a former enemy into a friend. It wasn't easy. The North Koreans, predictably, subjected Rev. Moon to a variety of intimidation tactics and "tests" during his visit. There also were competing pulls from immediate family members whom he had not seen for more than four decades. However, he was there "to save the entire twenty-three million people in North Korea" and refused to be distracted from his "official mission." Beyond that, Rev. Moon's audacity in asserting his own supreme role in "the unified Korean peninsula" intrigued Kim Il Sung and the two attained a surprising level of intimacy in their meeting.

Originally, Rev. Moon expected to go to North Korea in much the same fashion that he went to the Soviet Union, accompanied by numerous former heads of state and those attending one or more movement-sponsored conferences. However, North Korea approved plans for his visit suddenly in

November 1991, and there was only time to assemble some thirty additional people, including a camera crew, *The Washington Times* reporters, and the heads of several movement-related organizations. This group assembled in Beijing, China on November 30, 1991. There, at the last moment, the North Korean government cut everyone off the list except Rev. and Mrs. Moon, Dr. and Mrs. Bo Hi Pak and four support staff who left for Pyongyang that day on a charter plane the North Koreans sent. With very little support and few people in his party, security was a concern from the beginning. Another difference between the North Korea trip and his earlier visit to Moscow was that while Marxism had lost much of its appeal in the Soviet Union, there were still true believers and enthusiasm for Kim Il Sung's Juche ideology, particularly among government officials. A third difference was that while the Soviets were unfailingly polite and determined to make a success of the meetings, North Korean officials attempted to block Rev. Moon's access to Kim Il Sung and issued at least one thinly veiled threat.

Rev. Moon addressed these problems by being more intractable and unpredictable than the North Koreans. Of course, he was a native North Korean. Nevertheless, even they were shocked by the manner and extent to which he criticized their ideology. Besides pounding on them, saying "Juche ideology is not going to work...the world is not this small.... You people are in...[a] cave," Rev. Moon made several impossible proposals. In one session, he asked the deputies attending to him to speak to Kim Il Sung and recommend that he place a large announcement in the North Korean newspaper instructing that the 30-40,000 spies and agents in the South surrender to Rev. Moon and be instructed in his headwing ideology. In another session, Rev. Moon stated that he had to be the initiator and leader of reunification efforts, with Kim Il Sung and Roh Tae Woo of South Korea working as deputies under him.

Ironically, the situation was saved by North Korea's ubiquitous secret police and by Kim Il Sung himself. The secret police, who weren't very secretive, recorded all proceedings and relayed complete information to the Great Leader. For his own part, Kim Il Sung directed that Rev. Moon's speech at an opening banquet be published in North Korea's only newspaper, *Rodong Shinmun*, and it was, word-for-word, including all references to "God." He also overruled his subordinates and insisted that he not only wanted to meet Rev. Moon but that he wanted "to have lunch with him as well." According to Dr. Pak, "The big man recognized the big man." A further irony was that Kim Il Sung chose to meet Rev. Moon at his Hamheung palace, about one hundred and fifty miles from Pyongyang, near Hungnam. In fact, the route from the state guesthouse to Kim Il Sung's residence passed right by the Hungnam prison and fertilizer plant where Rev. Moon had been imprisoned for two years and eight months from 1948-50. Dr. Pak speculated that Kim Il Sung's inviting Rev. Moon to Hungnam was a symbolic apology for his earlier mistreatment.

The North Korean officials who had dealt with Rev. Moon were fearful of



Representative of the 30,000-couples blessing visit Rev. Moon's birthplace in North Korea.

church account, there was some hand-twisting as to whose hand was positioned on top. Nevertheless, the Pyongyang paper carried, across its front page, a large photo of them both, holding hands with big smiles on their faces, something that North Korea experts regarded as extraordinary. Later, the *Segye Ilbo* carried the same photograph. Kim Il Sung reportedly requested Rev. Moon to arrange a meeting with President Bush. He also offered Rev. Moon first rights to develop North Korea's Diamond Mountains as a tourist area. They both agreed to cooperate in establishing a place where members of separated families can meet and in facilitating the exchange of mail. Kim Il Sung told Rev. Moon that he would preserve his birthplace as a shrine and that he was welcome back any time.

For church members, the meeting between Rev. Moon and Kim Il Sung had immense symbolic and practical import. Dr. Pak explained to the American membership, "[Rev. Moon] as the universal Jacob, went to North Korea, and embraced the universal Esau." To him, the "natural subjugation of Kim Il Sung...completely fulfilled God's dispensational history." It signified that Rev. Moon could stand in the position of a friend and brother to the leader of the world's most totalitarian state. Because Kim Il Sung was "the only world leader whom the citizens call father," it also signified the surrender of "false parent-hood." In practical terms, it would have been a contradiction for Rev. Moon to think he could emerge on the world stage without at least conditionally resolving the situation in his homeland. In this respect, the meeting was the culmination of the movement's march to Korea. It paralleled the Moscow Rally and opened the way to more direct expressions of Rev. Moon's messianic role.

a disastrous encounter. However, their fears were misplaced. On meeting, they gave one another "a big bear hug" and during their private one-and-a-half hour conference, Rev. Moon was a model of decorum, cordially presenting his message and ideas for the reunification of Korea. Reportedly, Kim Il Sung initiated applause and said "Thank you" three times. They exchanged hunting and fishing stories during the two-and-a-half-hour luncheon and afterwards strolled hand-in-hand down a long hallway for official pictures. According to one

Declaration of Messiahship

During the mid-1930s, when he was sixteen years old and the Korean peninsula was under the colonial rule of imperial Japan, Rev. Moon received what he understood to be “a special mission from heaven through Jesus.” According to his account, he then “spent years searching precisely how to bring salvation to humankind.” In addition to his quest, he also associated with groups that emphasized Korea’s role in God’s providence. Rev. Moon recounted that the result of his search was “the new expression of God’s truth referred to today as the Unification Principle.” He also noted that he began proclaiming this truth on August 15, 1945, the day Korea was liberated from Japan. His public ministry was characterized by false starts, misunderstandings, betrayals and imprisonment. Nevertheless, by 1960, he solidified a core of dedicated disciples and over the next thirty years developed a worldwide following. By mid-1992, he considered his foundation secure enough to declare openly that he and Mrs. Moon were “the true Parents of all humanity...the Savior, the Lord of the Second Advent, the Messiah.”

Taken in outline form, this progression possesses a certain coherence. However, the open declaration of Rev. and Mrs. Moon’s messiahship requires additional explanation. As noted, the movement’s messianic premises already were well established, and Rev. Moon was commonly typed as a Korean messiah. Yet this was something that was never previously publicly acknowledged. One obvious reason for not publicly proclaiming Rev. Moon as the Lord of the Second Advent, or messiah, was that to do so risked immediate censure, mockery and dismissal, or in particularly uncongenial environments, vigorous repression. This, in fact, was the movement’s experience even without making public pronouncements. Apostate testimonies and pirated in-house literature were sufficient to establish in the public’s mind that Rev. Moon’s followers understood him to be the messiah and that was how he regarded himself. Still, the church refrained from direct claims, even to prospective converts. Lecturers offered abundant signs and less-than-subtle hints, but the preferred modality was that adherents decide about Rev. Moon’s identity and role by themselves. For his part, Rev. Moon owned up to being a Divine messenger, to having fought “alone against myriad’s of Satanic forces, both in the spiritual and physical worlds,” to having come “in contact with many saints in Paradise and with Jesus,” and to having “brought into light all the heavenly secrets through...communion with God.” As pointed out, he acknowledged himself as a “potential messiah” in one public forum and that he was called by God to help establish the True Parents’ position. Nonetheless, he stopped short of an explicit public identification of himself as a True Parent or messiah prior to mid-1992.

The situation changed in 1992. It is difficult to be finally definitive about why Rev. Moon elected to declare his messiahship then. However, several factors were influential. First, it had become something of a now-or-never situation. Rev.



Moon was seventy-two years old. While he was in vigorous condition, there were no guarantees about his longevity. The movement also had extended itself, perhaps, to its outer limit. It was operating at peak efficiency, but as was the case with Rev. Moon, there were no absolute guarantees against future reversals. It also could be argued that the U.S. and the free world had reached the height of its power. The U.S. and its allies won the cold war and sealed their triumph with a decisive victory in the Gulf War. Again, there were no guarantees that this state of affairs would last indefinitely. In this context, it made sense for Rev. Moon to declare his messiahship from the heights. Not to do so was to risk passing over the summit and proclaiming his role from a less advantageous position.



Rev. Moon's understanding of historical parallels and the logic of history was a second factor that influenced his declaration of messiahship. As has been pointed out, he saw a parallel between the period following his release from Danbury Federal Prison in 1985 and the immediate post-World War II period. More precisely, he saw a parallel between 1945-52 and 1985-92. During the earlier period, he hoped that Christianity and the God-fearing allied nations which had reached the zenith of their power would accept his Second Advent ministry. On that foundation, communism would have been eliminated, and he would have emerged on the world's stage by 1952. Due to a succession of providential failures, this did not occur and Rev. Moon embarked on what he

described as a long, painful “wilderness” course. However, by 1985, the forty-year course had gone full-circle, and he found himself in exactly the same position he had been in at the end of World War II. To his mind, there was the possibility of working constructively with Christianity, and he predicted the downfall of the Soviet empire. Continuing with the historical parallel, he noted that the wilderness course would be followed by a seven-year period of settlement into worldwide Canaan between 1985-92. According to this pattern, and with the additional validation afforded by the collapse of communism, it was logical that Rev. Moon would see himself emerging on the world stage in 1992.

Several recent breakthroughs were a third factor influencing Rev. Moon’s declaration of messiahship. These were connected to his particular interpretation of Jesus’ death and the Lord of the Second Advent’s return. In a speech entitled, “The Reappearance of the True Parents and the Ideal Family” delivered between July 6-9, 1992 in four Korean cities and in which Rev. Moon first proclaimed his messiahship, he contended that “The Lord of the Second Advent will not literally return in the air on the clouds” but rather “The Lord who went through the cross will return through the cross.” He further explained that “there were three types of people connected with Jesus’ crucifixion.” All of them were sinners and together they represented fallen humanity. The first type was “the thief on Jesus’ right who repented of his sins and testified to Jesus.” The second type was “the thief on Jesus’ left, who did not repent and who vilified Jesus.” The third type was “Barabbas...who surely would have been crucified, but was saved when...Jesus was crucified instead.” According to Rev. Moon,

At the time of the Second Advent, these three types are realized on the world level. Western Christianity is the first type in the position of the thief on Jesus’ right. Although they still have original sin, Christians believe in the Lord and they are in the position of good. The materialistic, atheistic communist bloc is the second type and is in the position of the thief on the left. Islam in the Middle East is the third type and is in the position of Barabbas. Because Jesus died instead of him...Islam came to occupy the land of the Middle East which had been divided among the twelve tribes of Israel. The Lord of the Second Advent, who is in the position of the reborn Jesus, has to straighten out the worldwide achievements of these three types which came about through Jesus’ death.

To straighten out the “Western World of Christianity,” he contended that the Lord of the Second Advent needed to “bring about a new movement of religious reformation, overcome the atheistic ideology of communism and bring all the communist world back to God’s side.”

Rev. Moon clearly understood the Unification Movement to be that new movement of religious reformation. The breakthroughs he had achieved through the Danbury course and the ICC ministers' providence afforded the possibility of extending the reformation. Beyond that, the march on Moscow, the victorious Moscow Rally and the massive education of Soviet and post-Soviet students and teachers went a long way toward rectifying the position of the thief on the left. In that context, the breakthrough with Kim Il Sung was especially prominent. Rev. Moon contended that his Headwing ideology, also referred to as Godism, had the capability of overcoming left-wing and right-wing ideologies and of bringing about a unified harmony between them. Given the string of his successes during the late 1980s and early 1990s, even the secular media in the U.S. took notice. If they were not yet ready to concede the Second Coming, there was a consensus that Rev. Moon had been resurrected.

Still, there was the matter of Barabbas. Unknown to most, the movement had cultivated contacts within the Muslim world since the early 1980s. While conventional mission work was exceedingly difficult, the *Middle East Times* gave the movement a presence in the region. In addition, the Professors World Peace Academy (PWPA) held a series of six highly successful conferences which brought together Arabs, Israelis, Greeks and Turks on a variety of topics. On the foundation of these meetings, the movement's Council for the World's Religions convened several conferences of high-level Muslim religious leaders, including the Grand Muftis of Syria and Yemen. By October 1990, Rev. Moon was confident enough of his contacts in the region to call a Middle East Peace Summit at short notice in response to the Gulf Crisis. In a "Message to Islam," he stated, "The greatest imaginable tragedy would be for war to erupt between Christians and Muslims in the Middle East" and urged all to "live only for one goal, and that is, to protect and safeguard this situation against the possibility of a religious war."

As a result of several audiences with Rev. Moon, the Grand Mufti of Syria agreed to send forty core followers to New York for a forty-day Inter-Religious Leadership Seminar (IRLS) that included three cycles of the Unification Principle beginning December 2, 1990. The Grand Mufti of Yemen with forty participants from his country took part in the second IRLS from April 21-May 31, 1991. They were followed by separate Egyptian, Jordanian, Turkish and Sudanese groups. These activities culminated on April 10, 1992 when forty-two Muslim couples took part in a mass holy wedding of the Unification Church. Rev. Moon termed the participation of Muslims in the wedding "a miracle." In effect, it broke the tribal barrier, enabling Rev. Moon to extend the Blessing to people other than Unificationists. This was a key stepping stone toward his public declaration of messiahship.

However, there was one final matter to be resolved. In his 1990 Founder's Address to the Second Assembly of the World's Religions, Rev. Moon stated that mission of the Messiah was "a mission of True Parents." Hence, it necessitated



Meeting the Mufti

Frank Kaufmann

I have been blessed by God with a mission that itself reveals the nature and identity of Father. I work with religious leaders, which is also the primary work of Father. This means I see Father in the context of his own peers. I meet and work closely with the world's greatest living religious leaders, and so I am privileged to be able to make direct comparisons to see how Father measures up. By the grace of God I forged an intimate relationship with the Grand Mufti of Syria. I met him first as a participant at a Muslim dialogue on family sponsored by the Council for the World's Religions for which I was the director.

Through many early morning conversations I learned that Sheikh Kuftaro had a biography remarkably similar to Father, down to some of the most startling details. As I testified to Father, Sheikh Kuftaro eventually sought to meet Father. A hundred fascinating stories later the Grand Mufti sat across from True Parents in the reception room at East Garden.

Another 100 tales and testimonies later brings me to the point at which Sheikh Kuftaro agreed to attend a 3-day workshop at East Garden taught by Father! The workshop was one of the most fascinating things I had ever witnessed in my life.

The workshop had come to an end with only moderate success, when measured in the mystical essence of providence. A final lunch was underway, the Grand Mufti was to depart to return home about 45 minutes later, and there as a faint touch of heartache and anguish on the side of the Unification support team. The atmosphere was cordial, but not victorious, and so the final meal of the three days was about to be served. Before the food arrived, Father began to present essential truth one last time to Sheikh

Kuftaro, and Kuftaro's dogmatic resistance (though elegant) remained. Father fought like a man fighting for his own life. He never saw food appear and disappear from before him for the next 45 minutes. Father taught and taught, grabbing whatever fell within the reach of his hands. Bread rolls became the four position foundation, a knife and a fork the perpendicular angle of the direction and force of True Love. The Mufti adhered to the final truth of Islam, and the encounter literally soared to dizzying spiritual heights. Time, and even space vanished, only the spiritual world quivered around us. The exchange was no longer verbal, it was absolute. We were not on *terra firma*, the atmosphere was electric. With minutes before departure, the Grand Mufti surrendered and beheld his own True Father, heaven wept, and the spiritual dominance of the atmosphere subsided. Suddenly we were back at the lunch table. People became physical, the food reappeared to our vision, the rolls scattered about as evidence of Father's intensity and desperation. "I am sorry I had to be so tough on you," Father said back in the land of verbal communications, "but you were a real scoundrel." I myself have never been the same since that experience. I saw the True Father with my own eyes. I am sorry that we his own followers do not know him better.

the participation of both Rev. and Mrs. Moon. In other words, any declaration of messiahship had to be a joint declaration. Mrs. Moon was widely respected for her dedication to Rev. Moon, for her grace and charm, and for having borne fourteen children. Nevertheless, her public activities were limited.

This all changed in 1991-1992. On September 17, 1991, Mrs. Moon traveled to Tokyo where she was the principal speaker at a rally of approximately 7,000 members of the Women's Federation for Peace in Asia (WFPA). She also spoke to numerous large and small gatherings of the church. Then on November 20th, she spoke before a gathering of 15,000 WFPA members at Seoul's Chamshil Stadium. There she stated that "in past history, the 'logic of power' had been ruling" but that the present age demanded the "feminine 'logic of love' to solve...problems and lead history in a proper way." On April 10, 1992, Mrs. Moon delivered the keynote address before a filled Seoul Olympic Stadium at the inauguration of the Women's Federation for World Peace (WFWP). There she testified that "The Reverend Sun Myung Moon...and I, Hak Ja Han Moon, standing in the position of the True Parents...have walked the course of worldwide indemnity so that all humanity may be liberated from their bondage." In his "Congratulatory Address," Rev. Moon was less explicit about their identity, stating only that the "True Parents...will appear in this age and on this earth as Koreans, and lead the world into an age of peace and a unified world." He also proclaimed the beginning of the "Age of Women." According to a major movement leader, Rev. Moon passed "all his victorious foundation" to Mrs. Moon during the founding WFWP rally.

Following her address at Seoul Olympic Stadium, Mrs. Moon undertook a twenty-one city speaking tour in South Korea between May 11-June 2, 1992. This was followed by a "new round of speaking tours" in forty major Korean cities between June 10-30th. Mrs. Moon delivered two speeches each day, "a morning speech in one city, usually at 10:30 a.m., and a second speech at 3:30 p.m. in another city." During the same period, several of the Moon's elder children delivered speeches in twenty additional cities, bringing the total number of WFWP speeches delivered to eighty-one by the end of June. All of these speeches were preparatory to a culminating WFWP four-city tour between July 6-9, 1992 which featured joint appearances by Rev. and Mrs. Moon. This time, Rev. Moon took the lead in publicly and unambiguously announcing their position. In a speech, entitled "The Reappearance of the True Parents and the Ideal Family," he declared,

I have fulfilled my mission as Lord of the Second Advent, Savior and the True Parent. I am proclaiming this in this place because the time has come to do so. Those who accept this will be blessed. If this race listens to me, how good that would be for this country. How good it would be, if the statesmen listen to me.



He also stated that Mrs. Moon had come to stand in an “equal position” with him. Rev. and Mrs. Moon’s speeches, delivered to WFWP audiences totaling some 73,000 in Chungju, Pusan, Kwanju and Seoul were subsequently published in national newspapers throughout Korea. However, these pronouncements were limited to Korea. There remained the challenge of declaring their messiahship on the world stage.

The venue for this was the first Word Culture and Sports Festival held in Seoul, August 19-30, 1992. Rev. Moon stated his intention of sponsoring an “Olympics of World Culture” following the conclusion of the Seoul Olympics in 1988. The World Culture and Sports Festival essentially represented the culmination of Rev. Moon’s worldwide activity, bringing together representatives from all of the organizations he had initiated. The Festival included the nineteenth International Conference the Unity of the Sciences (ICUS), the fifth International Congress of the Professors World Peace Academy (PWPA), the twelfth World Media Conference, the fifth Summit Council for World Peace, the first Women’s Federation for World Peace convention, the third Assembly of the World’s Religions, and the eighth CARP Convention of World Students which also included the Hanmadang Sports Festival. The centerpiece of the Festival was the International Holy Wedding of 30,000 Couples in Seoul Olympic Stadium on August 25, 1992, the largest Blessing yet conducted by Rev. Moon.

On August 24th, in the evening prior to the Blessing, Rev. Moon hosted a banquet for more than a thousand selected participants from the various conferences at the Little Angels School. In his banquet speech, “Becoming the Leaders in Building a World of Peace,” Rev. Moon reviewed his life course, noted that the Festival was “an occasion to let the entire world see, and to offer to God, the harvest reaped from the seeds I have sown and nurtured,” and proposed the creation of “The House of Unification for World Peace” as “a structure for the peaceful unification of the world.” However, the real focus of the speech was his announcement of the declaration he had made previously,

In early July, I spoke in...cities around Korea at rallies held by the Women’s Federation for World Peace. There I declared that my wife, WFWP President Hak Ja Han Moon, and I are the True Parents of all humanity. I declared that we are the Savior, the Lord of the Second Advent, the Messiah.

Rev. Moon described the announcement as “astonishing and fearful.” He stated that he made it before women leaders because “women are the central point for the love, peace and spirit of service that protect our families, and it is the healthy family that must be the starting point in our work to build world peace.” He continued, saying that “The establishment of God-centered family ethics and the education of our children lie at the innermost core of my teachings” and that his declaration was “an exhortation to all who follow my teach-

Opposite: The ebreaking down of cultural and racial barriers was emphasised during Mrs. Moon’s speaking tours.

ings to join Mrs. Moon and me in our attendance to God on the path of sacrifice and service for the salvation of this world.” Almost immediately following the Festival, Mrs. Moon departed on a global speaking tour, delivering a speech on “Women’s Role in World Peace” to public WFWP gatherings in cities on four continents. She spoke in seven Japanese cities, eight cities in the U.S., eight cities in Europe, Moscow in the C.I.S., three cities on the Pacific Rim, and in Beijing, China.

It was somewhat unclear whether Rev. Moon’s banquet declaration was directed primarily to the selected guests, to his followers or to history. As noted, he described the declaration as “an exhortation to all who follow my teachings” to join he and Mrs. Moon in their work. Of course, following his teachings could be interpreted broadly or narrowly. There also was a sense in which Rev. Moon was speaking to history, defining the way he intended his life and ministry to be understood and experienced. He waited nearly half a century to make the declaration and, according to his special assistant’s testimony, was “proud of it” and considered that it “completed my mission.”

Predictably, the declaration generated conversation and controversy among those in attendance, though less so among the scientists and former heads of state than among the assembled religious leaders, especially those who viewed it as contradicting the purposes of their interreligious dialogue. Dr. Richard Rubenstein, Distinguished Professor of Religion at Florida State University, spoke immediately after Rev. Moon, stating,

I must confess that as a historian of religion...I find your explicit and unambiguous sharing with us of your understanding of who you are to be one of the most extraordinary moments of my entire career.... For myself and for many of my peers whose vocation is the scientific study of religion, awesome religious inspiration is something that happened, if at all, long ago. We are more comfortable studying derivative accounts of religious inspiration and revelation in books and manuscripts. Engaged in this labor, we are interested in our subject matter; we are calm; we are dispassionate and without inner disturbance.

The situation is radically transformed...when we are confronted by an inspired religious leader whose vocation is in the process of unfolding even before our very eyes. We are not accustomed to such a manifestation of spiritual power and charisma. Our scientific and professional training has not prepared us for the encounter. Hence, we guard ourselves...[and] our discomfort before it. Nevertheless, the spiritual power is there, and, whatever may be the religious tradition in which we are rooted, we feel it.



Some participants felt Rev. Moon's declaration was out-of-bounds and complained of being used. However, there were remarkably few defections among the leadership of the various affiliated organizations. More than a hundred conference participants, none of whom were members of the Unification Church, participated in the next day's Blessing ceremony at Seoul Olympic Stadium. Still, there were some bruised sensibilities among participants in the Assembly of the World's Religions. Rev. Chung Hwan Kwak, chairman of the sponsoring organization, summarized the movement's position on Rev. Moon's declaration in farewell remarks at the Assembly's closing banquet,

The Opening Plenary at the Assembly of World Religions, Seoul, August, 1992

He [Rev. Moon] has already spoken straightforwardly to you about his mission, and there have been straightforward responses. He recognizes and appreciates the important theological concerns, and the conceptual difficulties that stand in the way of a full meeting of the minds on certain issues. However...he does not consider his understanding of his mission as interference with his resolve to promote inter-religious harmony.... This address was in no way intended to create distance or present a barrier...he remains ever committed to working with you, respectfully and cooperatively, believing that while there are points of difference, there are significant points of similarity....he welcomes your collaboration in the great and necessary task of creating world peace.

While no one at either of the banquets could be certain about the outcome of Rev. Moon's declaration, it was apparent that there were ample topics for dialogue.

Spiritual Revival

During the 1970s and early 1980s, Rev. Moon concentrated his activities almost exclusively in the United States, conducting evangelical tours between 1972-76 and building an institutional base between 1977-85. After 1985, he shifted the focus of his ministry, conducting concurrent marches on Moscow and Korea between 1985-92 which this chapter has documented. While he elevated his ministry to the international level, the real focus between 1985-92 was on Korea. Rev. Moon hoped to harvest the fruits of his worldwide ministry there and to play a central role in the nation's reunification. This was apparent in the succession of the movement's annual mottos after 1986: "The Unification of the Fatherland" in 1987 and 1988; "The Unification of Korea" in 1989; and "The Unification of My Nation" in 1990 and 1991. There was a sense that Korea as the holy land of Unification faith was always the internal focus of Rev. Moon's ministry. The difference was that between 1985-92, it became the substantial focus as well.

From the perspective of the American movement, this shift was not a negative development as it built upon the foundation of Rev. Moon's foundation in America, and activities in Korea as well as in the C.I.S. required the assistance of American members and their contacts. Still, the situation had changed. The most fundamental change was that after being at the center of Rev. Moon's attention for nearly a decade and a half, the U.S. movement was less in a central than a supportive role. The movement continued to fund *The Washington Times* and its oceanic enterprises as well as a broad array of educational and interreligious nonprofits in the U.S. However, rather than breaking new ground, this support served to maintain and extend activities already in place. The only dramatic new initiative in the U.S. during the period was the Professors World Peace Academy's acquisition of a controlling interest on the Board of Trustees of the University of Bridgeport, Connecticut in 1992. This was a hotly contested and highly controversial situation that resurfaced anti-Unification Church sentiment and recalled the "cult wars" of the 1970s. Nevertheless, apart from the University of Bridgeport involvement which occurred at the end of the period and had more relevance for later developments, the cutting edge of the movement's efforts between 1985-92 was not in the U.S.

The membership in America plunged into CAUSA signature drives and recruitment for ICC minister tours as they had with previous providential tasks. However, there was an undeniable void. This was not simply due to the numerous and lengthy absences of Rev. and Mrs. Moon. It was more due to the fact that their interest lay elsewhere. In reality, this shift of focus offered the

American movement and its membership possibilities for growth, especially a deepening of its spiritual roots. The wider culture, for the most part, still held them in contempt, and the movement's Asian leadership, including Rev. Moon, told them on numerous occasions that they were horizontal and individualistic, lacking in dedication, and spiritually dry. In addition, members continued to struggle with the conflicting demands of family and mission responsibilities. Some struggled with additional issues such as infertility or infidelity, matters that struck at the heart of their faith. In summary, at the grassroots level, the American movement was primed for a spiritual revival.

It would be a mistake to assert that these issues were unique to American members. The membership worldwide tended to regard their efforts as inadequate. While the True Parents turned some of their failures into victories, most felt that they had increased rather than lessened the True Family's burden. Some self-abasement was rhetorical. In other words, it was considered good form to depreciate one's own efforts and attribute all success to heaven, the True Parents, or one's superiors. Also, no segment of the movement was exempt from Rev. Moon's scolding. If American members labored under unflattering comparisons to Asians, Rev. Moon reversed field when addressing Korean audiences, comparing their settled state with the suffering and sacrificial efforts of American witnessing and fundraising members. And his criticism of the U.S. and American members paled in comparison to his treatment of the Japanese.

Again, some of this was rhetorical. However, other aspects of the movement's sense of inadequacy or even failure were rooted in fact. The world was still an unfriendly place for most Unificationists after 1985, and despite certain gains, no country or culture held members in high esteem or considered them part of their mainstream. Beyond this, there was disunity among members themselves, which raised the question of whether the movement truly offered the promise of transformation or, in fact, mirrored the world's divisions. Korean, Japanese and American members had problems understanding and trusting each other. European members perpetuated centuries-old conflicts, and native African members distrusted their missionaries. The movement's interracial, international and intercultural marriage blessings were a witness to the ideal of unification. Yet, in some cases, blessed marriages were religious, racial and cross-cultural battlegrounds. The high regard that members had for Rev. and Mrs. Moon held the movement and many marriages together externally. Internally, members often felt impoverished. In this respect, not only the American membership but the worldwide Unification movement of the mid-1980s was ripe for revival.

A revival did come. It was not a conventional revival, and in the end it raised a number of troubling questions. Nevertheless, it had a profound effect on many members. Rev. Moon and numerous participants described it as a "Unification Pentecost." In outline, it centered around extraordinary experiences that an increasing number of members had with Heung Jin Moon, Rev.

Moon's deceased second son. Shortly after his death on January 2, 1984 as a result of a car accident, a number of spiritually sensitive members in a variety of locations throughout the world claimed to have received messages and direct guidance from him. These appearances were particularly intense during the forty days following Heung Jin Nim's Sung Hwa or "ascension" ceremony, after which they subsided for three years. A second phase, associated with the ICC minister conferences, began in 1987 and led to widespread channeling of Heung Jin throughout the movement. This phase quickly escalated into a third, culminating phase in late 1987 and 1988 when Heung Jin Nim was understood to be embodied twenty-four hours a day in a young Black Zimbabwean member who led a series of revival meetings attended by thousands of church members worldwide.

There were several reasons why this revival took hold. The first factor, already described in general terms, related to the membership's receptivity, indeed, hunger for revival. The editor of *Today's World*, the church's world mission magazine, summarized the situation,

The last few years...have truly been painful for me in that it has been increasingly difficult to find the fresh enthusiasm and purity of heart that I felt was a precious, core aspect of our movement. Those who join the Unification Church have to be among the most fundamentally idealistic people on earth. Yet the perspective of many brothers and sisters had become tinged with cynicism, revealing the hurt, disappointment, and resentment that had accumulated from Satan's attack on our ideals.

Our original mind's expectations for ourselves and each other—leaders and members—had been too often betrayed. I and many others were praying desperately for some sort of rebirth or revival, but we had no idea from where it would come.

Prior to "having experiences with Heung Jin," David Hose, a major ICC leader, wrote, "I had reached a point of real dryness...feeling that my love channel was cut off, that I was just going through the motions in my work." He also generalized beyond his situation to that of others: "I could give lectures to thousands of people on the Principle and explain how much God loves each and every one of us, but I could not really accept in my heart that God loves...[me]. As I look around our American movement, I find that there are a lot of people in the same position."

The Heung Jin Nim phenomena addressed these areas of need and more, empowering members in their public missions and personal lives. In Britain, a forty-day witnessing condition under the guidance and in the spirit of Heung

Jin Nim between January 21 and February 29, 1984 gained 733 new members. Although many of them signed associate rather than full-time membership forms, the British Church surpassed its original goal of 200, and its revised figure of 500. ICC staff also attributed breakthroughs with Christian ministers to the influence of Heung Jin Nim. At the church's World Mission Headquarters in Manhattan, a small prayer group exploded from five or six people to 150 within a few days once several participants began channeling Heung Jin Nim. At the church's seminary in Barrytown, New York, a small prayer group likewise expanded to the whole community, and a student-sponsored "Soul of Russia" prayer walk grew from 20 walkers in the previous year to more than 200 with front-page coverage in local media. This, as well, was attributed to Heung Jin Nim's direct involvement.

Received messages affirmed that Heung Jin Nim wanted to be close to each and every member, that he was "their brother, not only some distant Lord," that God had not forgotten their sacrifices, and that they were "beautiful children—each one handpicked." In the face of contempt from without the movement and scolding or layers of hierarchy within, affirmations of this sort were deeply stirring. Heung Jin Nim also held forth the promise of overcoming barriers and disunity among members. As one account put it, he came "as a great equalizer and redresser. No single nationality is superior or inferior." Position, organization, self-consciousness and image were out. Heartistic unity was in.

A second reason why the revival took hold related to the character of Heung Jin Nim and the circumstances of his death. By all accounts, Heung Jin Nim, who was seventeen when he died, was an exemplary son. Rev. Moon described him as "the most exemplary, obedient son, with the greatest piety...the most comforting son to Mother and me." He was known to be particularly concerned about safeguarding the security of his parents. The circumstances of his death were tragic. Having visited the church seminary in Barrytown, New York with two friends, their car was struck by a tractor trailer which had jack-knifed on an icy stretch of road north of Poughkeepsie on December 22, 1983. Though seri-





In his early teens, Heung Jin Nim took part in a second-generation workshop, during which they street preached in New York City.

last moment to take the brunt of the impact himself and save them. This may have been in keeping with Heung Jin Nim's character or elevated it further and in that way may have offered some consolation. However, it did not address the issue of why the tragedy happened at all or, more precisely, why God let it happen.

On January 3, 1984 Rev. Moon referred to Heung Jin Nim's death as a great sacrifice. He and Mrs. Moon were out of the country at the time of the accident, conducting a series of "victory over communism" rallies in Korea. A number of church and non-church spiritualists communicated to Mrs. Moon that December 1983 was a "very dangerous time" for Rev. Moon and that he "must absolutely be careful." Rev. Moon asserted that at the last rally in Kwangju, a city with a reputation for rebelliousness, thirty-six terrorists were prepared to attack but were prevented from doing so because "the auditorium was already completely packed by the time they arrived." With another 5,000 people outside, they "had absolutely no way to enter." However, during Rev. Moon's speech, Heung Jin Nim's accident occurred. According to Rev. Moon, "Satan lost his condition to attack me and then turned his attention to the next best, my second son."

As one who had laid down his life for his friends and stood as a substitute for his father, Heung Jin Nim "occupied the position of the living Jesus in the Unification Church." This meant that his sacrifice had a larger atoning significance. While he lay in a coma, Rev. and Mrs. Moon conducted a Unification Ceremony in the hospital chapel where on the foundation of Heung Jin Nim's "precious sacrifice," they called for the unity of Judaism, Christianity and the Unification Church; the unity of Korea, Japan and the United States; the unification of True Parents and their family and for the members of the

ously injured, his two friends survived. Heung Jin Nim, who suffered massive head injuries, lingered in a coma for ten days before expiring at 1:18 a.m. on January 2, 1984.

Given Heung Jin Nim's exemplary character and the circumstance of a young life, so full of promise, being snuffed out, there was intense pressure to find meaning in the tragic turn of events. This happened in several ways. First, the boys who had been traveling with Heung Jin Nim testified that he had swerved the car at the



Unification Church as well as all races of the world. After his passing, on January 3, 1984, Rev. and Mrs. Moon established the Day of the Victory of Love. Rev. Moon explained,

The family attend Heung Jin Nim's Seung Hwa at Belvedere.

Previously, the realm of death controlled the realm of love....From now on, love will control the realm of death.... This is truly a historical day. The death of the most beloved son of True Parents might be tragic for Mother and me if death reigned in our hearts. However, we are not defeated by death. Instead, we are reaching out with the much greater power of the love of God, and love now governs death....All tragic events of the satanic world shall be conquered by love and enter into its realm. No power under the sun can infiltrate the power of love. Heung Jin Nim's death is not an ordinary one; he transformed himself into the victory of love. His death cannot be treated as an ordinary secular death.

The Day of the Victory of Love found a permanent liturgical expression in the church's tradition of Seung Hwa ("ascension and harmony") ceremonies which began after Heung Jin Nim's death. Unlike traditional funerals, these cere-

monies were not to be gloomy or sad but “beautiful, enlightening and joyful,” using bright or light colors. However, Heung Jin Nim’s victory transcended the church. To Rev. Moon, Heung Jin Nim was “opening the door to conquer death” and his spirit was “totally free to come back here any time he wants to.” A variety of spiritual communicators also said, “He will be back. He will come back.” These sentiments were highly suggestive and enhanced members’ receptivity to testimonies of Heung Jin Nim’s appearances.

A final reason why the Heung Jin Nim revival took hold stemmed from the movement’s openness to the spirit world. Unlike its aggressive evangelism, anti-communism, business ventures, or even its messianism, this aspect of the movement’s life was not emphasized in the public media. The movement itself was ambivalent about spiritualism. There was a degree of reticence, even sensitivity about associations with shamanism and excessive preoccupation with the spirit world was discouraged. Nevertheless, those possessing charismatic and spiritual gifts played prominent roles within the tradition from its beginnings. Rev. Moon was the outstanding example. He reportedly was clairvoyant, clairaudient and could see into people’s characters from childhood. Jesus appeared to him at age fifteen, and “For many decades,” according to *Divine Principle*, “he wandered in a vast spiritual world...endured suffering unimagined by anyone in human history...fought alone against myriads of Satanic forces...[and] came into contact with many saints in Paradise.” Many of the earliest members of the movement were spiritualists or spirit-led, and contingents of “prayer ladies” and mediums provided ongoing communication with the spirit world.

Much of this was inaccessible to ordinary members. It was part of the church’s tradition, and most were aware that Rev. Moon had spoken on numerous occasions of barriers being broken in the spiritual world. Still, for many, this was a matter of long ago and far away. In this respect, the Heung Jin Nim phenomena and revival represented the mainstreaming of the movement’s spiritualist tradition.

Seung Hwa Experiences

John and Helen Abelseth

Helen and I were blessed in 1982, at the Madison Square Garden blessing. In September 1983, we had our first child, Helga Jolen Abelseth, who passed into the spirit world in June of 1984. At the time, Helen was three months pregnant with our second child, Ariella, who was born in December, 1984. Helga was nine months old, and on the morning of her unfortunate accident, had taken her first four or five steps.

Helga suffocated after getting her head stuck in a portable baby bed handle. It was a few months after Heung Jin Nim passed into spirit world, so we could draw from the strength of Father and Mother and could identify somewhat with their pain. Throughout the entire experience, our behavior and strength were drawn from the example of our True Parents, who had gone through the same experience only months before.

At the hospital, the attending doctor cried when he gave us the news. Though he tried to save her, he could not. He cried, saying he had children of his own and was so upset. We were able to genuinely comfort the doctor in his grief, as we knew our daughter would be going to a very high place with Heung Jin Nim and God. We prayed before the doctor came in that, as Jesus had said, not our will but God's will be done, as to whether this precious life could stay with us in the physical world for a little longer. We also offered our precious daughter to God for His will in keeping our True Father from prison, if possible, as this was during the pre-Danbury trial.

Several members have had dreams or visions of her since, each bringing some support, some encouragement, or some joy to them particularly in times of difficulty or stress—one sister, for instance, who was in Japan for cancer treatment.

Recently, as my wife was praying early one morning, for Helga's growth and preparation for the blessing, our youngest son slipped onto her lap (she thought), and embraced her as he frequently does. When she finished her prayer and opened her eyes, it was not Peter. She was sure it had been Helga from the spirit world.

Our children frequently correct us when we tell people that we have five children, as they always count Helga as their older sister (so that makes six).



Coming Home— Linna Mae Rapkins

Dan Fefferman

This testimony of Linna's Seung Hwa is from Hometown magazine.

As a little girl, Linna Rapkins used to ride her bike down the country lane on her parents' farm. This year she came home to stay with her mom and dad and say good-bye to her old friends. The young maple trees she and her dad had planted down by the lane so many years ago had grown tall. Spring was passing into summer.

Linna Mae Rapkins was one of the first elder American members to make her Seung Hwa.

She faced her own death with tremendous grace and courage. After a heroic struggle, her body lost the battle against cancer. But she had enough time left to prepare herself, her family and friends for what was to come.

A steady stream of loved ones made the pilgrimage to her parents' beautiful Shenandoah Valley farm last spring and early summer. Her husband and two children were often by her side. Linna spoke of her hopes for them, her successes and things undone, and how she wanted to be remembered. With her closest friends, she

planned the program for her Seung Hwa ceremony.

“Just to be there with Linna in those final days is one of my most precious memories,” said her long-time friend and colleague, Betsy Jones. “I felt God wanted me there to teach me something about the invisible world.”

Mrs. Jones remembers Linna lying in bed asking, “Can you hear the music?”

“What music?” Mrs. Jones replied.

“I can hear beautiful music,” said Linna. “I can feel that there are many people here, gathering to help me make this transition. I can hear them whispering.”

“Linna felt she had something to do,” Mrs. Jones explained, “that she was needed for something on the other side. This faith allowed her to bravely face the circumstances of leaving her beloved husband, Carl, and her children, Trenor and Kim.”

Linna Mae Miller Rapkins was born in Flint, Michigan in 1938 and grew up in a strong Church of the Brethren community in the little farming town of Meyers Cave, Virginia. The Church of the Brethren is an offshoot of the German Anabaptist movement whose members number about a quarter million in the United States. Known as the “Peace Church,” the Brethren stress religious community, simplicity and piety.

After graduating from Manchester College in Indiana in 1959, Linna served as a Brethren Volunteer Service worker in Germany for two years. She then began her career in education, teaching the elementary grades in the Virginia school system.

Linna joined the Unification Church in 1967, hearing the Principle together with her cousin Marie in Washington, D.C. Philip Burley, who served as President of the U.S. Church at the time, recalled Linna as a new member with a “self-effacing” yet “courageous” character.

“I remember so well the first sermon Linna gave after she joined,” Mr. Burley said. “She spoke on the differences between a hard, crunchy apple and a soft, sweet marshmallow. Being a school teacher and accustomed to show-and-tell, she used a real apple and a real marshmallow to illustrate her point. The sermon was simple but profound. She summed up the differences between a character of strength and a character lacking in strength. It was obvious which one she wanted to be.

“She was also a very devout person,” Mr. Burley continued, “not in the outer trappings of religious life, but rather in her efforts to live the Principles to which she had committed her life.”

According to Marie (now Mrs. Marie Ang), she and Linna soon received a request from Dr. Young Oon Kim that they pioneer the first Unification Church center in Canada. “During that hot summer of 1968,” Mrs. Ang recalled, “we were able to share the Divine Principle with several Canadians, three of whom joined. So Linna quit her regular teaching job back in Virginia and stayed on to lead the Toronto center.”

Linna and Carl were married during the international blessing of 43 couples in 1969, making them one of the elect group of the first 13 American couples to be blessed by the True Parents. Carl and Linna worked together to lead the fledgling Canadian church. They were then called to Denver to take over the leadership of the regional church center, which blossomed during their service. It was in Colorado that their two children, Trenor and Kim, were born.

In 1975, the Rapkins moved to Berkeley, where Carl enrolled in San Francisco Theological Seminary to complete his education and Linna helped to organize a Sunday School for Bay Area Unificationist children.

After Carl got his degree, the family moved to Westchester County, New York. Linna, together with Rebecca Salonen, started a kindergarten for blessed children at Gracemere. She also organized a preschool program and kindergarten at Jacob House under the guidance of Mrs. Mal Sook Lee, whose emphasis on Shim Jung education deeply influenced Linna’s own reflections. Shim Jung (Heart) Education is the practical teaching tradition emerging from Unification thought and tradition. During this time, Linna was also instrumental in the effort to begin a summer camp program, Camp Sunrise, in the New York area.

Despite her busy schedule as a wife, mother, educator and administrator, Linna was determined to develop her own educational credentials and received her Master’s degree in education in 1987.

It was also in 1987 that Linna learned she had cancer. During her ordeal with surgery and chemotherapy, she worked in the Blessed Family Department of the Church’s national headquarters in New York City. She organized the Children’s Education Department under the direction of Dr. James Baughman and oversaw the exchange program to Korea for middle school students. She also developed a Sunday School manual and helped to set up Unificationist Sunday Schools throughout the United States. She conducted workshops and wrote pioneering documents on the development of Shim Jung



Singing at Linna's Seung Hwa: (from left) Nora Spurgin, Sandra Shubart, Pauline Verbeyen, Rebecca Salonen, Marie Ang, Vivien Burley, Betsy Jones and Diane Fernsler.

Education philosophy.

Even as it became clear that she would lose the physical battle against cancer, Linna became more determined to leave a legacy that others could inherit. Completing her radiation therapy and moving to the Washington, D.C. area, where Carl had transferred to work for the *World and I*, Linna continued her writing and reflections on educational subjects until shortly before her death.

Speaking at her Seung Hwa, New Hope Academy founder and principal Mrs. Joy Morrow had this to say about Linna's contribution: "Mrs. Rapkin's document on the theory of Shim Jung or 'heart' education was adopted recently by the members of the National Association of Shim Jung Schools at our conference in California. We consider her writings on the theory of Shim Jung education to be the most complete and significant exploration and development of this new system of education."

Linna's contributions as a Shim Jung educator were by no means limited to the theoretical field. Her work at Gracemere, Jacob House and the church headquarters left a lasting influence on hundreds of children whose lives were richly touched by her work.

Learning she was ill, one of her students, now 17, wrote: "Thank you for all the things you have done for us. Thanks for all the care you gave me, for being the one who taught me things—like how to put on a jacket, to tie my shoes, to read, write and spell, and for listening. I never thought the day would come when I would have to let someone go.... I have so many memories from

things at Jacob House and Gracemere, and when you interviewed us before going to Korea, and how you prepared us. But most of all how you knew each of us personally. You are such an incredible teacher."

According to her friends, Linna's heart was full at the end of her life, having left a lasting

legacy and feeling that she had additional important projects waiting for her to accomplish in the spirit world. Even in death, it seemed she continued her tradition of being a pioneer.

Said Mrs. Betsy Jones, "In the spirit of the founding fathers of this country, Linna suffered in many ways, economically, emotional and spiritually, in order to stay at the heart of things. Her dress and circumstances were simple, yet she wore the dignity of being God's daughter.

"I can only thank God for this precious sister, who kept going to bravely face and lead others through their circumstances by looking behind and saying with a smile, 'It's not so bad.' This was always her attitude, even in the most difficult circumstances."

It has been hard for the people whose lives she touched so deeply to let Linna go. Yet their faith in the reality of spirit world gives them confidence that she has gone on, still pioneering, to something better.

Rev. Kevin McCarthy, speaking at Linna's Seung Hwa service, compared the ceremony to a wedding.

"On the wedding day," said the D.C. area pastor, "the Father says good-bye to the daughter who for all her life was only his. In one moment, joy and sorrow encounter each other in one heart. Today, we give Linna away to the ultimate of bridegrooms.... Let our sorrow be washed away by faith that in freely giving her, Linna will, one day, be returned to us in unimaginable splendor, when we join her there."

Hometown – Jan Ota's Last Mission

Jan Ellen Borendome Ota and her husband, Shigeru, made the decision to go to her hometown, Chicago, after Father's July 28, 1991 speech where he commissioned American couples to go to their hometowns as Tribal Mesiahs. In August, they went to Chicago, visited her family and secured an apartment, and Shigeru was able to obtain a job transfer from the travel agency where he worked in New York. On September 13th, they moved to Chicago.

Jan had been fighting cancer for the last three and a half years. In spite of this, she strongly desired to follow God's providence and consequently fundraised to earn the money to go to Czechoslovakia in November of 1990.

She victoriously completed this 40-day International Exchange Program. Her health was declining, but when Father announced the Hometown Providence, Jan and her husband decided to move to Chicago. She desperately wanted to bring unity to her family which had been separated for many years.

On September 23, after spending ten days in her hometown, Jan passed on to the spiritual world. She joyfully left a legacy in her reunited family. At her bedside, her two brothers, who had not met or spoken to each other for seven years, embraced and cried in each other's arms while Jan rejoiced.

At her Seung Hwa Ceremony, both brothers spoke tearfully in their testimonies about their only sister, Jan. "They were united, centering on Jan," says Shigeru. "Jan's desire is fulfilled."



Elaine Okoda's Won Jun Ceremony.

It may have been possible to deny claims of Heung Jin Nim appearances and channeled messages. However, there were two substantial occurrences that demonstrated that the movement meant business about the barriers between the physical and spiritual worlds being broken down.

The first of these was Heung Jin Nim's blessing in marriage with Hoon Sook Pak in February 1984. A Korean spiritualist testified that Heung Jin Nim's only regret, apart from not having served his parents long enough, was that he had not been blessed. The day before he died, Rev. Moon also promised him that he "would have adopted sons, that his tribe would go on." Hoon Sook Nim, Col. Pak's second daughter and an accomplished ballerina, stepped forward to be his bride, "accepting...responsibility to live her entire earthly life for the sake of God and solely for True Parents and her husband in the spirit world." Rev. Moon expressed confidence that her "example of loyalty" would empower members "to overcome...problems in dealing with Satan's attacks." As he expressed it, "What couple could complain at having to endure a forty-day, three-year or even seven-year separation period" when thinking "of the kind of life she is living."

The other substantial occurrence that served to mainstream the church's spiritualist tradition was the "returning resurrection" of Heung Jin Nim twenty-four hours a day in the body of a young Black Zimbabwean member. According to one account, "In July 1987, in the prayer room in a small house in the middle of Africa, Heung Jin Nim announced to a few members ('second selves' and 'chosen ones,' he calls them) that he would begin his activities on earth in the heart of Africa." This represented a decisive new phase beyond communicating "through a medium's voice or by automatic writing." Within a short period, Heung Jin Nim in his fully embodied form gained acceptance from Rev. Chung Hwan Kwak, Executive Director of the movement's World Mission Department. Rev. Kwak utilized his monthly "Letter from the Publisher" column in *Today's World* to describe the phenomenon and offer guidance to the worldwide membership. According to Rev. Kwak, "Our movement has absolutely needed the kind of personal assistance he has been providing." He cautioned members against trying to question Heung Jin Nim "about your former experience together" as "many small



Hoon Sook with her father, Dr. Bo Hi Pak, at her Blessing



*At the New York Conference,
November, 1987*

details of our experience on earth are unneeded and forgotten when we go to the spirit world.”

By January 1988, working at what one account described as “an incredible pace,” Heung Jin Nim in his new form conducted four special three-day conferences in Africa, then successive conferences in Greece, Thailand, Columbia, Argentina, France, England, America and the Far East. The conferences were intense. After singing, prayer, testimonies and a short introductory talk by Heung Jin Nim, each began with individual confessions. With as many as 800 or more members present, this could take hours, with those present exhorted to pray or sing holy songs for each other the entire time. Once this was finished, Heung Jin Nim offered extensive commentary on the Principle and its application, including accounts of his direct experience with Biblical figures in the spirit world. Sometimes, these commentaries were accentuated “through dramatic role-playing, by calling upon people in the audience to take part in the scenes he directed.” These lectures, punctuated by songs and testimonies or sometimes lively jumping and marching, also took hours, and there was no provision for sleep during the three days. Food also was not a problem since most members were placed on fasting conditions following their confessions. Heung Jin Nim showed special concern for infertile couples and called for couples willing to give birth to a child for

them to adopt. There were “tears streaming from many eyes” as “the giving and receiving couples embraced with deep emotion.” At the close of each conference, “participants were given a detailed schedule for their...lives of devotion and attendance,” including time for morning and evening prayers and for study and discussion of the Principle. Many members experienced personal liberation. Public confession or confession with one’s spouse was a prominent feature of “Black” Heung Jin Nim’s conferences. They could unburden themselves of deeply-held secrets and “separate from Satan.” Within an intensely supportive environment, they could repent, make restitution as needed, and have a “second chance” to become pure. Others achieved levels of spiritual intimacy which had been lacking.

Heung Jin Nim conducted three conferences in the U.S.: at the World Mission Center in Manhattan, at the Washington, D.C. church, and at a church workshop site in the San Francisco Bay Area. These were attended by approximately 800 members each. He also conducted a smaller session at the church’s seminary at Barrytown, New York and several more private sessions. Most importantly, he met Rev. and Mrs. Moon and appeared to gain their sanction. According to one description, he “ran over to Father and practically jumped into his arms, saying ‘Father! Father!’ Then he embraced Mother tightly, crying, ‘Mother! Mother!’ ” At the beginning of the New York conference, Hyo Jin Nim Moon, Heung Jin Nim’s elder brother, spoke in tears, stating, “I have the most reason to be skeptical, but now I know it’s my brother. Please receive him.”

These conferences and the accompanying worldwide tour consummated the Heung Jin Nim revival but also terminated it. By summer 1988, Rev. Moon directed Heung Jin Nim’s embodiment to return to Africa, an order that he disobeyed. At this point, there was a consensus that Heung Jin Nim’s spirit had left the embodiment and an evil spirit had taken over. The reasons for this reversal were complex, but the basic problem was “Black” Heung Jin Nim’s violent treatment of those he believed were not truly following True Parents, a situation that he found intolerable and for which he held the leadership responsible. In addition, reports emerged of his entering European churches on holy days and leaping onto altars for loud prayers, followed by group cheers and hasty exits. Some of this leaked to the press and become a source of embarrassment. In sum, even by the permissive standards applied to one regarded to be a member of the True Family, his excesses became too much for the movement to tolerate.

Once rejected, Black Heung Jin Nim deviated further. He sent a flurry of faxes to church centers denouncing the “evil Kwak” for misrepresenting his work to True Parents. Eventually, he turned against Rev. Moon. There was a reported book-burning of *Divine Principle* in Zimbabwe, and the former embodiment, who resumed using his original name, Clophas, traveled to Japan where he attacked the church in several interviews. He later impregnated and had a child by the wife of the church’s Japanese missionary to Zimbabwe. He also began his own sect, drawing out with him the bulk of the church’s Zimbabwean membership, eighty or so members.

The Love of the Second Generation

David Hose

In June 1986 I became a staff member on the ICC seminars to Japan and Korea. Just before I came on the staff, I had reached a point of real dryness in my life. I was feeling that my love channel was cut off, that I was just going through the motions in my work. When I got the mission to come to Japan and Korea, I thought, “Okay, another new mission. I will try to do my best.”

But when I came to the Orient, everything exploded like a bomb, and I started to feel a tremendous need for inner healing, as if I were a little baby. This is no doubt fitting, because providentially America is in the child’s position, and Japan and Korea are in the parents’ position. I felt like I was coming home to my mother and father.

Externally my mission was to be the leader of the ICC seminars, but internally I felt as if I were a little baby lying on the floor, completely helpless. In front of those 200 ministers I appeared fine and took care of everything very well, but then I would go back to my room and fall apart.

After four months of leading these conferences, I finally realized clearly that God wanted to heal a lot of things inside of me. He wanted my heart to become as big as my mission. When you get to be over 40 years old, you start to think differently than when you were 20 or 30. You think, “Well, I have this mission and these responsibilities, but what about my inner self, my internal status?” I started to think that I would rather be a sincere, loving dishwasher than an insincere president.

Not long after that, the ICC staff members started having experiences with Heung Jin Nim. Since that time, my life has completely changed. I realized that my love or my effort alone was not enough to solve the problems I was having in my marriage, my mission and in my life. I want to give tremendous credit to Heung Jin Nim for helping me so profoundly to resolve these very deep questions in my heart and experience what love really is.

The first night I had an experience with Heung Jin Nim I was in Korea. He was speaking through a medium in the hotel room of another director of the ICC, and I was invited to join the people in that room. The minute I came in and sat down on the bed, Heung Jin Nim said

to me, “You have such a beautiful family.” And he literally embraced me. Of course, Heung Jin Nim is not physical, but I felt his deep, close personal embrace. I was so shocked that I burst out in tears, because I could feel the reality of that love so close to me. Through this experience I could genuinely feel that God loves me! And also that God knows me! He knows everything about my life down to the finest detail. That is true love.

Through Heung Jin Nim I believe God wants to liberate all the pain and hurt we have carried with us—our lack of confidence and our failure to really know that “God loves me.” God wants to liberate all these things from our hearts so that we can go forward, because as long as we keep those feelings of hurt or lack of love inside us, we harbor such a low opinion of ourselves. It is unfortunately very true that if you cannot love yourself, you cannot love True Parents, and you cannot love God.

Particularly in the last few months I have been realizing how much Heung Jin Nim has achieved. He is called “Lord Heung Jin Nim” in the spirit world, but at the same time, he is a close brother to me, like the closest friend I have. Through my relationship with him, I am starting to learn how to love my True Parents for the first time, and also how to love my wife and my brothers and sisters more deeply. Love carries us beyond position and beyond institutional structure. It melts everything and everyone down into one.

I have gone past my 40th year now, and I can testify that the heart is everything. Not position, not organization, but heart. Of course we need organization. But without hearts that are open and able to be shared, that organization becomes very cold.

It is not really the spiritual world that we are talking about; it is the true heart of one brother who is very real and who sacrificed his life for True Parents and us. I don’t believe these experiences of love should just end with Heung Jin Nim. I think he wants us to develop that depth of love for each other. Heart is everything.

Black Heung Jin Nim's apostasy had little impact in the United States, where apparently he was no longer free to enter the country. However, members were confused. Many members had faith- and life-transforming experiences through his conferences. It was important to preserve the legitimacy of these while distancing the church from the more bizarre aberrations. The official position was that the initial appearances were authentic. Heung Jin Nim really was fully present and his forgiveness was real. At some later point, after he had left the U.S., Heung Jin Nim departed his embodiment. This satisfied most. However, some voiced dissatisfaction and requested clarification about restrictions Heung Jin Nim had placed on sexual expression within marriage. Despite his later deviation, Black Heung Jin Nim consistently took a puritanical line. This took several years to resolve in favor of more open expression and was only one area of ambiguity.

Beyond individual and family considerations, a key issue was the place of spiritual phenomena in the Unification tradition. The Heung Jin Nim revival clearly was over. After 1988, there was little evidence of active channeling and several copy-cat embodiments were not credible. There was a short-lived episode in Malaysia, but in the U.S., several Heung Jin Nim "wanna-be's" were regarded as deluded pretenders. However, this did not mean that the role of those with charismatic and spiritual gifts had ended or was even diminished. The place of spiritual phenomena within the tradition was too longstanding and pervasive for that. Rev. Moon did not back off from pronouncements that the barriers between the spiritual and physical worlds were broken, and in the mid- and late '90s, the movement was impacted by a fresh spiritual revival of even broader scope, though more controlled than the Heung Jin Nim revival of the 1980s.

Registering Tribal Messiahs

During this period the movement desired to increase its membership base, but had yet to hit upon a viable recruitment strategy, especially in the West. Between 1978-83, Rev. Moon "spoke about home church and nothing else." After that, there was a "total mobilization" of members on IOWC teams for three years, from 1983-86. They were mobilized for the CAUSA signature drive in 1986 and for the ICC minister providence in 1987-88. In late 1988, Rev. Moon re-introduced the home church providence, but in a new form. Based on his triumphant return to Korea and recognition by the Nampyung Moon Clan, he asked that members return to their hometowns as "tribal messiahs" and work in a similar fashion to win their relatives. This also was in accordance with the period's dominant theme of "settlement in Canaan."

The situation was complicated in that American members were simultaneously asked to undertake a worldwide pioneer witnessing condition to evangelize for extended periods in foreign countries over a twelve-year period. In addition, they were asked to assist in the massive C.I.S. workshops. Nevertheless,

Rev. Moon asked all members to register as tribal messiahs in 1991. Many families pulled up stakes and relocated to their hometowns. Unlike in Korea, where there still was an extensive village culture as well as clan and lineage-based associations, many American members whose families were scattered in every direction were unsure of precisely where their hometowns were. The vastness of America also contributed to couples and families becoming isolated. In Korea, church couples presumably could maintain a residence in Seoul while working with their families and relatives on weekends or during vacations. Or, if they relocated to their hometown, the country was small enough that they could still fellowship with members at worship services or other occasions. However, in America, couples might live two or three hours away from the next church family. Or there might be five or six families in a state. In many cases, with young families and inadequate incomes, tribal messiahs faced major challenges.

The American movement between 1985-92 found itself in a bifurcated situation. Through *The Washington Times*, the World Media Association, CAUSA USA, the Summit Council for World Peace, AULA, International Leadership Seminars, the Professors World Peace Academy, ICUS, the Universal Ballet, the Assembly of the World's Religions and numerous other organizations, it gained access to and interacted with leaders at the highest levels. At the same time, the movement's grassroots base was underdeveloped. This created a somewhat top-heavy organization. However, it was consistent with Rev. Moon's "1:3:10" principle whereby the movement spent three times as much on ecumenical and interreligious work than for its own support and ten times as much on social projects. In other words, the movement intentionally allocated only one-fourteenth of its budget for self-support and maintenance functions. This also was consistent with Rev. Moon's intention not to create a new religious denomination but to transform the world. It was this determination more than anything else that propelled the movement forward into the next phase of its development.

The Honorable Marjorie B.

Hometown magazine was published in 1993. This testimony of the power of one woman appeared in Issue 3 of that year.

Marjorie Buessing had a secret ambition. She wanted to run for political office. Not even her closest friends suspected that within the compact, 4' 10" frame of this energetic mother of four beat the heart of a future stateswoman.

Who could have guessed that she would even have time to fulfill the duties of a busy New Hampshire citizen legislator, what with driving 8-year-old Mapolo to baseball, 6-year-old Li to T-ball, 4-year-old Alex to preschool and her 10-year-old daughter Marric (pronounced Marique) to violin lessons, ballet, dance and track? Not to mention the kids' swimming lessons, serving on the Parent-Teachers' Organization (PTO) board, reading poetry two days a week at the school, supporting her husband in his work as ACC Regional Consultant, doing volunteer work for the Concord County Women's Club, being active in her church, doing the cooking, cleaning, shopping, laundry, trips to the doctor, and the countless other tasks routinely performed by moms everywhere in America.

In many ways, Marjorie Buessing was as unlikely a candidate to run for political office as you could imagine. Except for one thing: her character. Words like dynamo, determined, disarming, daring and indefatigable only begin to describe the winning qualities of this petite powerhouse of a woman.

It was on a spring day back in April 1992 that Marjorie's call finally came. ACC President Michael Smith remembers it this way: "We were sitting around at a barbecue in the backyard of Richard and Marjorie's house. Marjorie was wearing old blue jeans and a green T-shirt. The guys and I were brainstorming about values in the political process, and the discussion led to whether any of us was qualified to run for office himself.

"Then a thought struck me. I had just been sharing with Marjorie some of Mother's words that had really moved me, about this being the Age of Women and how women need to take the lead in restoring moral values in society. I turned to Marjorie and said, 'Hey Marjorie! Why don't you run?'"

"Her response came in a flash. She didn't even have to think about it. Right from her chair, she jumped about three feet off the ground—just like the lady in the Toyota commercial—and shouted: 'YES! YES!! YES!!!'"

The next thing she knew, Marjorie had changed from her jeans into a jazzy spring dress and was being whisked out the door by State Representative and fellow UC member Bob Ouellette to meet the big shots at a political fundraiser. Her husband, Richard, stood silently watching her leave, as he took in the mountainous stacks of dirty dishes that awaited him. He, too, remembers that day.

"Mr. Mom!" the ACC brothers pointed and laughed in unrehearsed unison, "Mr. Mom!!!" *Hometown* [magazine] has been unable to determine with certainty whether any of them stayed to help with the dishes.

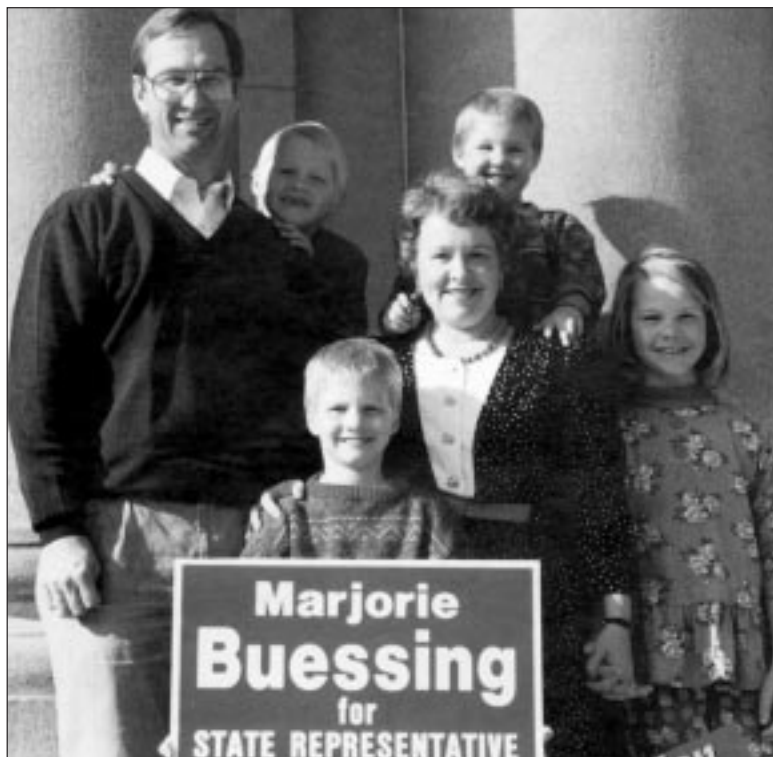
The next Thursday, after doing some research, Marjorie called the incumbent State Representative for her district, Gerald Smith. She asked him why he had not yet registered to run again, and discovered that he wanted to retire and was hoping that a younger person would take up the task. If no one stepped forward, he said, he'd have to run himself to keep the liberals from taking the seat.

They had tea the following morning. "I had a myriad of questions for him," Marjorie recalls, "and Smitty wanted to make sure I had the kind of values he was looking for, too." By the time they had finished their tea, the 16-year veteran of the New Hampshire legislature asked Marjorie to run for his seat and promised to enthusiastically support her.

A glance through Marjorie's "1992 Country Calendar and Planning Guide" reveals how dramatically her life changed over the following weeks. In the week of June 14, for example, things still seem pretty normal. She takes Mapolo to a gymnastics awards ceremony, reads poetry at the school, drives Li to his final T-ball game for the season, takes Mapolo to the doctor, has her hair cut and permed, gets photos taken for literature, recruits some friends to help on the campaign.

During the month of July, the campaign begins to assume a larger role in her life. One discovers the following calendar entries among the birthday parties, swim lessons, Fourth of July picnics, and doctors' appointments: "July 2 - Met with Bob Ouellette and Wayne about campaign. Literature and signs and ideas...July 8 -

lunch with State House leaders...July 13—Meeting at Merrimack High. State Board of Ed. proposing to eliminate all minimum standards for schools. Big outcry, esp. from NEA.... July 14—Rev. Kim wants to take me to see Father and Mother. I said only after Nov. 3...July 20—sign locations. I average two new votes per visit to the pool!!!”



Richard and Marjorie and their children

In fact, the pool proves to be a most fertile recruiting ground. With four kids and staggered lesson times, she is sometimes there three times a day. Everyone already knows her from previous years, just as they do at the PTO, the school, the women’s club, Lamplighters and the library. Most people promise to vote for her and many volunteer to put up her signs in their yards. As a result, Marjorie, a Republican, actually ends up with her signs posted on more Democratic lawns than Republican ones.

In August, Marjorie’s calendar is beginning to get

thick with campaign-related entries: Friends in her district invite her over to meet their neighbors. She talks with education leaders about school board issues. Richard goes to D.C. for an ACC conference. The children come down with a fever. She parleys with the AARP and other local groups about their legislative concerns. Her opponent, a veteran politico named J. Wilcox

Brown, calls and asks to come over to meet her. She tells him the kids are sick; maybe next week. After checking with her advisors, she goes with Marris to meet Mr. Brown and take his measure. He is 77, moderate and has lots of connections, but she figures she can out-campaign him.

By September, Marjorie has gotten down to serious, pavement-pounding business. She starts the month putting up campaign signs throughout the neighborhood. She campaigns door-to-door nearly every day with Marris, averaging almost four hours per day. She visits the Secretary of State and Republican Party Headquarters. In the primary, where both she and Mr. Brown run unopposed, she gets a glimpse of the possibility of victory as she outpolls him by more than 100 votes. She sets up speaking engagements and meetings to gain endorsements. Everywhere she goes—shopping, birthday parties, meetings, the pool, the bank, school—people ask about the race.

In October, with the election just a few days away, the inevitable crisis of faith rears its ugly head. In a key debate with her opponent, Marjorie faces an opposition-packed audience and a “set-up” question about campaign financing. Halloween goblins destroy many strategic campaign signs. Richard gets tied up on Church business again, just when she feels she needs him most. Meanwhile, Bush and the Republicans appear frozen in their tracks. Anyone thinking of riding the G.O.P. gravy train to victory is liable to be left out in the cold, especially in the chilly wilds of New Hampshire. Marjorie nears the end of her rope. Her diary bemoans her desperate situation: “Does Mother feel like this? Where is Richard? Why am I doing this? I have no husband.”

It turns out that the kids save the day. In between

Halloween parties and trick or treats, they help put out a crucial sample ballot mailing. “If we couldn’t get the mailing out by Monday,” Marjorie explains, “the whole thing would be useless.” Marjorie folds, Mapolo stuffs, Li sticks and Marjorie labels until way past their normal bedtimes. Even four-year-old Alex learns the fine art of sponging and sealing the envelopes. Richard returns in the nick of time and says, “We pulled an all-nighter and dropped the mailing just in time for the voters to get the sample ballots the day before the election.”

Marjorie has now regained her determination. She’s dead tired, but she replaces the lost signs and even puts up new ones in additional locations. She spends 12 hours on election day outside the polls in near-freezing weather. Scores of people stop to thank her for the sample ballots. Friends bring hot chocolate and good cheer.

Finally the big night has come. Both Marjorie and Mr. Brown, her opponent, attend the vote counting. Votes for the national offices are tabulated first. Things don’t look good for the Republicans, and Marjorie can’t help but be worried. Clinton wins her district by a landslide. The liberal State Senate candidate easily rides his coattails to victory. Dick Swett, another member of her opponent’s party, breezes to a win in the Congressional race.

J. Wilcox Brown breathes easy. A friend turns to Marjorie and asks, “How do you feel?” She answers, “Tired. I’ve been on my feet in the cold all day!”

“I mean about the race,” her friend replies. “Oh,” Marjorie sighs. “I feel fine. I did my best. The rest is up to the voters.”

The moment draws near. The votes for the office of State Representative for Merrimack District 23, Concord Ward 10 are about to be announced.

And the winner, with a solid 65 percent of the vote, is.....Marjorie Buessing.

She returns home late that night to find her kids in their pajamas, still up and waiting for her. “You did it!” she tells them. “Your mailing made the difference!” They jump all over her. She collapses to the couch as they smother her with hugs and shower her with kisses.

Marjorie was sworn in as a member of the New Hampshire General Court, or lower legislative house, on December 2, 1992.

“It was a real honor,” she recalls. “I felt a real sense of responsibility to my voters. It’s a duty I do not take

lightly at all. Every session, we begin with a prayer and the Pledge of Allegiance. I like that. It helps us all remember our responsibility to God and to the people we represent.”

Marjorie confesses to a sense of pride about her work in America’s largest state legislature. “With 400 members, we’re actually number three in the world,” Marjorie explains, “right behind the U.S Congress and the House of Commons.”

In talking to her now, one is struck by the transformation that has occurred. Last year, when Michael Smith and this reporter visited New Hampshire early in her campaign, Marjorie was an eager novice at the political game, hungering for information. Today she’s a veteran who knows the ropes. The legislative session in New Hampshire is one of the longest in the country, running from the first week in January through June 30. Committee work, however, begins in September.

Beyond her State House duties, Marjorie’s office also makes her an ex-officio member of the Concord County Delegation, similar to a county Board of Supervisors in other jurisdictions. In that capacity, she deals with county tax and policy issues and oversees the local prison system from her seat on the County Corrections Committee. She spends Mondays and Fridays working for the county and Tuesdays, Wednesdays and Thursdays at the State House. For all this, she receives the generous sum of \$100 per year!

How have her husband and family fared through it all? “Richard has had to go through quite an adjustment,” she admits. “When we saw Father after the speech in Boston, he told Richard, ‘Now you have to follow her!’ Of course, Father was kidding, and Richard smiled, but....”

Asked about the secret of her success, she opines: “It’s because of our practice of the Headwing philosophy, and all the things Father has taught us over the years. Be respectful. Listen to everybody. Seek harmony and consensus, but never yield on matters of principle.”

Marjorie had a chance to meet Father after his recent speech in Boston. “I had to rush to the meeting,” she recalls. “You know how it is. I didn’t even have time to pray, and I felt unprepared. After I was introduced, Father said, ‘You’ve been busy, haven’t you?’ Then he looked at me and said, ‘Don’t pray, just work hard.’ It was one of those moments.”

Marjorie also has some advice for others considering a run for public office: "Begin by serving unconditionally. I didn't win just through my campaign. For three years, I worked on the PTO board, Lamplighters, community service, volunteering at school. I didn't know I'd even be running. But I knew that service was the way to victory in Home Church. By serving you become a leader naturally."

If you're wondering about Richard, he's still wearing that grin. "I'm really proud of Marjorie," he says, "and the kids are too." He took on the responsibility of coordinating Father and Mother's speeches in his region this year, plus his night job and the kids. "It's been a little stressful," he admits, "but the kids have been pretty understanding and Marjorie and I always find a way."

As for Marjorie, she couldn't be happier about Richard's contribution to her success. "I don't think there's another person anywhere that would put up with this situation," she exclaims. "He really supports me. I think I have the most wonderful husband in the world."

What does the future hold? "I don't know," Marjorie allows. "I'm here working hard for at least another year. People are approaching me to run for the Senate already. That means five days a week at the State House and still just a \$100 per year."

"I can't do it yet. Not unless something else changes," she laments. "The bathroom needs cleaning!"

And so we leave her on the horns of a dilemma, caught in a chasm between New Hampshire politics and a messy house...the Honorable Marjorie Buessing.

To America's Heartland

Richard Karnowski

When the direction concerning the Hometown providence first came in the spring of this year, my wife and I called my parents to arrange a visit home in August when the Karnowski family has its annual reunion. My mission has been at the Seminary in Barrytown since April of 1988, in the financial office. Because of the importance of the Seminary and the lack of staff in the financial office, I did not see how I could possibly go to Kansas for the hometown providence. I did not have such a good relationship with my father, so I was not looking forward to this new direction. My wife and I, however, wanted to at least make our best effort to unite with Father.

I come from a very large family, the eighth of sixteen children; fourteen still alive. There were no multiple births and we all have the same father and mother—both still alive, still together and still very much in love.

Suddenly, after July first, there were several significant changes. First, the head of the financial office at UTS, who was working outside to get her CPA license, offered to come back to the office to work full-time until her baby was born. Then Dr. David S.C. Kim, the president and spiritual leader of the seminary, told me that I was not needed at the seminary now; I was able to go to my hometown. When I called my mother to tell her that we would be coming to the reunion, she said that we could stay with her and my father. My wife, our four children and I prayed for some miracle for the sake of our whole lineage, so that I could improve my relationship with my father.

We arrived safely and were warmly greeted by my parents. My younger sister was there also. She guided the conversation to the stormy relationship between my father and I. Then I opened up my heart, speaking clearly about my experiences over the last seventeen years in the Unification movement, and how they had helped me to work through many of the internal barriers I had encountered and that my difficult relationship with my father had a significant influence on my relationship with leaders in the movement. My younger brother had told



me on several occasions to treat my father as a person rather than as this concept I had of "Dad." I went on to say that I hoped that my father would do the same and treat me as a person rather than as the boy "Richard" they knew twenty years ago. My mother became all teary-eyed. My father said, "Let's go." So I went with him. I didn't ask him where we were going or what we were going to do. I just went with him.

Well, I found my father to be a really neat person. Wherever we went people knew him and treated him like he was a celebrity. I discovered that he was very respected by the people he met and I could see why. Here was a man who lived his convictions, and what very strong convictions they are! He is a very strong and tough man who has endured countless hardships. I remember when he used to go campaigning for Senator. I was only a child then and had only ridden in the car. But, most of the people not only remembered him but had maintained some type of relationship with him over the years. We talked a lot about philosophy and the problems of the world.

Somewhere along the way Dad found himself in his son, Richard, and he liked what he found.

With such a big barrier overcome, my wife and I started thinking seriously about staying in my hometown. After searching for housing for several days, my father called my older brother and we went to look at his farm. He had bought it five years ago, spent one year renovating the house, and then recently bought another house, moving off of the farm. It had been vacant for most of the year. Barbara and I just loved it and my brother said we could stay there as long as we wanted. The gates of heaven were opening up and hometown was not only beckoning to us but was embracing us with open arms.

My older brother offered me a good-paying job so I could provide for my family. He said to start as soon as I want and work as long as I want. I contacted a local law school since I had been studying law before joining the church and though I might be able to take it up again. The school sent the necessary documentation to get me enrolled by next September. Barbara decided to stay in Kansas. As I boarded the bus back to UTS to break the news to the people there.

My biggest worry was breaking the lease on our apartment. It was rented until next February, and I would lose the deposit as well as cause bad feelings if I just packed up and left. When I told my landlady she said that she didn't blame Barbara at all. I promised to do my best to try to find a new tenant. Within a week the apartment was rented. That problem was solved. I then packed up an old van with some of our things, loaded up an old truck with my tools, hooked it up behind the van and headed back to Kansas. Most people said the van wouldn't make the 1,400 mile trip...but it did. And then I drove the van back through Chicago to New York again. It is loaded now and ready to go back to Kansas again.

So much has happened since I started to plan to go to hometown that I felt I had to write it down and share it with brothers and sisters so that everyone will make the effort and let our Heavenly Father work.

The Homeless in Madrid

Cynthia Edwards

When I was six years old, my family moved from our hometown in New York to Madrid, because of my father's business. We stayed for three years. Thirty years later, I traveled again to Madrid, this time to do the business of my Father in Heaven. I celebrated my sixth "spiritual" birthday in that city. Oh, yes—and I stayed for three weeks.

Coincidences of this order are not rare in a life of faith. I had to believe God's hand was genuinely in the lottery that assigned the volunteers in my church to a foreign mission country. But even while I was admiring God's *modus operandi*, I struggled with the idea of going to a civilized Western capital, when I had longed all my adult life to do "real" missionary work in the Third World.

God came to my rescue by giving me a new understanding. One drizzly, cold November day as I was driving through the streets of southeast Washington, D.C., pondering how to approach my overseas mission, my eyes were drawn to a homeless old man in a bright pink blanket, trying to sleep in a bus shelter. In the instant I looked at him, he looked up at me, directly into my eyes. I parked the car, put some money in my coat pocket, and approached this greasy stranger. I removed my coat and tucked it around his shoulders the way I tuck blankets around my little boy at night. As I did, I felt my heart swell with the same mother's love, and tears coursed down my cheeks.

So there it was. Great need exists even in the heart of the most advanced cities of the world. Since our pastor had asked us to go to our country as servant of servants (the position Jesus took when he washed the feet of his disciples), I decided I would serve the street people of Madrid. From this point of internal departure, the rest of my plans fell easily into place. I found a soup kitchen in Madrid run by the Missionaries of Charity, and I wrote to say I would be joining them.

The Missionaries of Charity are Mother Teresa of Calcutta's heroic sisters. They devote themselves to serving the presence of Christ in his "distressing disguise" as the poorest of the poor. For me it was the fulfillment of a

long-held dream to work beside them. By following my inspiration, I found the soup kitchen run by the "Indian sisters" in the famous blue-and-white sari.

Situated on the Ronda de Segovia in the shadow of the Royal Palace, every afternoon an average of 200 poor or homeless people gathered at the *comedor* (dining room) for a free meal, and to receive the other nourishment of God's love, meted out generously by the nuns and their dedicated co-workers. My first job, given to me minutes after arriving at the bustling soup kitchen, was to chop up hairy pigs' trotters for the stew. I regret to report that at that moment, I felt that it was truly more blessed to give than to receive.

But after a few days' experience I realized that the menu was generally delicious and healthful, albeit based haphazardly on donated foodstuffs. I became expert at preparing bucketsful of potatoes, stacks of cookies, and laden platters of sliced chorizo (sausage). After the meal I helped clean the kitchen, dining room and eating utensils with large quantities of bleach. A young priest remarked candidly, as we rolled up our sleeves to hand-wash 230 plates after Christmas Eve supper, that disinfectant is the most heavenly perfume you can wear after being among the street people.

The high point of my day, every day in Madrid, was that one blessed hour in which I helped serve the dinner. In this moment I felt the closest to the saints who served the poor and sick. Now I know the smells their nostrils have been filled with, sharing a room with people who had no facility for washing. I know what it is to give fresh clothes to a man whose shirt and pants are covered in blood, judging only his need, and not his worth.

The poor people sat at long tables and we, the volunteers, served them as in a family restaurant. The nuns reserved the right to hand out the bread, as bread has a spiritual significance beyond its belly-filling properties. I felt God's love flow through me as I poured a cup of water or filled a plate with second portions, and served it with as much love and care as if I were serving Our Lord himself. I received joy that lifted me up until I felt light as a feather when an old Portuguese seaman mumbled, "*Gracias, bonita*" ("thanks") as I passed by with the kettle of hot chocolate.

Mother Teresa said, "Only in heaven will we see how much we owe to the poor for helping us to love God better because of them." Amen, Mother Teresa.

Everyday Living is a Challenge in India

Marie Ang, New Delhi, India

During the course of a business conversation at headquarters, I heard my friend casually say, “And would you like to know your chosen city for the 40-day witnessing condition?” I eagerly said, “Yes!” and then quickly, internally, braced myself!

“Delhi, India” came the reply.

INDIA! What a surprise. Both before and after joining the Church, I had desired to travel and work in other countries, but somehow India was never a country that beckoned to me.

Although the actuality of going to this far-away land at first seemed very difficult, I felt deep in my heart that I must go, no matter what. With the support of my husband and children, I proceeded to make preparations. Even my physical father, who was somewhat surprised, said to me, “Well, we know you are in God’s hands.”

After some briefing from long-time missionaries to India, Robert and Theresa Kittel, I packed my bags, filling up the last bit of space with warm used clothing that could be given away, and was on my way.

The plane arrived in the airport in the early morning hours and I was happy to be welcomed by David McLackland, the husband of the new Regional Director for the South Asia region.

Welcome to India!

We piled into a taxi and headed for the center. After just a short distance, the engine sputtered and died. The taxi driver lit a match to check the fuel gauge which must have been on empty, as he flagged down another taxi and borrowed a bottle of petrol from him. We continued on to the nearest gas station, most of the time without headlights in order to economize on gas or something! A shortcut to the gas station meant going the wrong way on a divided street, with headlights coming towards us and horns honking! I got out a traffic complaint card and started waving it around, even though no one could see it in the dark, and knew that only by God’s grace would we ever make it to the center. David, luckily, kept his composure, saying with a chuckle, “Welcome to India!”

That evening, David and his wife Ursela, were invit-

ed to a reception at the Soviet Embassy to celebrate the anniversary of the “Glorious Revolution.” I went with them and joined in the festivities there, shaking hands with the Soviet ambassador to India.

Thus began a very interesting pioneer experience. Probably the first realization I had was how much pioneering had already taken place, and the many difficulties the missionaries must have faced. In addition, there are such a myriad of details that one automatically deals with in everyday life, but which are complicated by being a foreigner.

Secondly, as a foreigner, and especially as a woman alone, I received many stares in what appeared to be a man’s world. As I write this, I have been in Delhi for almost 40 days—during this time having gotten used to the stares—and have met many warmly hospitable Indian families. As I go door to door, inviting people to our German language class, or just over to the center, I am often invited in for tea, which gives opportunities for more conversation. It is always a challenge to know what to say to touch the hearts of these people whose religions are not so familiar, but it’s quite easy to have friendly conversation.

Since I arrived here, the McLacklands found a larger house that will accommodate their family plus a Japanese family and a video center, so we moved! They had worked in Thailand where video centers have been very effective in conveying our message. Entertaining films such as “Oh God” and Biblical movies also drew much attention. The Indian people love videos, so we have great hope for this medium here.

It has been almost overwhelming for me to see the many problems in a developing country, and to fight the anger and tears that overcome one at times at seeing the difficulties of the suffering multitudes. (The population in India is increasing by one million per month!) Working here has also been inspiring and I feel I’m receiving so much more than I am able to give; I am very grateful to God and True Parents for this experience. I pray that this very small condition can help in some way to bring this nation and the world one step closer to restoration and help relieve God’s suffering heart.

Planting Seeds in Lithuania

Joy Pople

A van-load of American Unification Church members arrive in Anyksciai, Lithuania, the headquarters of about 20 sites offering seminars during the summer of 1991 on the teachings of the Rev. Sun Myung Moon, founder of the Unification Church. Most of my traveling companions are sent out to other workshop sites. I will be spending much of August here at a rest-camp in the pine woods of central Lithuania.

In a few hours about 200 teachers will be arriving by train from Moscow for a ten-day seminar. John, Celeste and Linda, who have been living in Russia for a number of months, are leading the seminar. Mohammad, who came on the plane with me, runs an import business in New York and helped staff seminars in America for Muslim leaders. (He will put into perspective the challenges we face.) Two other Americans will be group leaders. A Russian student, Helen, will translate the lectures.

Newly arrived at this site, none of us envisions the difficulties we will face with the imminent arrival of a couple hundred non English-speaking guests. Sometimes it is better not to know what awaits us.

The evening is calm. On the walkway I meet Tony, who is coordinating programs at twenty camps in the Baltics. He suggests that I walk down to the river. The guests arrive and eat dinner. Alla, a Russian girl hired to help with logistics at this camp, is assigning participants to rooms. Upstairs I find my roommate, Natasha, an English student from Nizhni-Novgorod, who will help translate for a few days. Lectures cover the nature of God and creation, God's ideal for the family and society, the purpose of our life, the principles of spiritual growth and development, what went wrong in the first human family, the purpose of the Messiah's coming, and God's work throughout history to restore the world back to His ideal.

Our hope is that people will consider the possibility of the existence of a Creator and eventually open their hearts to God as our Heavenly Father. As St. Augustine said, there is a God-shaped emptiness within each of us that is not satisfied until it is filled with our Creator. A God-centered worldview is very different from what peo-

ple were taught under communism, and people examine new concepts cautiously. As teachers or parents, participants are concerned about the future of their nation and want to be able to offer some hope to the next generation. Some people skip lectures, while others come early and sit in the front row with shining eyes.

There are two morning lectures, with a tea break in the middle. The main meal of the day is at 1:30 pm, followed by free time. Lectures resume at 5:00. Supper is at 7:30, followed by an evening activity. After lectures there is generally time for discussion. Staff members see each other in the morning, after the evening program, and sometimes for coffee in the afternoon.

We are teaching high ideals, and we are determined to persist in serving, giving, listening and praying that some of the participants will grasp the vision as well. Russians are skeptical about ideals, and they challenge us at every step.

John wants to assign participants to discussion groups and find English-speaking Russians to help us lead group activities. Only three people volunteer, and they are asked to collect a list of people they would like to have in their groups. Even Helen and Natasha have difficulty deciphering the handwriting. We compare lists to eliminate duplicates. By now two days have passed.

I am a group leader, and 40 people flock around me. One person has discovered an amphitheater, and we follow her down a path. I ask for volunteers to help facilitate communication. Finally I have three assistants, none of whom speak English. My roommate, Natasha, interprets for me for several days until she returns to her hometown, but since she appears insecure people don't stop talking when she translates. At least the rest of our staff have English-speaking people in their groups.

There is one word which sends shivers up our spines: tickets. Unfortunately, it is announced halfway through the seminar that arrangements for return transportation to Moscow have not yet been finalized. Anxiety over their return begins to dominate the thinking of many people. After every lecture, they ask about tickets. John tries valiantly to allay fears. Sometimes whole trains are rented, and an ingenious American named Brian has to negotiate track time through each station. The best schedule he could negotiate for our participants means arriving in Moscow a little after midnight, when public transportation is unavailable.

In spite of the intermittent uproar, both staff and participants have deep experiences during our ten days together. Some of the morning prayer services move staff and participants alike to tears. Between the departure of the first group and the arrival of the second group of 210 teachers and students, we have about ten hours to prepare. John and Celeste go to other seminar sites; Jim, Mohammad and I stay on and welcome new staff. We thoroughly clean the lecture hall, to create a fresh atmosphere.

Tom joins us as coordinator. Being tone deaf doesn't stop him from trying to teach two little boys to sing "Yankee Doodle" with him for evening entertainment. He's confident we can work together. Louise transfers here from another camp; a mother of four children and manager of a store, this is her vacation. New group leaders include Susan, who is taking a break from studying for the Massachusetts bar exam, Marius and Nick. Two enthusiastic Lithuanian girls take charge of logistics.

Considering the shortage of translators, we have panel discussions after lectures during the second seminar. These question and answer sessions are fascinating. Very stimulating and insightful questions are posed. Scientifically-minded participants challenge attempts to correlate science with a God-centered worldview, demanding clarification and precision of detail. For instance, did life develop as a result of random mutation and the survival of the fittest, or did God direct the process? People would like to believe in God, but they insist that everything be precise and logical. If the possibility of a spiritual dimension is acknowledged, how does it relate to the physical? There is a lot of interest in reincarnation and UFOs. Moral issues cannot be passed off with a casual answer; for example, one person asked what should be their attitude towards officials of the KGB who were responsible for causing many deaths.

Linda's story is told before one of her lectures. Her husband, Lee, was in Afghanistan filming a documentary of the war there several years ago when he and his sound man were assassinated on orders from the KGB. Linda felt directed by God to come live in Russia, the land of the people who had ordered her husband's death, and



Joy (left) with Lithuanian workshop staff

witness here to God's love and forgiveness. She hopes to meet someone who can give her more information about her husband and help her recover his body.

A highlight of this seminar is the enthusiastic singing. Music has a way of drawing people together in heart. Celeste has a fine, strong voice and plays the guitar well. The CARP songbook has only eight Russian songs, which few of us can decipher. Therefore, most of the singing is in English. I learn to stumble through several Russian songs. The haunting melody of "Nadyezhda" is especially appealing.

Evening activities include a movie, a bonfire, group entertainment, or open-mike singing and poetry recital. Some groups organize very clever skits or write new words to traditional Russian music, making hilarious comments on the personalities of the staff and the experiences of the seminar. Sometimes they give us a translation. We hear many passages from the poet Pushkin, as well as original poetry by participants.

A much-loved tradition of these seminars is the Day of Heart, which encourages people to develop deeper relationships of heart with each other. Names are exchanged for secret pals, and anonymous gifts such as carefully tied bouquets of wild flowers appear at people's doors and seats. We encourage people to reach out and

try to relate to someone with whom they may experience difficulties. Some of the Russian teachers decide to institute a similar tradition at their schools to begin the new school year.

In the second seminar, I am fortunate to have Inna for one of my group leaders. Her English is excellent. I prepare a lecture entitled, "The Process of Change," which I give around a campfire one night along the river. These presentations give me an opportunity to share some of my 22 years of experience in the Unification movement, as well as challenges I have faced and things I have learned in my roles as wife, mother, teacher and family counselor.

After my lectures, people come to me for counseling sessions. One woman talks to me about her daughter and, inspired by the conversation, she brings other women with painful stories and translates our conversations. I hear tearful stories of marriage difficulties, health problems, and challenges of parenting a teenager. Access to a counselor is rare in Moscow, and to be able to speak frankly and in a confidential setting is a new experience.

Katya gets the flu, and I bring her soup from the dining hall and prepare tea. On the day of our outing to Kaunas, Katya plans to stay in bed and rest, but one of the participants walks into our room and badgers her with questions. I return with a banana I bought from a sidewalk vendor. Katya jumps up and gobbles it down. Vitality returns to her spirit. It has been three years since she has had a banana, since they cost so much. I thought 17 rubles for a banana was a little high, but if I had known the marvelous effects bananas produced, I would have bought a dozen.

Having been assembled from the far corners of America to lead a seminar in a foreign land, we are forced to pray. Maybe this is part of what Rev. Moon wants us to learn this summer. We also encourage participants in the seminar to develop a prayer life. I am asked to give a talk about prayer. I decide to focus on the basics: what is prayer? why pray? who can pray? where to pray? what to pray for? We challenge people to pray not just for themselves but for others. Prayer draws us closer to God and each other. I describe my experience last summer when I was visiting the Central African Republic during the attempted coup in the Soviet Union. In a small village, Africans and an American knelt in tears to pray for God's guidance and protection for the Soviet people. At our

group meeting a couple of people tell me that after listening to my testimony they will begin to pray not just for their own country but for other nations as well.

Perhaps the most difficult type of prayer to grasp is repentance prayer. We teach about God's love, the origin and effects of sin, and Jesus' coming to bring deliverance from sin. The first step back to God is repentance. Sometimes the best we can do is model humility and repentance ourselves. In spite of our good intentions, we make mistakes, causing bad feelings; sometimes one of us makes a public apology and asks forgiveness. Sincere apologies open doors. Towards the end of the first seminar, a couple of teachers come to us privately and apologize for some of the uncooperativeness and uproar of the group as a whole.

Following a stimulating group discussion one evening, a dozen people linger in the room, and I ask them if they would like to go into the woods with me to pray. They nod. I get some candles from the supply closet and head for a place where we can see the stars through the trees. I light my candle and we pass the flame around. We sing a version of "Kumbaya." Then in the stillness of the night, I lead the group in prayer, suggesting themes and allowing periods of silence for individual prayer. Eyes are bright upon our return to camp.

The staff decides to invite all the participants to a riverside prayer the following evening. After the evening program I invite everyone who wishes to join me for a candlelight prayer walk. We pass out 150 candles and light them in the still night air. A long procession of light stretches along the path and descends the steps to a broad meadow along a bend of the river. The ever-broadening circle of light against the backdrop of pine trees fills us with awe and lifts our spirits. Rev. Moon had told us the time would come when hundreds of people would be begging us to teach them about God, but I never took it seriously.

On the last day, the Russians collect bags of fruit and bunches of flowers. We exchange addresses and souvenirs. Louise has brought bags of squash seeds from her garden and asks the recipients to pass on their seeds next season to someone else. She hopes the seeds of truth will sprout as well.

Lost and Found

Jonathan Gullery

At the very end of 1989, Father felt that there was little unity between National Headquarters and CARP. He organized four IOWC teams to travel throughout the country, comprised of members from HSA National Headquarters and CARP members. I was asked to join a team, to leave right after God's Day, for all 14 of the Western states. We traveled from city to city, working with the local church and CARP groups, mostly on campuses where CARP had established a presence. We would witness for several days, holding rallies where possible, and then end with a big public speech. Tyler Hendricks led the team. We were quite a crew, some hardened old-timers from New York, a few brand-new members, and CARP recruits from different parts of the country. Debby and I had found out she was pregnant with our third child just before I left New York, and another team member's wife gave birth while we were on our three-month trek.

We had been given a small amount of money at the

beginning of our trip in Tempe, Arizona, but after that we were on our own, and had to be self-sufficient. Our time was divided between witnessing, fundraising and travelling.

We held campaigns in Los Angeles, Berkeley and then Las Vegas, before heading up the coast to Portland, Oregon and then Seattle. By that time it was Valentine's Day weekend, and we decided to do an all-out fundraising blitz, hopefully making enough money to last until our final city, Kansas City, at the end of March. We carefully divided up area, ordered flowers from New York and made all the preparations. I took charge of one half of our team, while the rest headed up to Vancouver, where they would also fundraise.

I think the Seattle church gave us some of their prize spots. The weather, however, decided to not be with us. It was so cold, so wet and just miserable. It began to snow. We longed for Tempe again, where it had been summer! I felt so bad for poor Taj Hamad—whenever I pulled in to see him, he would emerge from his spot looking so frozen, and so out of place. I knew he was thinking about being at home in his native Sudan! But hey—we were members from way back, and

IOWC team #4 in Arizona, January, 1990



we all had fundraising stories par excellence to prove it. We could do this! We managed to tough it out, returning that night to slowly thaw out and await the return of the others.

Yes! We had managed it, we had made just enough to pay for all our product and then make it the whole rest of the campaign without having to fundraise again. We could just focus on witnessing. I felt that all of us—from the newest members on the team, to the oldest—were just as inspired.

Then to the campus, where we were now on fire to bring people to the big speech. The day before the event, however, something happened that none of us who were there have ever forgotten. One of the team members stayed behind at the house because this person was sick, while the rest of the team went off to witness. While we were gone, this person packed their bags and left—taking all the fundraising money as well. It wasn't until that night that we discovered what had happened. We couldn't quite believe it, and we all felt a little ill. How could this have happened? What would we do now? How could we even pay for the flowers we had sold? Had we made some kind of bad condition? We kept thinking that maybe they would just show up, that somehow it was all a mistake. We all wanted to make excuses—to somehow not believe that this person had just stolen the money.

The day of the big speech arrived, and somehow the fire was gone. We had the same determination, but not the same spirit. The CARP band traveled to join us that night, providing great music and entertainment before Tyler's presentation. He spoke with such conviction to a huge crowd. After his speech Taj went up to the microphone and explained that our team's money had been stolen, and we were now broke. To our surprise, he asked for a collection, and then after what seemed like a silent pause that lasted a very long time, people began to give. We sat there stunned, lumps in our throats, and I think every one of us on the team cried, as the collection went on and on.

I don't remember the exact amount we made, but it was enough to pay all our bills, and move on for several more cities without having to fundraise. It was that spontaneous outpouring of heart—that complete giving of all those people in Seattle, most of them not members of

the church or CARP—that I will remember always. Whether those people went their own ways, or became involved in some way with different parts of our organization, they had been deeply moved that night.

I realized that that was what Father wants us to do again and again, to go into situations beyond our own usual, normal experience. That's where we are touched by God and His grace.

Paulette Weisinger

In 1989, I was among a group of women for whom True Father could not find a suitable match. He felt so sorry for us and with deep love and concern, sent us on a day of sightseeing, including a visit to the first Seoul church, which had become a museum by that time, and an exquisite lunch at the finest hotel. I know that none of us will ever forget the love we felt on that day of our great sorrow. The tears still flow upon remembering that precious love.

In 1995, he showed me the greatest love by re-matching and Blessing me. He chose Gerhard, a kind and generous man who always treats me with respect and dignity and loves me deeply. For this I have the most profound gratitude. A thousand experiences, a hundred lifetimes and the constant is his love.

Barbara Minett

It was early Sunday morning (June 12, 1988) and sitting on the Belvedere floor I felt that I was really meant to be there, right there in the front row to support Father. We all waited for Father to come. He came and gave His sermon, prayed and it seemed it was all over when He walked up to me and started speaking again, saying, "We are all meant to keep God in our hearts and mind"...all the while holding the top of my head and tapping my heart and smiling so lovingly...the spiritual feeling was amazing, so real, so alive. I walked out into the sunshine that morning knowing I was in the right place at the right time and that those words and experience were so precious and they weren't just for me, but for everyone.

Teaching

Ron Beattey

I went into witnessing at the end of 1988 after four years on MFT and seven years with Saeilo. My intention was to witness, but before long it became obvious that there weren't enough lecturers, and those we were using from Causa and the newspaper weren't always available.

I hardly felt prepared to teach; I had little committed to memory. (I didn't like teaching from notes.) So for the first six months after I made the switch, I bought several versions of the Bible, and some good Christian History books; I was reading the Koran, Young Oon Kim's *Comparative Religions*, etc. I didn't want to teach anything that I couldn't verify myself through other sources. (The parallels, for instance.) I often felt that DP didn't go far enough in explaining certain points. And especially the way the Mission of Jesus is written, I think jumps to the conclusion too quickly that Jesus didn't come to die.

I started using Kevin McCarthy's method of going through Jewish history first. So towards the end of 1989 I was teaching 7 and 21-day workshops. It became, after a while, very hard to go back and do 2-day workshops—too much to say in too little time.

Once we got Camp Sunrise under way, we started receiving guests from all over the country, and being in New York we'd meet people from all over the world. (That's why I studied the Koran.) This for me was one of the most inspiring times in my life in the church, even though I often had to go back out to sell roses, which I hadn't done in a while. Poring over the Principle, the Bible, and teaching was so surprising at times. Sometimes in the middle of a lecture I'd get a new look into a section of the Principle, like the moment God gave the commandment to Adam and Eve after the long process of creation. I got a shuddering thought that it was then that God felt He had finished the creation process and given his 100 percent. A moment when you have to let go of a beloved, knowing you've done all that you can; yet still living in a vast mix of hope and anxiety. Many points like that, which I would teach as a function of the lecture in the past, a point of Principle, I began to feel that I was really talking about someone's life, the life of God.

Well, the Seminary sent down a guest, a foreign student. He was anything but ordinary. Actually, against his own parents wishes he went to become a monk at age 10. And he had lived a celibate life. (Some really grilled him on this one.) Now at age 30 he was attending UTS. The more I learned of his life, the more humbled by him I became; though he didn't believe in God, he'd practiced more self control than most Christians.

It just so happened that the previous week I'd been studying about Buddhism and its beginnings from Dr. Kim's books. During the lectures I had to defend him in front of the other guests because they were belittling him and questioning him about his non-belief in God. I explained how Buddhism got started in the midst of the Caste system in India, where a person is doomed to the lower class by birth, and that Buddhism brought much needed reformation of thought.

Anyway, halfway through the final lecture, The Second Coming, he put his head down on his desk. And there it stayed. I was a little worried but couldn't stop the lecture. I didn't want him to miss the most important part. When the lecture concluded, he still wouldn't move. So we checked on him. He motioned that he was okay. So we all quietly left the hall.

A few minutes later I went back to see him. He had gotten up from his chair and I noticed that he had been crying. There was a puddle on his desk the size of a small plate where his face had been. Still he didn't say a word. He didn't eat dinner and the Seminary students soon came to take him back to Barrytown. Only later did I learn what had happened to him. At the seminary he said that in the final lecture on the Second Coming, he'd seen a vision of Father standing next to me while I was teaching. Now, I didn't see it myself; I was pretty busy at the time. But I'll never forget that puddle on the desk. For me it became a precious and unforgettable moment, another milestone in my life of faith.

An Early Morning Hike

Part of the planned activity of the seminar was to conclude with an early morning hike to the top of a mountain and pray as the sun rose. It required rousing everyone out of their sleeping bags at about 3:30 am and driving to the base of the (some would call it a large hill)



*Workshop at Camp
Sunrise, New York*

mountain, and then we'd climb straight up. It wasn't so steep that it was unsafe, and we'd have a staff member leading the pack as well as one to gather in the stragglers in the rear. With a good brisk hike up-hill, we could be on top within an hour.

Our usual procedure was to pray together in a circle and then break for more individual prayers as we would all find a rock or a tree to befriend, all the while peeking out to the horizon occasionally for the sunrise.

One morning after having come this far, I started to pray and it just felt rote and formal, like I was just spouting words into the air. I've had meaningful prayers before and in this situation I was hoping, like everyone else, for a kind of "skin-touch" encounter. The more I prayed, the more anxious I got and I was beginning to worry that it all was a waste of time. Then a thought came to me. I don't know if it was God, a spirit, or my own mind responding to the situation, but something said, "Why did you come here?"

On the heels of that, I said, "Well, for them, for my brothers and sisters," some of whom have never uttered a prayer in their lives. So then I started thinking of these friends I'd come to know through the last three weeks, calling them by name—one by one—looking at them

scattered over the mountain, on rocks and under trees, pouring out their hearts.

Then I asked God to go to them instead—forget about me—they need you. Touch their hearts and inspire *them* with your love, and slowly I began to feel my heart change, like a turtle righting itself after being pushed onto its back. And finally the bottom of my heart dropped as I started to cry—and repent for my selfish mind. It seemed as if God came into me that way, embracing me and loving me when I was trying to send Him away, to the others.

As the sun rose, and I looked out over the countryside, I promised to God that the deepest part of my heart would be reserved for Him and His love to humankind. And that I'd do my best to let Him use me as He sees fit. I understood that His heart is never divorced from His children. All of them!

And I'll forever after that understand that God is a being whose mind is constantly thinking and feeling for His children. That's who God is, an aching heart selflessly consumed with love for others. The more we can direct our lives in that way, the more we find ourselves feeling a presence with us. And *knowing* that yes, there is God. My Father.

My Journey with God as a Unification Academician

Anthony J. Guerra

I joined the Unification Church on March 7, 1971. In these last 28 years I have been either a university student or professor/administrator for 24 of these years. So, I will focus my reflections on my experience in my academia, although needless to say I have had many other precious experiences in the Unification movement. Soon after joining, I felt strongly that I would be helping this fledgling movement build an educational system commensurate with its global vision. I joined after attending a two-day workshop at the Upshur Street house in Washington, D.C. especially prepared for students of Georgetown University. The center members had all fasted three days and had made numerous other conditions for the conversion of Georgetown students. I was the lone Georgetown student who joined from this seminar. After joining I was eager to work full-time in the movement but was encouraged by Ms. Young Oon Kim to stay in school and gain my degree. I did so, but spent most of my time witnessing and teaching the Divine Principle. I was well known as a brilliant student and passed through the year infrequently attending classes, living off my reputation. After a long absence in one course, I returned to the classroom only to leave in the middle of the lecture because I was directed spiritually to witness to a certain student. I left the room and descending the staircase I met the student in question. There were so many experiences such as this throughout the early to mid 70s in the American church.

After graduating I worked for four years as a volunteer, first on the One World Crusade Mobile Team and then for several months assisting Professor Young Oon Kim with research for her first work on Unification theology. I returned to the field and in the course of the next three years served in Louisiana and then as State Leader in New Hampshire, Massachusetts, Tennessee and then finally as a pioneer in Madison, Wisconsin. There I challenged various Marxist organizations to a public debate on campus. The event attracted more than 500 students in 1976. The avowed Marxist representative bowed out at the last minute, which provided me the

opportunity to present a critique and counterproposal. After failing to produce a representative to debate me, a group of the Marxist students followed me on my way home and threatened to beat me. Although unarmed, at one point I turned slowly and put my hand in my pocket and suddenly, they fled.

After this I participated in the Washington Monument campaign. Following that, I attended the Unification Theological Seminary as a student of the second class from 1976-78. During 1977-78, Father visited UTS on several occasions and made fishing nets to catch carp in the Hudson River. On one of his many visits, Father mentioned that there were two ways to attend the True Parents. One was simply to follow what was asked without any plan of one's own. The second was to develop one's own 21-year course and devote oneself to its fulfillment. In a heartbeat I knew that Father was speaking to me, and I spent the next several months developing my 21-year plan. The goal of the plan was to help the movement establish an educational system and to found an institution of higher learning. I began this 21-year course in late 1978 and in the first seven years I had in my goal to gain the credentials to complete the task. Perhaps because of offering this plan to Heavenly Father, I experienced a great deal of opposition in its fulfillment.

In 1978 I enrolled in the Masters program at Harvard Divinity School. Later in 1980 I applied to the Harvard doctoral program but was rejected. Shortly thereafter, a faculty member on the committee told me that the rejection had nothing to do with my qualifications but rather my religious affiliation as a Unificationist. I had the opportunity to report this to Father who encouraged me to sue Harvard. In the course of the following year I was admitted to the Harvard doctoral program along with three other members.

My career at Harvard brought reconciliation and eventually strong support from the faculty with whom I worked. I recall that Father said after leaving UTS, "Don't come back and become the president of a university somewhere else." Accordingly, I began to apply for faculty appointments in my field. I learned that Bard College had an opening. Did God really want me to work for Bard? This was an institution of higher learning that had pressed legal charges against True Father and sought to imprison him. The answer came that I should

apply and find out. I made the application and within a week of mailing it, I was called to an interview. Before going, I decided that I would answer any questions about my religious affiliation forthrightly, even though I was sure that this would kill any hope of winning the position. My interview and guest lecture went very well and they asked no questions about my religious affiliation. I left confident that they would offer me the job.

I remember praying, did God really want me to suffer at Bard because of my religious affiliation which would soon be known after my arrival there? I received the offer and the answer was to go. My hope was to have at least one semester to demonstrate my suitability for the position without prejudice. Before leaving Harvard I had told a Bard alumni that I would be teaching at her alma mater. I was pretty sure that she would reveal my Unification affiliation to them. I was correct, and before the end of my first semester my department chair asked if it were true. I answered it was. He responded that it was okay with him as long as I continued doing an excellent job, but he feared the reaction of upper administration at Bard. Junior appointments were renewable after two years and during this six-year, pre-tenure period, I was heartened at the support of the many colleagues who lobbied the President to approve my reappointments. My career was going quite well, but sometime in late 1989 I had a premonition of my achieving tenure and remaining at this fine, small liberal arts college; I immediately felt that this path could not lead to the fulfillment of my 21-year plan.

In early January 1990, David S.C. Kim informed me that True Father had asked him on God's Day in Korea to find a site to establish a higher education institution in America. President Kim asked Daikon and myself to take up this task. Daikon and I looked at some institutions together and then we worked independently. In late June, Steve Post told me about the University of Bridgeport which was experiencing financial problems and suggested that I look into it.

In July 1990 I had the opportunity to accompany True Parents and True Children to Gloucester for 10 days. I called the president of the University of Bridgeport and identified myself as a Bard professor and a representative of a movement originating in Asia that had interest in investing in the right university. We arranged a meeting for August 1st. President Janet Greenwood of UB and I met for four hours. When I explained the

Unification vision for higher education she seemed happy, even slightly ecstatic, and in the course of the meeting summoned her two vice presidents. Sometime later I became aware that there was a mid-size hospital close to UB that was also experiencing financial difficulties that was led by a UB graduate. I informed Dr. Chin about this and he became my colleague in the effort to associate with UB. In May 1992 PWPA signed an agreement to establish a perpetual partnership. Recently, I finished my 21-year course and Neil Salonen was installed as President.

Twenty-one Years: Anniversary and Reflections

Sandra Schuhart

On February 28, 1969, at the historic Upshur House in Washington, D.C., our True Parents blessed thirteen American couples representing the original thirteen colonies. On March 28, 1969, in Essen, Germany, eight European couples received their blessing. And on May 1, 1969, our True Parents blessed 22 Japanese couples in Japan. Together, all of these couples became the "43 Couple Blessing," representing the worldwide level of all nationalities and races to return to God.

This year, 1990, marked the 21st anniversary of the 43 Couples, and on March 31st, at Upshur House in Washington, D.C., this historic occasion was celebrated by those who could attend, coming from near and far, joining together as we did 21 years ago.

After numerous attempts to settle on a date that would allow a majority of couples to attend failed, a day was finally chosen, announcements sent out, and final preparations were made to welcome one and all.

For many of us, receiving the announcement sent our memories soaring into the past, recalling how limited, those many years ago, our understanding was of the responsibility of the blessing that we were about to receive. At that time we enthusiastically and joyously pledged to God and to True Parents our obedience, faithfulness, service and sacrifice to fulfill the ideals of the blessing. Our thoughts carried on from that day



John and Sandy Schubart (front right) participating in the first American Blessing Ceremony, February 28, 1969, in Washington, D.C.

through the ensuing 21 years, experiencing the exultation of success and the pure agony of failure. We remembered the joys, the pains, the happiness, the sorrow of all that we saw, heard, felt, loved and even hated as we struggled step by step to fulfill our blessing.

On Saturday, March 31, as couples arrived, I first noticed the effects of time on our physical appearance! We were all so much older! We just didn't look as young, as beautiful and full of vitality as our Father and Mother. Yet, many of us were 10, even 20 years physically younger than our True Parents. Each couple's struggles were etched clearly in their faces. But the love that bound us together so many years ago burst forth as we warmly greeted each other. After briefly catching up on our lives, we settled down to a most delicious meal and continued our joy of reunion.

The afternoon brought great excitement to us all, for we were able to see and be entertained by our children. No, not children, but young men and women, eager to please and bring laughter to our faces. How beautiful they were! How full of life! I wanted so much to say, "Thank you, Father and Mother, for giving us the blessing. We have fallen far short of great accomplishments

that we can give to you, for we have not brought this nation of America to God's side. We will continue the fight together with these precious young people and carry the banner of truth throughout this land of America, igniting the desire in one and all to return to the side of God."

As our young sons and daughters joyfully sped away to spend the remainder of the day apart from us, we ended the day in intimate conversation, drawing close once again in heart after so many years had elapsed. We talked of those who were no longer with us, those who could not come, and even those who left their blessing behind so many years ago. We talked of what was, what could have been, but mostly of what could be, of how much we still wanted to serve our True Parents. And to you, our younger brothers and sisters, please know how deeply grateful we are to all of you for your lives in service to God and to our True Parents. Thank you for your cards and gifts. But most of all, thank you for your prayers for our families through the years. Please forgive us for our failures, for our shortcomings. But know that we remain loyal sons and daughters of our True Parents. Older, but wiser 43 Couples. May God bless you all.

Reflecting on Our Marriage

Sylvia Norton

Though it seems unbelievable that 21 years have passed since our blessing, there has been lately an archaeological feeling about things. When I think of the layers of experience that have become part of us, I feel like a slice of the Grand Canyon. The young adults who are the children of our blessing-mates reaffirm this passage of time. Despite our recurrent departures and reunions with the movement in its external aspects, there has been an underground river of internal unity and blessing which has never left us and for which we feel deep gratitude.

My greatest (and continuing) discovery is the exploration of my husband's heart and nature, which is end-

lessly engaging and interesting. When he is around there is the electricity of action in the air, and sometimes the devastating shrapnel of honesty, and often the refreshing fizz of humor and wit, and periodically the radiance of true love/wisdom. A Rosicrucian friend once cast our astrological charts. He found an amazing correlation of certain aspects—particularly regarding the planet Pluto, which for both of us was so positioned as to incline us to ferreting out hidden truth behind lies or propaganda. This is one of our great links, despite George's feeling-heart nature and my knowing-mind nature. On the other side of the coin, we both weep over letters, articles, books, movies, television, and the sweet, sacrificial heart that shines sometimes through the footsoldiers and generals of the Unification Church.

George is really of an earlier generation. He is not only older than I, but his parents were older at his birth, making them more like my grandparents. The Great Depression did not have the same effect on George's family as on my parents' families. There was less depression with the Depression among those of his parents' generation, less backlash into materialism. George's family was not churchy, but his father read the Bible aloud nightly, and the family would sit on their farmhouse porch and experience nightingales and the evening sky. His father was not in World War II; rather, his brothers were. These things make George quite different from others seemingly of his generation.

In August of 1987 we received the unfathomable grace of heaven through Randy and Beverly Berndt, when Beverly gave birth to the baby they had conceived for us. This little being, whom we named Anna Celeste (Heaven's Grace) is a daily, uncontested testament of God's all-transcending love. And not only that, she has called forth the expression of George's inmost heart of love which puts me to tears daily, so beautiful is it. This second-Messiah husband and third-Messiah daughter are blitzing my soul with transforming love. What a miracle! My parents, who will celebrate their 50th wedding anniversary in 1991, are utterly enchanted with Anna, this miraculous grandchild who descended from heaven through human love.

Our dear Dr. Young Oon Kim, who poured her love on our nation and on us individually, is no longer on earth. For George and me she provided so much over the years. She was a faithful well-wisher of our union. George

had a deep heart-link with her from the early days in America. My relationship with her was a little different. She made it a principle of life to put all things to constructive use. She often said that the Kingdom of Heaven is a kingdom of use. Once she sent—or attempted to send—me out into the field. I begged not to go, and she said, "Very well. I will use you." The ugly, commonplace objects which she used in her spartan daily life took on an air of purpose and meaning. I particularly remember a truly ugly plastic mug she used for brushing her teeth, which sat there on her sink, by some magic, radiant. So she was with people like me. I think she felt that momentum and power were gained in her writing endeavors by using oddlings like me faithfully and lovingly, for in that way she was practicing divine economy (freeing more rounded, personable members for public work) and paying much indemnity. For a time in Korea, she had personally taken care of a crippled person. Often I felt she was taking care of me in much the same way. We last saw Dr. Kim in 1986. At that time we went to a Chinese restaurant. I'll never forget her fortune: "Your life is boundless." I sense that freedom and boundlessness now as she imbues spirit world and the universe with her spirit and energy.

Of course, the ultimate gratitude for all of these things must flow to the foundation and fountainhead of all these things: the True Parents of mankind. They are so overwhelmingly large now. They cover the earth. They cover eternity. There is no realm where their purpose cannot be felt, where the need for their healing vitalization does not cry out. There is no lack that Father has not tried desperately to flow into, to fill, to bless. To see True Parents wholly, we would have to fly far out beyond the Milky Way. How unceasingly, how absolutely, they work for the transformation of the world, and for the consolation of Heavenly Father! Such love has power. In some ways it is the only true power, because it does not consist in confrontation but in inspiration. It knows nothing of coercion and everything of the deep thirstings of the heart. It is the living water. May we yet be the ditches to carry it to this drought-stricken world.

God's Offering

Anonymous

“Like a tree he'll stand
With his head held high,
And his feet planted firm
On the ground.”

These words are from a song in an old Rodgers and Hammerstein musical. They are the words of a father describing his son-to-be. They came to me one day when I was asking God what a man is and what a woman is. I felt the words deeply, and could see that a man is a mighty entity in his own right, firmly planted, straight, strong, grasping heaven and earth and uniting them.

“And what is a woman?” I begged of God. Then I saw a river flowing; I knew that a woman is the instrument of the flow as well as the flow itself. She is that from which new life springs eternally, on and on and on...generation after generation, age after age. She is the transmitter of culture and heart as well as of life itself. In prayer, I wept.

Several years earlier, specialists had told me that I would probably not have children, due to a chromosomal deformity. Year after year I wept over this thought. How could I ever fulfill the purpose of my being? A medium once told me I would have children. And once, when Father was boasting of the attributes of ginseng, he twinkled his eyes at me, saying that it could cause barren women to have children. But in my longing I was afraid to believe. I felt angry with my physical sisters, who could have children, but were choosing not to. I ached whenever I saw parents mistreating their children. Why could they have children while I couldn't?

Soon after my husband and I started our married life together, a spiritual daughter told me of a world-renowned fertility specialist in Brooklyn. When I went to him, he confirmed what I had heard before and advised me to look into adoption. I begged him to at least try something. Unbelieving, he began a series of hormone shots. At the same time, I went to an elder Korean member, who administered ginseng directly into my ovaries through acupuncture. The doctor was shocked when I suddenly responded to the hormones; as it turned out, I became pregnant with twins!

Several years later, I joined a special sewing project under Mrs. Woo. Her husband was working with Il Hwa, so we always had an ample supply of ginseng. Imagine my surprise—and that of the specialist—when I returned to him four months later for more shots and found that I was already four months pregnant! As Sarah declared, “God has given me cause to laugh; all those who hear of it will laugh with me.” And even amidst all the trials that children can bring, our laughter and gratitude to God grow as our relationships with our maturing children unfold.

However, along with this unexpected joy, I could not easily forget the despair that had filled my heart during those long years of “barrenness.” The one comfort I had during those years was a rumor that a few couples in Korea had offered their children to childless couples. And after God gave us our own children, I increasingly felt Him asking this of us.

One day in the World Mission Center lunch line, a good friend of ours admired our third child for the first time. My husband jokingly said, “You can have the next one.” Laughingly, she responded, “I would be very much honored.”

This was the first time that I had heard my husband mention such an idea. I had already told another sister that I was thinking of giving our next child to this very couple. Actually, when this idea first hit me, I had tried to side-step it by speaking with this friend's spiritual daughter—who already had a son and a daughter—about the possibility of giving a baby to her spiritual mother. And she did in fact offer. The idea caught her spiritual mother by surprise. Her immediate response was that she wouldn't want this sister to go through an additional Caesarean birth, as she would have to, on her account.

When this sister told me the response, I knew that it was God gently chastising me for trying to “dump” His call to us. But I still hadn't mentioned any of this to my husband; so I was surprised by his quip in the lunch line. As I heard our friend's “words of acceptance” unbeknownst to her, I stood outside of time and space for a moment.

Shortly thereafter, I discussed the whole idea with my husband. It was as if he had already decided upon it. That probably was the case, in fact. It began to become much more real to me to have it out in the open, though, and sometimes I cried in sorrow at “losing” a child not yet even conceived.

My husband and I had just gone through a lovely birthing experience with our third child. There is nothing quite so special as giving birth to a child God has entrusted into one's hands. However, I had been feeling the wonder of the moment as well, and assume that it was the presence of rejoicing ancestors.

Many small moments like this made the thought of giving a baby away heavy, but it was now inevitable. We had made our decision and, regardless of my feelings or any circumstances that might come up, we were on a track with a sealed destination.... Even these feelings of sadness began to comfort me with the thought that I had had these experiences and memories, and could now make it possible for God to give such experiences to another couple who otherwise would never know such wonders. "It's one thing to admire a friend's child," our friends much later told me. "But there is absolutely nothing that can give one the understanding that comes with having one's own. And to think that we came so close to missing it forever!" Friends who were so moved and encouraging when we shared the idea with them also comforted me.

When my husband officially presented the idea to our friends, they were once again caught by surprise. He later reported that he wished that I had seen their faces when he asked them; they were so shocked and taken aback. They said that they would think about it for awhile. When the "awhile" began to go on, my husband assured them that we were going to give our next baby to a childless couple, either theirs or another. They accepted very soon after, and their central figure presented the offering to Father. A short time later, the mother-to-be excitedly called to say that Father had approved.

From that time on, this couple entered our family spirit. I often felt their presence and sometimes dreamed about them or even saw them in visions. My husband and I joked that we no longer had a private life as a couple.

After almost a year of trying to conceive, we finally gave up and went to the doctor for hormones. I also secretly took ginseng, and conceived after two months. The doctor was so amazed, saying that normally these hormones work only after six to twelve months, or even two years. But then how much more shocked she was when I told her the destiny of this baby! I told her because, if at all possible, I wanted the other couple to be present at the birth. I assured her that if she would

rather not handle such a case, I could locate another doctor. She was visibly shaken, but exclaimed that if we were willing to give our baby away, she could deliver it! As for the details, she would discuss them later.

Driving home, I began to digest the fact that I was pregnant. Again I felt sad and thought, "Seven months from now, August, my daughter will be two...such a perfect time to have another child." Immediately I heard a lovely, slightly chiding voice: "Now don't forget, this is their baby; afterwards, we'll think about your family." Although that wasn't really the end of a troubled heart, it certainly jolted me onto the right road.

It was exciting to congratulate our friends and watch them go through all the things one does go through with one's first pregnancy. It was their excitement and growing anticipation that helped me most through the coming months. If I ever began to feel blue, there would be a letter or phone call with a new parent-to-be tale, and I was always lifted.

Sometimes the other couple experienced the presence of excited ancestors preparing for the event. I was glad to hear that. I sometimes wondered how the wife's ancestors related to this blood coming into their staunch Catholic line. My lineage was Protestant, with two families escaping religious persecution on the Mayflower. During the pregnancy, however, I learned of a French Huguenot line I had previously been unaware of. It turned out that the father-to-be has the same roots. Maybe we are even related somewhere along the line.

Probably the hardest moment came when I had an amniocentesis and was told the baby was a boy. Although several people, including the mother-to-be, had dreamed it would be a boy, I had it in my mind that it would be a girl. Things were somehow easier for me to adjust to with that thought, even though my husband—and, intellectually, I myself—was praying for a boy. When we heard the news, I was so happy to tell our friends...intellectually. It was a confusing time of hard prayer and strange dreams. In my heart, I had to get hold of myself all over again. But again, the other couple's response got me beyond this.

When I was pregnant with my other children, I had prayed for them and made conditions. I found it difficult to do this now, out of fear of creating an attachment that would be so hard to break, especially at a time when we would be celebrating another couple's joy. So I asked



them to do this—although no asking was needed—and I always felt the baby was embraced, even though I couldn't really participate in the embracing. I felt that God was a bit disappointed with this, but it was the best I could do and He only gently pushed the issue.

My doctor didn't mention the situation again for several visits. Then she asked me if we were still planning to "go through with it." I told her that if we were to retract then, there would be a "death in the family" for our friends. After that, she was whole-heartedly united with the idea. The hospital had trouble with our desire to have the adoptive couple in for the delivery. But the doctor, by this time, was caught up in the spirit of things; she told me she would do all she could to make it a good experience for the new parents.

My husband's folks were ready to disown us for this unthinkable undertaking; no explanation could change their reaction. My folks were very surprised, actually blown-over, but supportive and encouraging. My mother wrote that she was so proud of us and impressed that we would do such a thing. She said that she never could have done it...or was it just that such a thought had never occurred to her! She offered to come at the time of the birth to help with the other children, and came immediately for a week, to get to know them before the

rush.

During the visit, she pushed me to "level" with the children. I had been in a quandary about what to tell them, because I knew that whatever I said could easily be blurted out to anyone we knew, including our home-church contacts. Perhaps, too, I was still in a bit of a quandary within myself about it all. I ended up telling them nothing, even as they became aware that I was pregnant. But my mother really pushed the point. So I explained to my children that our friends had no children because they were not able to have a baby; so they were very lonely and sad. So Daddy and I said we would hold their baby in my womb until it was big enough for them to take home. When it was ready to be born, our friends would come down to get the baby.

From then on, I could share the excitement of the growing baby with them as one would normally do with one's children. They often talked of "Uncle and Auntie's baby." Something happened in my heart at that time as well, perhaps in the same way that the Divine Principle becomes real when one begins to testify to it and teach it. From that day on, I was no longer troubled. It was like a cloud was lifted from my soul.

When the doctor said "this week" a week or two earlier than expected, my mother jumped on the plane

and the parents-to-be jumped into their car. While we were swimming, the day after all of us had assembled, I went into labor. The father-to-be kept track of the contractions, while we made and then ate dinner; then we all went to the hospital.

By some miracle, I was the only patient in labor and delivery the entire night, giving the staff freedom to swing with our situation. The nurse assigned to us was deeply moved, because she had been seriously considering giving a child to her best friend, who couldn't have any of her own. (The next night she came to my room, and in tears, said how much the experience had meant to her.) The wife stayed with me through the night while our men wandered the halls. The doctor and staff secretly determined to allow the parents-to-be into the delivery room, but the end came so quickly that our friends had no time to prepare. Instead, they stood just outside the door; when their son was born, they got the first glimpse. As the doctor held him up, my first thought was, "What a beautiful baby they have."

My husband and I congratulated, the mother wept, the father admired. Immediately, the doctor prevailed upon the hesitant nurses to give the baby boy to his parents, so that they could hold him. Soon after that, the doctor got a room for them, so they could spend some time with their new baby. She came into the recovery room to tell my husband that they were both rocking their son and tearfully singing a lullaby to him. Later, when the adoptive father was telling us of this time, I saw that parenthood was suddenly a reality for him, and that he would never be the same again.

When I began to get depressed during the hours following the delivery, I had only to think of my own children. Each time, I became so overwhelmed with love, gratitude and homesickness that the feeling would slip away.

The new family spent the week here before returning home; we often saw their baby. But he was not our child. My mother commented on how strange it was to see him but feel no attachment to him. My husband and I had the same experience. At that time, I felt the love and prayers of our friends so very much surrounding and protecting us. Later, when our friends sent pictures of their growing boy, he looked so beautiful, so happy, so well taken care of, we were further assured and comforted.

After our friends left, I told my home-church contacts why I had become pregnant, and what we had done. They were amazed; some were moved to tears. One deeply Christian woman's life of faith was dramatically affected by my testimony. Another woman took a final step of commitment to Christ—something she had longed to do for the year and a half I had known her.

Whatever our reasons for allowing God to use us in such a way—our gratitude to Him for our own children we thought we could never have, my sympathy for childless couples, etc.—the idea was not ours, but was "laid upon us" fully formed. It was made in heaven with the assistance of ancestors, we feel. Thank You, Heavenly Father!

A Tribute to the Performing Arts

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1. *The New Hope Singers in national costumes with Director, Brian Saunders*
2. *Sunburst pop-rock ensemble*
3. *Go World Brass Band at a rally before the Washington Monument Rally, 1976.*
4. *The New Hope Singers*

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1. *The Go World Brass Band with the Korean Folk Ballet*
2. *Linda Eisenberg directing the New World Players in a rehearsal of Godspell.*
3. *Hyo Jin in performance*

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1. *True Parents dance in celebration at a church event.*
2. *Julia Moon performing with the Universal Ballet Company.*
3. *Entertaining at a Women's Federation event, Raoul Joseph, Miyuki Harley, Seiko Lee and Sheila Vaughn.*

A Tribute to the Performing Arts





