

TODAY'S

WORLD



MARCH 1984

IN THIS ISSUE: TRUE PARENTS' BIRTHDAY & GOD CONFERENCE

ANNOUNCING THE
HOLY WEDDING OF

Jin Sung Pak
&
In Jin Moon



Heung Jin Moon
&
Hoon Sook Pak

FEBRUARY 20, 1984
Belvedere



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Today's World is a publication of HSA-UWC.

*We have three major types of warfare today:
first, ideological warfare;
second, the warfare between intelligence forces;
and third, the warfare of propaganda.*

LET US GO OVER THE HILL

REV. SUN MYUNG MOON
EXCERPTS FROM THE TRUE PARENTS' BIRTHDAY SPEECH
FEBRUARY 7, 1984
WORLD MISSION CENTER



Today is the birthday of the True Father and Mother. I am celebrating my 64th birthday and Mother is celebrating her 41st. According to the American custom, I am just about the age of retirement! Will you allow me to retire? Let me ask you: do you really need Rev. Moon? Why do you say yes? Why do you need Rev. Moon? Do you need Rev. Moon for the sake of America, or for the Unification Church, or for the sake of the world, or for the sake of God?

Both sides of the secular world, the free world as well as the communist, have come to a stone wall. I want you to understand that we have a problem. We have a mountain to climb and go over — the free world has to climb over it, the communist world does, too; history has to climb over that mountain and ultimately God Himself has to climb over that mountain. It is our destiny to climb over that mountain. What is needed now is a guide or a leader who understands the path and the way to go over. Such a

leader will be the one who must be followed by the entire world, including the world of history.

Do you think that the mountain of our destiny is any lower than Mt. Everest? That mountain is so high it seems unsurmountable in the eyes of both the free world and the communist world. Do you think that the sacrifice of one person would be sufficient to enable the entire world to go over that mountain? Looking at it another way, if the only way to cross over that mountain was to sacrifice your life, would you be willing to make that sacrifice?

Let's say that one person's sacrifice was needed to allow the rest of the world to cross over the mountain. Would that person be the most obscure little Moonie or would he be the most powerful, valuable Moonie? Why would it be the second? Wouldn't it be nice, like a bargain, to be able to give up just a small person and not someone very precious? Why must the price be someone who is most precious?

First of all, such a deal can only be made between God and Satan; no human being can intervene. If I were made to pay only the cheapest price, the bargain price, then Satan would immediately go to God and accuse. He would say, "Look at what Rev. Moon did. He's trying to take something very precious from me but he only paid a cheap price!" We must ask another question. Who is receiving the "money" from that sale, or the value of that sacrifice? No matter how much I may want to buy mankind's way over that mountain, it is ultimately God who must give His approval. It is not for the sake of Satan that we are making our offering.

A SACRIFICE OF COSMIC VALUE

God is universal and cosmic. Both Satan and I know that God is universal. In order to avoid the accusation of Satan, I have to offer the sacrifice with truly universal and cosmic meaning. With that, Satan will be satisfied that sufficient price was paid. Since God is the one who is the ultimate recipient of that sacrifice, He, too, will be satisfied with such a sacrifice. And I as well will be satisfied. Unless I go as far as giving the most precious, universal and cosmic offering, Satan will not be satisfied, first of all. That is the reason why the sacrifices in God's providence throughout history have been the most precious things. Satan always demands the highest and best sacrifices.

Most people today do not understand the spirit world. If someone, out of ignorance, tried to offer a sacrifice to Satan in order to be protected from him, it would not really go to Satan but it would ultimately go to God. For that reason, all good religions throughout history have taught the virtue of sacrifice, the virtue of giving, unselfishness and sacrificial love. None of these kinds of offerings could ever become the possession of Satan: they all find their way to God.

Let's say that there were hundreds of steps mankind had to climb up. With each step climbed, it is a victory for God and another defeat for Satan. Therefore, at each step Satan becomes more and more vituperative and violent. He tries to hurt and even assassinate the ones who are climbing the steps. However, once a true sacrifice is offered, even Satan must admit its validity, however reluctantly.

This is the way the history of Christianity has gone. Two thousand years ago, Jesus Christ was given as a sacrifice. Even though he appeared at the time to be the most defeated person in history, his sacrifice has been blossoming for these past two thousand years. The history of Christianity can be summed up as the experience of being hit and then winning, being attacked and then advancing. Satan always attacks first and demands a

sacrifice. This is not my story; this is truly the means by which God and Satan have been dealing with each other in spirit world. This is the way in which they have been battling.

CLIMBING THE MOUNTAIN

The time will come when I have fulfilled my responsibilities here in this country. Perhaps I might retire to a cave in some mountain, but people from all over this country would seek me out to pay their respects. If this is not true, nothing else that I have been teaching is true either. I have been the only one who understood this principle. It is virtually impossible to convey 100% understanding of what I know. Throughout my entire life and up till now, at the age of 64, I have had one fervent ambition — to cross over and conquer that mountain. As a family, you must climb over it; as a clan and tribe, you must climb over it; as a nation and a world and a cosmos, you must climb over it. This mountain has been difficult even for God to climb over. But I am anointed with the destiny of climbing over it.

You cannot truly understand the secret dealings that God has had to make with Satan. Without anyone else knowing, I discovered those secrets and suffered in silence. But I knew those secrets and I declared to the world that I would walk this path unto my life. When I made that declaration, the persecution began. I always determined to receive the persecution, to suffer and make the necessary sacrifices. When I suffered as an individual, it was for the sake of family restoration. When I suffered as a family, it was for the sake of the clan and tribe. When I suffered on the tribal level, it was for the sake of the nation. When I suffered on the national level, that suffering paid the sacrifice for the sake of the world, the cosmos, and ultimately God.

AMERICA — THE LAST BASTION OF FREEDOM

Around the world, the means of doing battle have changed markedly. Instead of the conventional warfare of military forces, we have three major types of warfare today: first, ideological warfare; second, the warfare between intelligence forces; and third, the warfare of propaganda.

America is a huge country with a gross national product probably equal to that of the rest of the world combined. Technologically and militarily, America has everything at its disposal. Yet somehow this gigantic nation has become helpless in the face of international communism. No one knows how to cope with it. America is in a tragic position at the moment. The government has no confidence to prevent the spread of communist ideology. The Carter administration brought about one retreat after another; more refugees than ever came to America because their own countries were being taken over. People are streaming here because it is the last bastion of freedom in the world. Where will people go if this country falls? Can you plan to take a Columbia shuttle to the moon?

I foresaw that the present situation would come to this country. We must turn the tide, beginning with an ideological offensive. Our movement has an ideology which is proven effective against communism — it is proven in Japan, Latin America, and other places as well. The Unification Church has spread all over the world, even within the communist sphere. I have been persecuted by this powerful nation of America, but smaller nations of Central and South America have perceived clearly that I am the only powerful resistance fighter against communism. For that reason, they want to support anything that I try to do. The intelligence networks of various nations have

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come to the conclusion that I am the only hope to stop the spread of communism. The only nation not yet convinced is the United States and its intelligence agencies.

Furthermore, the threat I pose to communism is much more clearly understood in the communist world than anywhere else! They have amassed more information on me than anyone else!

When I began my work for God's dispensation, members of my own family tried to discourage me and rejected my efforts. But now they have gained tremendous pride in me and they see that I have not done anything wrong. When we went to Korea in December, we virtually turned the country upside down. The government was completely surprised. I have always been standing in the side of eternal truth and nobody is strong enough ultimately to defeat that eternal truth.

MY LIFE

My life has been very unusual from the beginning. Even as a little child, as soon as I walked into a village, something dramatic would happen, without my doing anything — either someone's cow would die or the dogs would stop barking or the well would dry up — something always happened because everywhere I go, I carry indemnity with me. Although I worked for a long time in Korea, I never undertook a public rally there until after I had come to America in 1971. Many other religious leaders became very popular in Korea but then declined. But God's strategy for me was to have me become a public person only on the worldwide level, not just on the small national level of Korea. Therefore, only after I left Korea and came to the United States did my truly public ministry begin.

After I came to America, I studied the social ills here: the Mafia, drug abuse, sexual immorality, and so on. I studied such places as Hollywood and the movie industry in order to discern their problems. I wanted to understand the problems of Las Vegas. Therefore I went into these worlds to understand them better. Gambling has become a nationwide problem, with Atlantic City becoming another gigantic center.

After all these steps, what is my situation now? I have come to the top of the hill. The free world, particularly the United States, will not survive without being helped by me. The Unification Movement in the future will not have to suffer the amount of martyrdom that Christianity did. Why is that? It is because I suffered at every step and paid indemnity for the sake of humanity. Today's battle could be compared to Jesus, if he could have gone up against the Roman Senate. When I win this battle and also stop the spread of communism through Unificationism, there will be no more suffering to endure.

In today's warfare of ideology, intelligence and propaganda, nobody can compete with me. The communists cannot keep up with me and that is why they feel threatened. I have come to the point of organizing a Summit Club for world leaders. The Summit Club will be for the past, present and future heads of state. Furthermore, we have sponsored tours of the Soviet Union by Western media people. I have reached the pinnacle from every direction. That is the reason why the rest of the world

must follow my lead.

I have climbed over the hill successfully on every level from the individual all the way up to the present world level. According to the Divine Principle, the second sons or daughters are in the position to be sacrificed. This is true all the way up to the second son of the True Parents, Heung Jin Nim. Heung Jin Nim was truly a handsome, attractive young man. He was most loved by his brothers and sisters; they all wanted to spend time with him. Heavenly Father has never had a chance throughout human history to really love a true child, particularly within His own bosom in spirit world. But now Heung Jin Nim is in that position with God, representing the true, unstained child of True Parents and God.

If the sacrifice of Heung Jin Nim had not been made, either of two great calamities could have happened: either the Korean nation could have suffered a catastrophic setback, such as an invasion from the North; or I myself could have been assassinated. Since special indemnity was paid it protected me in Korea at the Kwangju rally, which was Satan's target day. He hit Heung Jin Nim instead at the same exact hour.

I was an extraordinary child who was hand-picked by God to carry out a dispensational mission. As the chosen champion of God, I have not faltered. Even though Jesus' life was finished at the age of 33, I have moved forward all the way to the age of 64. All this time I have been fighting an uphill battle against all kinds of dangers. Not only have I survived, I have also been victorious.

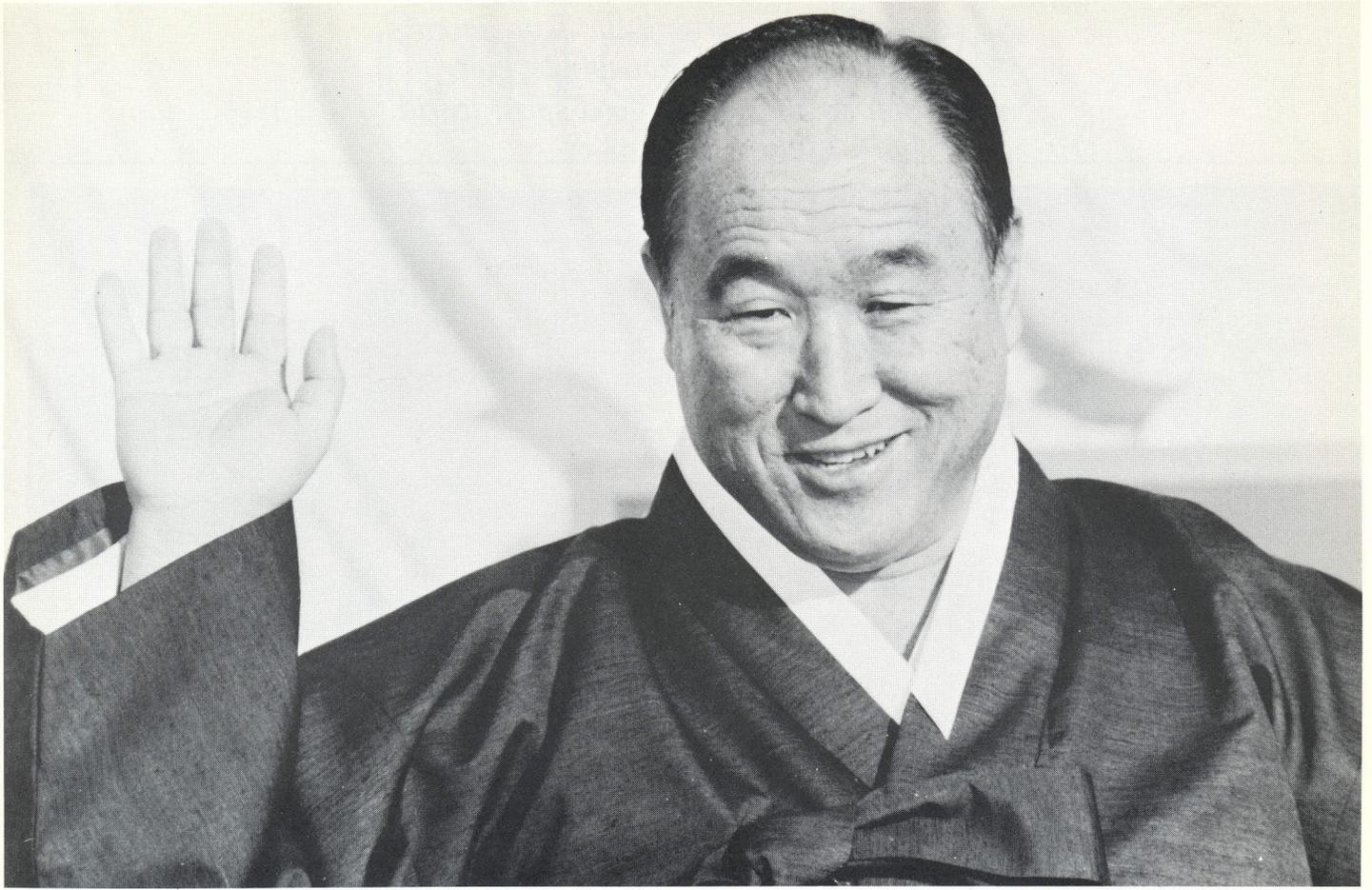
I tell you, I am the most short-tempered person and I cannot tolerate even the smallest injustice. However, after knowing God I learned the virtues of patience, endurance and perseverance. That is the only reason I could endure up to this point.

THE TWO THIEVES

Satan has been infiltrating the Christian community and the free world. Even though both those worlds opposed me, I have been working to restore them, and I established many activities, such as the Interfaith activity, to win them. We have spent ten times more on the Christian world than on the Unification Church itself.

Now I am bearing the cross of the court battle. This crucifixion is a character assassination. However, all of Christianity is uniting to save me from this crucifixion. This is a new phenomenon occurring in the world. When Jesus was dying on the cross, there were two thieves, one on his left and one on his right. The one on the left accused Jesus while the one on the right sympathized with him. Today we can say that the communist world represents the thief on the left while the free world represents the one on the right. Even the terms "left wing" and "right wing" have their root at the time of Jesus' crucifixion. The communist world accuses its enemies, including me and God Himself because they say that God does not exist. The free world acknowledges God, so what it needs to do now is to support and unite with me.

Among those on the right side are the Moonies who are saying, "Reverend Moon is our hope and he is the only one



who has the solution to communism.” By doing so, you are totally uniting with me. Because of this unity, God can challenge Satan. The communist world finds itself powerless in the face of this unity. This is a sign of victory and this is what is happening now.

In Lebanon today there are Shiite Muslims who have bombed the Americans, as you know. These people are motivated out of blind faith; they believe that when they die on suicide missions, they will immediately enter into Heaven. However, they have no logical foundation for their beliefs. Would you want to live according to some blind faith, or would you prefer to have some intelligent, logical reason to have faith in something?

I am a very fearful man, in a way. It is a very good thing that I am a man of God; if I had been a satanic man, the world would have had a lot of trouble.

MY FUTURE SONS- AND DAUGHTERS-IN-LAW

I would like to have sons- and daughters-in-law among all different races and colors of skin, particularly among those who have gone to Korea and have suffered the most. Those are the best candidates for my future sons- and daughters-in-law. Whenever I decide upon such a thing, I do not judge people by any external quality such as physical appearance. The important criterion is deeds, heart, and loyalty. I know that out of such persons, good and beautiful offspring will come. So if you really feel that Korea is your fatherland of faith, you will want to go there and experience the most historically difficult part of life there. That is another hill for you to climb. It would be a difficult hill for you to go over.

Even if people are cursing us, it doesn't matter. We are a

group of people with hope and a promise for the future. No matter what the opposition, you won't give up. It should only make you stronger and a better patriot. There will be no one in history who can stop you. If you need a model to look at and trust what I am saying, just look at me. I am invincible under persecution and opposition. I have gained success under the worst circumstances. When I left the North Korean prison, I was penniless. I was on the level of the lowest, poorest beggar, owning nothing but my own two hands. However, what have I done? I have laid this international foundation single-handedly.

FATHER'S PICTURE FOR PROTECTION

All the young people of America will pass through the gate of the Unification Church, at one time or another. Those of you who have a picture of me in your possession right now, please raise your hand. From now on, we are going to stress the value of carrying my picture. Members of the IFVOC will be given an identification card which contains my picture on the back.

Without the protection of God, I could never have survived the untold hardships and difficulties I have faced. So for anybody who carries my picture from now on, it will serve as protection for them. At the time of the Jewish Exodus, God sent a plague upon the houses of the Egyptians which killed all their first-born sons. All the houses which had the blood of the lamb on their doorway were spared that tragedy. Therefore, the Israelites were spared. By the same token, isn't it possible that during some modern-day calamity, those who are carrying my picture would be spared? That's the way spirit world looks at it.

Now that Heung Jin Nim has passed into Heaven, the spirit world is intervening more and more with worldly affairs. So those who are carrying the True Parents' picture will unques-

So those who are carrying the True Parents' picture will unquestionably be given protection by angels and good spirit world.



tionably be given protection by angels and good spirit world. If you could open your spiritual eyes, you would see the same kind of phenomenon occurring even now, here in this room. Many of you have probably already experienced that if you were carrying around a picture of me and you committed a sin, within three days you would lose that picture. That picture would not want to stay with you under those circumstances.

HELP FROM SPIRIT WORLD

The time has come for the clouds and multitudes of people in spirit world to come down and assist this world's affairs. Behind every Moonie there are tens of thousands of people in spirit world. You will find yourself being guided away from dangerous circumstances. Even though you might be planning to walk in a certain direction, your feet will not want to budge. You will sense that something is funny. Such a thing is very real.

Those who do not understand the spirit world and how it works will be lost in the future. You can never trust any guidance from secular, earthly sources — the government, your teachers, your family. They can't predict what kind of calamities might strike.

The secret of the success of the Unification Church missionaries depended upon the spirit world. I never sent them letters or

even gave them comforting words, but when they went out to their countries and persevered, they could feel the intervention of the spirit world. They were receiving special protection and guidance. For that reason, they never felt alone.

GO OVER THE HILL

Our ultimate destination and the reason why we need this extra protection is that we want to cross over the mountain successfully. We must go beyond the free world and beyond the communist world. Do you want to do it? Do you want to climb over that mountain? We can never predict what kinds of tragedies might hit us or even the True Parents, so it is most important that all of you will uphold the Divine Principle, that you will never let God down, and that you will be absolutely loyal champions for the True Parents.

No matter how many difficulties you might encounter along the path of the front line soldier as you move toward Moscow and the entire communist world, you will not stop but will continue marching forward. Everybody repeat after me, "We shall go over the hill." This time raise your hands and say it. Once again. Amen! Amen! Amen! Thank you very much. God bless you! ●

IN PRAISE OF TRUE PARENTS

by Rev. Joong Hyun Pak

1. You have brought God to life in the lives of all men,
And rekindled our hearts with the fire of your love.
And that love makes us one, all true daughters and sons
And your beauty will shine upon the earth,
And your beauty will shine upon the earth.
2. All the world was a tomb and our lives lost in gloom
But you shattered the darkness of life's prison walls,
And you let in the sun, now true life has begun.
The river of life now rushes on,
The river of life now rushes on.

Chorus:

Oh my Dear Parents, Oh my True Parents,
All your glory and victories you've given to me,
You have shown us God's love and have set mankind free.
Oh our Dear Parents, Oh our True Parents.

3. You have cared for our God and have shown Him such love
That He'd rather be with you than in heaven above.
And together you rise and bring hope to the world
On the golden path to Heaven's Gate,
On the golden path to Heaven's Gate.
4. Neath the banner of God let all faiths become one.
You've raised Liberty's torch, freedom shines like the sun.
Let all men march as one to the beat of one drum.
And all races sing in harmony,
And all races sing in harmony.

Chorus:

Hallelujah... Hallelujah... Hallelujah... Hallelujah.

5. Let us sing and rejoice in our True Parents' love.
Let all men sing out loud, let this song shake the earth
Ringing from Heaven's tower, with all glory and power
As their true love echoes evermore,
As their true love echoes evermore.
6. Now your light can be seen for you hail from our King.
You have broken the seals and all truth is revealed.
Heaven now starts its reign upon the earth.
In that truth all are given new life,
In that truth all are given new life.

Chorus:

AMEN... AMEN.

This poem was performed for the first time as a part of "A Symphony in Four Movements" (composed by Kevin Pickard) on True Parents' Birthday 1984.

*I never advertise on a later occasion
that a certain person had come against me in the past.
I never speak ill of such a person. Because of my way of leadership,
that person will unite with me and give his life for the sake of others.
That person will become an even greater leader by my having done so.*

WORDS OF GUIDANCE

REV. SUN MYUNG MOON
EXCERPTS FROM THE LEADERS' CONFERENCE
IN BELVEDERE ON
FEBRUARY 10, 1984

God has been anxiously awaiting for the appearance of the champion who would say, "God, I read Your mind. I know Your will. Let me be the champion."



If all religions were totally shattered and there were none left, it would mean that God's work over thousands of years had been in vain. We must revive religion and bring harmony among the religions.



Precisely where are you today? At the juncture or crossroads. You must go through the darkness by subjugating communist ideology. You have to know exactly what time your watch is indicating now. You must know precisely where you are.



We have to be strong in every possible way: mentally, spiritually, physically, professionally. That is the kind of future we must create.

Actually I have a trainer myself: God. God has been training me all my life, but God never said one word of kindness to me. God is still pushing and still testing and punishing.



If some individuals or some group of people were willing to give up life for the sake of something greater, then there would always be hope and survival for the nation, the world, humanity, and even God.



God and Satan are spectators watching your marksmanship training. They are watching all of you to see whether you hit the bullseye. When you hit the center of the bullseye, God is jubilant, but Satan is very discouraged. When you miss the target, Satan is jubilant.



The Kingdom of Heaven on earth will never come unless we are able to pass through and conquer the night, and reach the morning sunrise. So we are conquering the night. That means we are loving our own enemies.

Look at the 36 Blessed Couples — regional directors, for example. They often leave their wives behind and are separated and work in two directions — the wife in one direction and husband in another. Those Korean leaders went through indemnity periods like yourselves a long time ago. But still they come and stay alone.



Suffering is not the goal; the goal of suffering is to make each one of you a historical personage. You just wait and see whether what I am telling you is true or not.



I never advertise on a later occasion that a certain person had come against me in the past. I never speak ill of such a person. I know that, because of my way of leadership, that person will become more profoundly devoted to me, will truly unite with me and give his life for the sake of others. That person will become an even greater leader by my having done so.



You must reflect upon how much you really love your members. What if someone rebelled against you in your center, and you told them to leave and never come back? Many leaders are treating their members like that. You know, in this world, in the truest sense, there are no true men — this is a fallen generation. So we have got to train and nurture them. How can we train them, educate them? Even if someone misunderstands you, comes against you, bites and attacks you, or is rebellious, you must take the position of embracing that person and forgiving him unconditionally. Go after him, love him. Love him over and over and over. History will record every deed like that.

Even if that person is not remembered, that deed will be remembered. That person will even give a will to his children saying, “You know, I made this kind of mistake, and now you have got to make it up. Be good sons and daughters to True Parents. Go in the right direction.” That person will leave such a will behind.



You have to give your heart, soul, passionate care and broad understanding, and embrace your members.



Unless my heart is happy, I give even greater punishment to my body. I would rather live up to the happiness of my mind than that of my body. When I have some feeling of fulfillment, I might go to my bedroom and sleep only one hour, but that one hour will give me more rest than three or four hours.

I never, never thought even once, “I am going to use this man or this woman for a certain job.” Never. I think, totally, genuinely, for his or her welfare. I always worried how I can give him or her more. That is my original mind.



Korean Christianity came to oppose me and our movement due not only to motivation from Koreans, but also through instigation from U.S. missionaries. The opposition to me spread all over the world because of that.



The Victory of Heaven has already been declared, and now the Victory of Love has also been declared. We can move into the direct dominion of God from the indirect dominion because Heung Jin Nim and I together center on the love of God, nothing else. This particular love will link the indirect and direct dominions victoriously. This is the reason I can declare the Day of Victory of Love.



You do not know much about restoration by indemnity but I want you to understand: I not only know the truth, but I also practice and live that truth in total consummation on every level. You have to give your 5% to do your responsibility. Your 5% is obedience to God.



Don't think of yourself. Forget yourself. Don't love yourself. Think of me and love me. That is the mandate. What am I doing? I am doing the same thing. I am absolutely united with and love God. Therefore, there is no such a thing as me as a private person. What I am demanding of you, I am doing with God. When you do unite with me, your children will join, the American people will join, and this kind of tradition will save the country. Don't think of yourself. Don't center on yourself.



You must love Heung Jin Nim more than you love me. If you love Heung Jin Nim, the thing you need to do is to love him in such a way that you inherit his mission here on earth.



Even if all other holidays were demolished, the Day of Victory of Love would remain and be celebrated. This is the most important holiday of all. We do need Parents' Day, Childrens' Day, Day of All Things and God's Day; but unless we have the Day of Victory of Love, all other holidays become meaningless.



ABSOLUTE VALUES AND THE NEW CULTURAL REVOLUTION

REV. SUN MYUNG MOON
TWELFTH INTERNATIONAL CONFERENCE ON THE UNITY OF
THE SCIENCES
NOVEMBER 25, 1983
CHICAGO, ILLINOIS

Honorable Chairmen, Committee Chairpersons, distinguished scholars, ladies and gentlemen. I wish to express my sincere gratitude to you for coming to Chicago to participate in the 12th International Conference on the Unity of the Sciences (ICUS). Since the first ICUS, these conferences have progressed greatly.

The ICUS achievement is a result of the coordination and dedicated work of many of you, performed in the face of enormous pressure and persecution. Your work has created in the ICUS a conference unsurpassed in the entire world. I would like to express my deepest appreciation for your efforts and contributions and, at the same time, congratulate you for what you have accomplished.

The world is undergoing rapid changes that correspond to the remarkable development of science and technology. As a result, the established values of society are being shaken at their foundations, causing confusion and conflict on every level. This trend has been accelerated by the growing influence of atheistic materialism. In short, many difficult problems beset our world today. Until now, people have not been able to find true solutions to these problems.

It is clear that neither democracy nor communism provides the means to cure the ills of society. Originally, both democracy and communism developed out of the desire to solve humanity's common problems. Yet not only has democracy been unsuccess-

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communism provides the means to cure the ills of society.
A careful analysis of both systems shows
that neither one has a core of "truth," in the ultimate sense.*

ful at this task, but it has also proved itself unable to resist and overcome the destructiveness of communism.

Communism, on the other hand, also is completely unable to solve the world's problems, and ironically it creates even more woes for the human race. Thus the world is at an impasse: democracy and communism are faced with a "no win" situation leading to a dead end. This being our present reality, the future of humankind seems bleak and unpredictable.

Why, then, are democracy and communism not the answer? A careful analysis of both systems shows that neither one has a core of "truth," in the ultimate sense. Democracy may serve as the basis for a political system, but it is not a clear and comprehensive world view. Communism is an inclusive, systematic world view, but it is one based upon false assumptions and distorted facts.

What is needed, then, is a third alternative, a movement based upon a new understanding of truth — one that gives hope by presenting a new vision of world society. This is, in fact, the Unification Movement, with the Unification ideology — a complete, systematic world view grounded in truth and absolute values. A new cultural revolution is coming, and all scholars and professionals are called to participate in creating it.

ABSOLUTE VALUES

Learning from the shortcomings of democracy and communism, we conclude that a new cultural revolution can come only on the foundation of absolute values. These cannot be relative values grounded in the changing world of phenomena. Rather, they must be universal and ultimate values, grounded in the unchanging world of essence and cause, in the fundamental relationships between God, human beings and the universe.

We initiated the ICUS meetings for the purpose of resolving the present world problems and developing this third alternative world view. When I founded ICUS 12 years ago, I established the central theme of "Absolute Values." I did so because I believe that unchanging, universal values are the essential foundation for a true world view. In addition to the ICUS meetings, I initiated many other conferences and projects, in order to prepare for the building of an ideal society such as exists in the dreams and hopes of all people.

Generally, there has been openness to the Unification ideology in the democratic world, and great interest in its potential. The communist world, on the other hand, has been consistently hostile toward the Unification Movement, and has used the democratic system as a tool to destroy us.

Communist leaders regard us as their primary enemy, and have opposed each and every project related to Rev. Moon. The ICUS organization is no exception. Communists know that Rev. Moon founded this conference and has always considered it to be of highest importance. This is a major cause of the accusation and persecution ICUS has received since its beginnings.

COMMUNIST SLANDER

Communists use deceit and terrorism to undermine the Free World. You undoubtedly are aware of communist slander and sabotage in your own countries, as I am aware of their work

against the Unification Movement. We cannot overlook this problem any longer.

It originally was a mystery to us why we received such opposition, when our activities were so beneficial to society. To discover the real source of the opposition, we began an investigation.

Today, I am going to speak about the information we have uncovered in Japan, where the Unification Movement is successful and very well-known. A more detailed exposition of what I am about to say will soon be published as a book, which I hope you all will read.

Like the United States, Japan boasts of great freedom for her citizens. Few people realize that in the midst of such an ideal, the KGB and Japanese Communist Party are attacking freedom by instigating "deprogramming" actions against people who decide to join our movement. At times they even obtain help from the courts.

Our investigation reveals conclusively that communists have organized to spread lies, distortions and unfounded allegations, in a conspiracy to destroy me and the Unification Movement. Through the systematic spread of disinformation, the communists work to create mass mobilization and to establish a "unified front" against the Unification Movement. This creates polarization, conflict and struggle — a situation communists always capitalize upon in order to eliminate all possible opposition.

The Japanese Communist Party regards the Unification Movement as its principal enemy. It has publicly declared that the struggle against our movement is more crucial than the struggle against "Japanese Capitalism" and "American Imperialism."

At the National Leaders Conference of the Japanese Communist Party held June 5-7, 1978, Chairman Kenji Miyamoto stated that the destruction of the Unification Movement is a "righteous battle that will be remembered in history." Furthermore, he urged all "democratic forces" to unite and launch an all-out effort to accomplish this "historic task." The communists in Japan have mobilized several hundred groups to oppose us.

OVERCOMING PERSECUTION

I founded the Unification Movement for the purpose of realizing the ultimate ideal of God and humankind: the Kingdom of Heaven on earth. Ours is a movement to revive religion and to educate people in all aspects of human endeavor.

It is historically inevitable that a spiritual movement such as ours encounter opposition from established forces that proclaim different interests and directions. All religious movements had to go through intense persecution and hostility at their outset. Only by overcoming those difficulties were they able to form the mainstream of thought and guiding force for future generations. Judaism, Christianity, and even democracy and communism, are examples of this pattern.

Likewise, from the beginning, Rev. Moon and the Unification Movement have endured tremendous misunderstanding, accusation, persecution and trials, not only in the area of religion, but also in the fields of politics, economics, culture, science and

*Let us work with each other, to defend the academic world
from communism and to fulfill the task
history presses upon us at this time.*



technology, media and education. We have been opposed and persecuted by every part of society, from the general public to governmental authorities, wherever we have been.

In a sense, therefore, all people in the world are directly or indirectly responsible for the fate of the Unification Movement, and are accountable for their actions in front of God. The worldwide opposition, however, has been orchestrated in particular by communists. Their target is anything with Rev. Moon's name attached to it.

For most people, then, it has been quite difficult to gain a proper understanding of the Unification Movement. What people tend to believe about Rev. Moon and the Unification Movement is merely the repetition of false allegations made long ago.

Following Lenin's teaching that "A lie repeated 100 times will become a truth," communists have repeated endlessly the same false rumors in order to give them credibility. For example, in the past 12 years, the Japanese Communist Party has printed 1.6 billion pieces of anti-Unification literature in their propaganda organ *Akahata* and its affiliated publications. This comes to 16 pieces of malicious propaganda provided to every Japanese citizen!

This is but one of the many sources of disinformation put forth in the communist attempt to destroy our movement. Anti-Unification propaganda also flows unceasingly out of countries such as Red China, North Korea, East Germany, the Soviet Union, Cuba, Nicaragua, Libya and others. These lies filter

down to public officials, government leaders, intellectuals, religious leaders, the media and eventually to the general public. By then, the distorted facts have been heard so many times that people believe them to be true.

'DEPROGRAMMING' INHUMANE

The most despicable act, however, is the inhumane treatment of those who join the Unification Movement. It is clear that the so-called "deprogramming" movement is supported by communists. Judges and courts, who are supposed to be the custodians of human rights, often collaborate in this infringement upon fundamental religious liberties. Ironically, the greatest violation of these rights takes place in countries that loudly proclaim their regard for human rights and the freedom of religion.

The methods involved in "deprogramming" are like those used in communist concentration camps. Using parents and relatives to entrap members, "deprogrammers" commit grown adults to mental hospitals, with the supposed "illness" of holding a minority religious belief. Other typical deprogramming techniques include kidnapping, illegal detention, violence, psychological harassment, sleep deprivation, inducement to use alcohol and drugs, sexual seduction and rape.

By such threats, harassment and manipulation, professional "deprogrammers" force members to renounce their faith. Many people are injured physically and psychologically because of this criminal activity. You cannot imagine the deep sorrow I feel

*Standing at the pinnacle of history, let us
ignite the new cultural revolution reaching
the four corners of the Earth.*

when I see so many people whom I love suffer for their faith and ideals. Incredibly, the deprogramming movement accuses us of using the reprehensible tactics that they practice so wantonly.

WHY COMMUNIST HOSTILITY?

You may wonder why communists have so much fear and hostility toward Rev. Moon and the Unification Movement, and why they are trying so desperately to destroy us. As you know, the ultimate goal of communism is nothing less than a Communist Party dictatorship subjugating the entire world under the banner of atheistic materialism.

Actually, Marxist theories — such as the Labor Theory of Value, Surplus Value Theory, Dialectical Materialism and Historical Materialism — are inversions of the truth, which are put forward to justify violent revolution. Until now, nothing has existed that could overcome the terrifying reality of communism.

The Unification ideology, however, exposes the fictions of communism. They know this and therefore are trying to exterminate Unificationism at the source. Communists are extremely afraid of anything that exposes their true identity.

Because of ignorance, millions of people have been used and slaughtered without mercy by communism. Some are courageous enough to fight, but because they lack a strong ideology and organization they are isolated, weakened and easily defeated. Today hundreds of millions wait for liberation from communism with tears of desperation.

I myself spent nearly 3 years in a communist concentration camp under the North Korean dictatorship of Kim Il-sung. They sent me there to die, but I survived and eventually was freed by the United Nations forces. My life's mission since then has been concentrated on how to establish the absolute truth, a truth superior to communism, which can bring about the world's liberation from communism.

I now can speak clearly about the crimes I witnessed. I now have the substantial foundation to speak, to act, and to surpass communism. Thus, you can understand why the communists are afraid of Rev. Moon and his organization.

What the communists find very difficult to understand is: Why does Rev. Moon's movement continue to grow so successfully despite all their opposition, persecution and slander? For instance, in Japan we have more than 3.5 million members in the International Federation for the Victory Over Communism (IFVOC).

First of all, communists do not realize that God is alive and substantially working behind the Unification Movement. Second, they do not understand the true essence of religion, and the fact that the original mind of human beings feels truly satisfied only by God's truth and love. Finally, they do not realize that God's laws, which govern the spiritual world and the universe, do not operate in accordance with dialectical materialism.

FUNDAMENTAL TRUTHS

The Unification Movement is sustained and motivated by the deepest religious experience and discipline, based on the fundamental truths of the universe. For that reason, our members can overcome trials and hardships no matter how severe. They have learned to forgive. They accept persecution and trials as

nutrition for their spiritual growth, rather than as a source of resentment against those who persecute them.

In short, the true members of the Unification Movement have an unshakeable faith and power to persevere through any opposition. This is proven by the fact that we have already established strong foundations throughout the world.

Rev. Moon and the Unification Movement are involved in a life-and-death mission for the sake of God and humanity. However, this mission is not the monopoly of the Unification Movement. The members of this movement desire to work with all people of conscience and ideals in the new cultural revolution.

The people of the Free World, especially Christians and all religious people, should be the greatest friends of the Unification Movement. Tragically, these people have been ignorant of the communist strategy and unable to distinguish friend from foe. As a result they often have attacked and subverted their true friends.

Recently, however, the situation has been changing. People are becoming indignant about the threats and injustices of communism. Recent events clearly expose the strategy and tactics that communists have used ever since their beginnings.

Conscientious scholars, professional and religious leaders are beginning to join under the general banner of Unificationism, as they become more and more concerned about the future of religion and the Free World. Also, people are attracted to the Unification ideology because of its power to combat moral decadence and its very potent counter-proposal to communism.

A COMMON DESTINY

Today, you and I stand together confronting a common destiny. Let us work with each other, to defend the academic world from communism and to fulfill the task history presses upon us at this time. I and my followers are determined to meet this challenge. From this day forward, let scholars throughout the world join together to take leadership in every field.

On the communist side, Marxist scholars play leadership roles by guiding students and campus activities. In concert with labor and minority organizers, they create a formidable ideological and social front, which works ultimately to the detriment of real human happiness.

Thus, we are urgently compelled to establish a systematic social foundation through the responsible cooperation of professors and students. To my bones I have come to realize that a person who advocates righteousness in this evil world can be eliminated easily if he has no substantial foundation. Thus, a unified front of scholars and students must work together with Christians and all other religious believers.

Living at this most important time in history, we stand on the boundary of life and death. I cannot but fervently desire that, as ambitious and righteous scholars and educators, you will make substantial, constructive changes in the world. Let us work together in a unified front embracing all areas of life. Standing at the pinnacle of history, let us ignite the new cultural revolution reaching the four corners of the Earth.

May God's abundant blessing be with your countries, your families, and every one of you. May God guide your discussions in this ICUS XII meeting. Thank you very much. ●

IN PRISON WITH FATHER

by Mike Breen and Hyo Hyun Pak

Mr. Jung Hwa Pak first met Father when they were both prisoners in the Hungnam labor camp in North Korea. After their liberation, Mr. Pak travelled to South Korea with Father and Rev. Won Pil Kim. In 1957 he left the Church but recently returned. The following testimony covers the period in Hungnam and his release and ends with the departure from Pyongyang. (PART II)

Prisoners could receive visitors once a month, as I mentioned before. Mrs. Se Hyun Ok came almost every two months. A few times she came with Won Pil Kim. When she came she brought socks, underwear and *misukaru* (rice powder). People used to hide their *misukaru* in secret places, but Father always shared his. I hoped he would eat it himself because I knew he was so hungry. Mrs. Ok was hurt because she knew he also gave the socks and underwear away.

When Father got malaria he scolded me for trying to persuade him to go to the sickbay. "I didn't come here because of my sin, but for my mission," he said. Every day he walked the four kilometers to the plant. I asked him many times to rest but he scolded me.

It reminded me of Jesus going to Calvary. I begged him, "Please think about your health. I know your mission is important." But he carried on with his work, sweating profusely. He was sick for one week. Fighting spiritually, he recovered.

Among the prisoners were some real sinners. Because I was the leader, I tried to help all the prisoners. I remember some advice Father gave me: "If you help everybody," he said, "maybe you help Satan."

The summer of 1950 was very hot, inside and outside. Father kept his clothes on even when he worked in the hot weather.

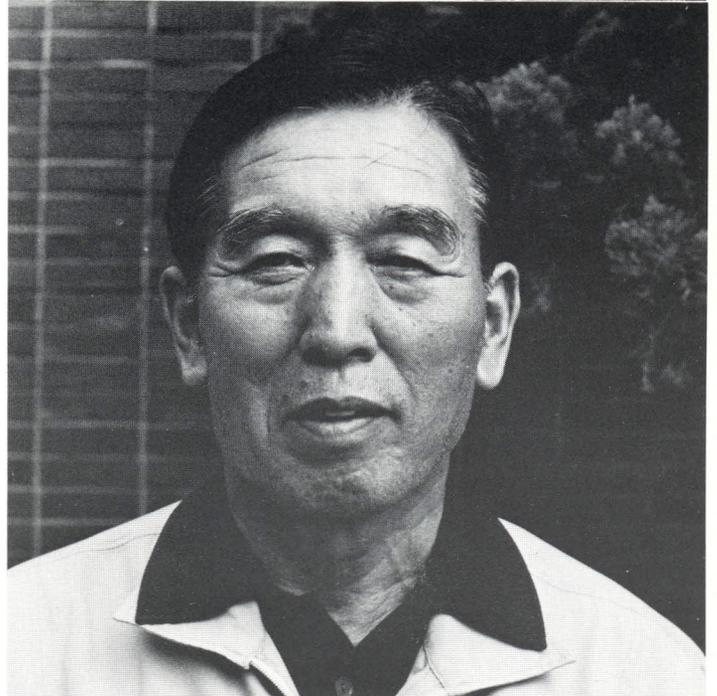
"Why don't you take off your rubber shoes and long sleeve shirt?" I asked. "I'll take you somewhere to wash."

"I can't. Heavenly Father directly told me I should not expose my body to others," Father said.

On the fertilizer sacks were pieces of paper for marking the weight and other details. Father wrote down the song "Garden of Restoration" on one of these labels. He told me to memorize it in one week. The melody was adapted from a Japanese navy march. Later, when the church was established, a new melody was composed by a schoolfriend of mine who joined the church. That's the tune we now use.

There was a lot of fishing in the Hungnam area. One time they brought a lot of mackerel to the camp. We had a big mackerel soup. All the prisoners got ill and many collapsed.

I felt very responsible as the leader and went to talk to Father about it. He told me the mackerel had been bad. "In five or six hours they'll recover, so don't worry. Report it to the camp authorities," he said. He told me it happened because people were so hungry. "Don't worry," he said. "Just worry about how to spread the Principle."



Mr. Pak at the Chongpadong Church, Seoul, September '83.

I reported it to the Headquarters and said if the prisoners could rest for six hours they would recover. They approved this, and when it happened and they asked me, "How did you know? You're not a doctor." I didn't tell them because they would have wondered about Father.

In the prison camp, Father emphasized the Principle of Creation, the Fall and Restoration. He taught me about the Four Position Foundation. When I first heard it, I felt like I was dreaming. In the camp where people were dying every day (sometimes up to 100 died and were replaced in a day), he taught me about Won Hwa Do (later developed by Dr. Seuk). All nations would become like one family, he said.

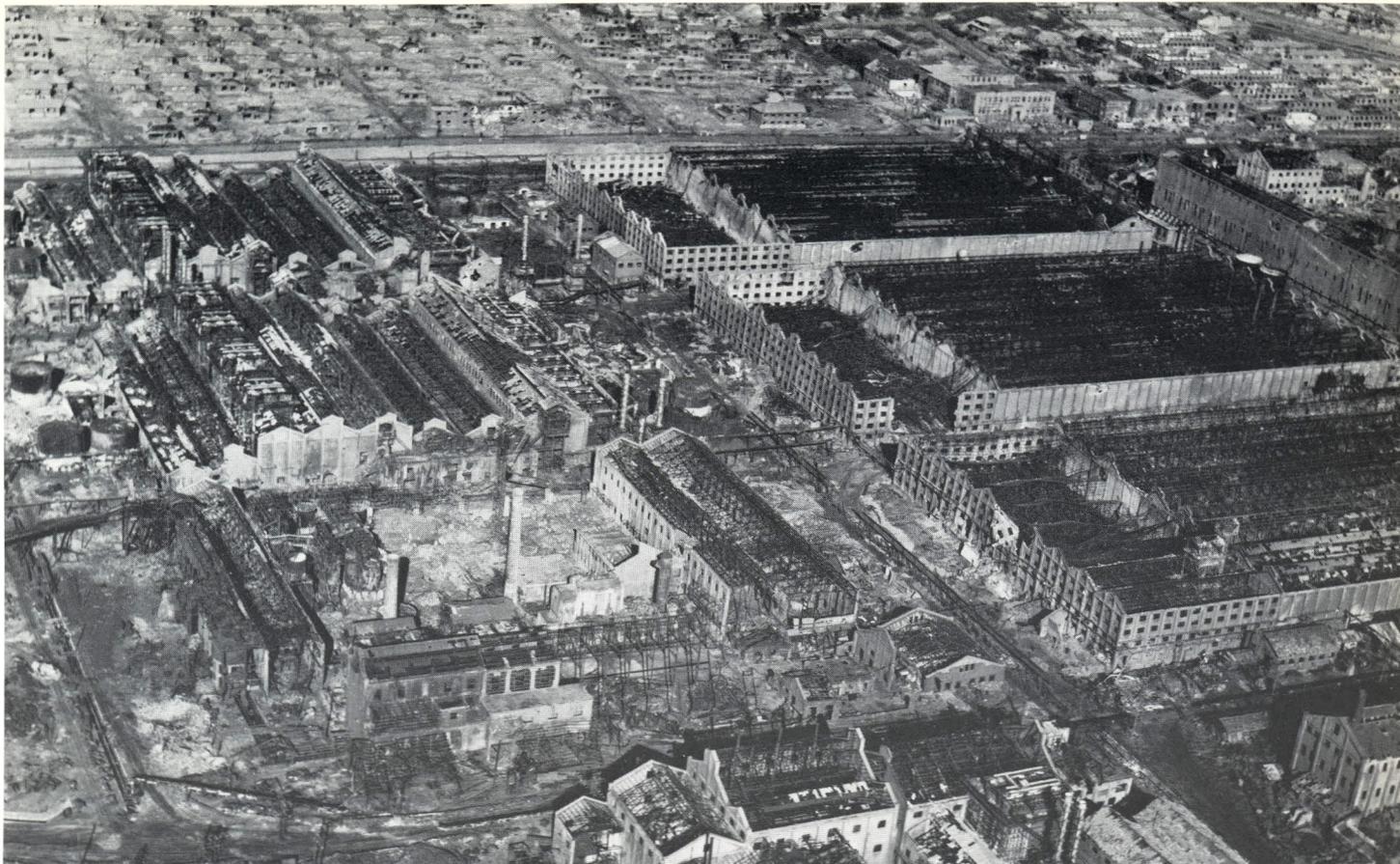
I left Father for about 20 years. Now I have returned. I realize how I didn't understand his teaching at that time. In the Unification Church we call each other members — of a family — not "believers." Now I understand the meaning of Won Hwa Do. That is, one family under God.

Father Wins the First Prize

Every year in the camp one person got the model prisoner award. Father was selected for the prize because he did twice the work of normal prisoners. That night I felt very happy and I said to him, "I'm happy you won the award."

"I'm not happy because I got first prize," Father replied. "I'm happy because I won over Satan's temptation."

PEOPLE USED TO HIDE THEIR MISUKARU
IN SECRET PLACES, BUT FATHER
ALWAYS SHARED HIS.



Ruins of the Chosen Nitrogen Fertilizer Plant at Hungnam, Korea, are mute evidence of the destruction wrought by bombings, November 6, 1950.

In the spring of 1950 the atmosphere began to get more tense. The authorities started classifying the prisoners according to the type of crime and length of term. Many prisoners were summoned by the headquarters. I think they were drafted as part of the war preparations. Also [shades for] blackouts were put up in the huts.

When I asked Father if I could get him some *misukaru* (I didn't do it without asking because I thought he'd scold me for tempting him with food), he said, "Very soon special things will happen so don't worry about me. Worry about your health."

One day some workers (not prisoners, but workers who checked sack weights, etc.) told me, "Now North Korea is preparing to attack South Korea. This old fertilizer (which had been left by the Japanese) is going to Russia (to pay for arms)."

I asked Father what would happen. He said very seriously, "Now the time is coming." Then he asked me, "Have you memorized the 'Garden of Restoration?'" We hummed the song together.

Everyone was very tense at that time. When I felt nervous I began to sing the song. It calmed me and made me feel joyful.

I talked about Father to the leader of the medical team, a Mr. Mun Jae Lee, who was not a prisoner. Several times Mr. Lee spoke to Father.

Mr. Lee told me that many weapons were arriving from

Russia and that travel was being restricted. "War will break out soon," he said.

I told Father. He said, "I told you soon the satanic world will be destroyed and soon the Kingdom of God on Earth will be established."

On June 25, 1950, North Korea attacked South Korea. They drafted all the 20- to 25-year-olds, except for political prisoners and people with over seven-year terms.

Conditions got worse. Almost every day 100 prisoners died and were substituted. On August 1 around 11 a.m. I was guiding the prisoners to work when I heard an airplane. From the noise I recognized it was a reconnaissance plane. One prisoner, a former army captain, said that pretty soon B-29 bombers would come so we should hurry to the canteen.

I begged Father to move. He was working where they put together empty sacks. I worried about the prisoners. At about noon the sirens went off.

The guards didn't know what to do. There were 30,000 workers in the plant as well as the prisoners. The workers moved to underground shelters, but there was no place for the prisoners. I felt so sad.

The B-29's bombed the area for three hours, destroying everything. There were many dead bodies. Next to me one man had survived.

I LEFT FATHER FOR ABOUT 20 YEARS.
NOW I HAVE RETURNED. I REALIZE
HOW I DIDN'T UNDERSTAND HIS TEACHING
AT THAT TIME.



Korean refugees move slowly along a winding road, east of Ghipyong-ni, Korea, towards the 7th Division Collection Point, where they were sent out of the danger zone, May 18, 1951.

I went to where Father was. He said Heavenly Father had told him no bomb or shrapnel would land within about 10 meters of him. I began singing the "Garden of Restoration." I felt so joyful.

I told the guards that the enemy was not supposed to bomb prison camps and asked them to take the prisoners back to the camp so they would not be killed. That night there were three prisoners dying of starvation. Father shared his *misukaru* with them. I wanted to protect him, but I knew his thinking so I didn't say anything.

I was due to be released the next day, August 2. That night I talked with Father almost all night. I asked him what I should do after my release. He said, "Go to Kyong Chan Ri in Pyongyang and tell the members there not to worry about me."

I cried because I got released but Father remained. He said, "This is small, just a short time. We have so much to accomplish. Please, go to Pyongyang and relay my message to the members. Tell them I will be released soon." This was the last direction from Father in the prison camp.

I was released the next day. First I visited the fertilizer plant. It was totally destroyed. It had been the biggest fertilizer plant in the Orient. I saw Father from a distance, but as I was no longer a prisoner I couldn't approach him.

Return to Pyongyang

Father was released on October 14. The political prisoners were all shot and those with terms over seven years moved to Manchuria. Father's term was under seven years and he remained. On October 24, Father arrived in Pyongyang, having

walked ten days from Hungnam. He stayed in Pyongyang for forty days.

In Pyongyang there was confusion. The South Korean and United Nations forces had pushed almost into Manchuria. I was one of 200 people captured by the South Koreans. Because I was a former high-ranking North Korean army officer I was interrogated and beaten and my leg was broken. I thought they were going to kill me, but the officer in charge concluded that my eighteen months' imprisonment under the communist regime was reason enough for me to be released.

After my release by the military police, I stayed with my sister. Father was staying at Mrs. Se Hyun Ok's house with Won Pil Kim and Sung Kyun Moon. Father sent them to get me and I joined them there.

On December 3, 1950, the North Koreans and Red Chinese were invading again with human wave tactics. It was all confusion again. Mrs. Ok asked us to come straight away to the Daedong River, which runs through Pyongyang. Her first son was a second lieutenant in the South Korean military police. She wanted to take us on an army truck he could get, but when we got there he refused to let us on because there were too many of us. Only Mrs. Ok's family could get on.

We returned to the house and left Pyongyang the next day, December 4. As we left Father looked back from a point overlooking the city and said, "I wanted to display God's Providence here in Pyongyang but you refused and sent me to prison." He was so sad. His words reminded me of Jesus's words over Jerusalem.

We got a bike from my sister's home. Mr. Won Pil Kim pushed me on it. We left on December 5. ●

"I TOLD YOU SOON THE SATANIC WORLD
WILL BE DESTROYED AND SOON
THE KINGDOM OF GOD ON EARTH
WILL BE ESTABLISHED".

AT OUR TABLE ALWAYS

A Sign of Heung Jin Nim's Presence in North Africa

Walter Gottesman

“Sofra Dayyman,” translated literally from Arabic, means “Table Always.” It is a wish that hospitality between hosts and guests may always continue in generosity, that they may always be welcome at one another’s table and always with one another. This was the farewell of our brothers and sisters after sharing God’s Day meal.

The table had been full. Even an extra chair had been added. Our fellowship had been joyful, filled with determination and hope for the coming year. I had kept from everyone the news of Heung Jin Nim’s accident, telling them only of Father’s successful eight-city tour in Korea and the participation of professors from our region. I was waiting for more definite news of our True Brother’s condition before making any general announcement.

On the second of January, just before 9:00 a.m., I was taking down the God’s day sign when I happened to look back at the dining table and noticed that the plate glass covering it was cracked. I stepped down from the chair on which I’d been standing and went over to the table. A crack in the shape of a lower case “h,” about four inches long, had appeared in the glass at the corner of the table, right where the extra chair had been the day before.

I touched it to examine the breakage and it felt hot. I called my wife over to look at this unusual phenomenon. She too felt the heat. Nothing hot had been placed on the table. That part of the table hadn’t even been used for breakfast. I asked Reverend Zin Moon Kim, who was staying with us, to come and look at this crack. He also felt the heat. He reached under the tabletop (one inch thick hardwood), and found it was hot there too. We thought it might have some spiritual significance since there seemed to be no chemical or physical

reason for the crack and the heat at just this one spot on the table.

A few minutes later, at 9:15 a.m., I heard the glass crack again and saw a straight line that had appeared, ten inches long, which, with the first crack and the molding on the edge of the glass table-cover, formed the shape of a dove. At 2:00 a.m. on the morning of the third, Anne-Marie Mylar called us to let us know that Heung Jin Nim had gone to the spiritual world at 1:15 a.m. on January second, and that Father and Mother had aggressively and boldly offered his life as a sacrifice for God’s providence so Satan could not claim a victory from this attack. She asked us to prepare brothers and sisters to go to Korea to attend the Seung Hwa Ceremony and participate in a VOC campaign. Even though we knew that Satan hadn’t claimed a victory, we cried at the loss of Heung Jin Nim. We realized that his death had occurred just before the cracking of the glass and we began to reflect on why this phenomenon had come to our table.

We recalled that three years ago, in 1981 on January second at between 1:00 and 2:00 a.m., we had been playing Yute in the Grand Ballroom of the World Mission Center against the True Children’s team. My wife was leading the African team and we had been playing all night long. True Parents were happily looking on.

Though the Children finally won, all along Heung Jin Nim had been giving my wife advice on strategy. We were playing against his team but he was encouraging us, trying to help us win. Of all the True Children only he was giving these words of joy in our efforts to beat them. It was Heung Jin Nim who was directly reaching out to us, and through us, we felt, to all of Africa.

When we told Reverend Zin Moon

Kim about this, he told us that he and Heung Jin Nim share the same physical birthday, and that Heung Jin Nim knew this fact. Reverend Kim is the IW for all of Africa and South East Asia including Japan. Now that the other IW’s are leading IOWCs, he alone travels to these countries, spending ten months of the year visiting our missionaries and members.

On the second of January, before the crack appeared, we had been sitting at the table after breakfast talking for a long time about the spiritual world’s cooperation with us, and about our ancestors. Reverend Kim pointed to the opposite side of the table, the north side, where the crack later appeared. He said Father had been sitting at that side of the table across from him once at East Garden, when Father asked him if he had any good ancestors. He went on to describe the sacrifices that his grandfather and his grandfather’s sister had made for the sake of others. He told us that if we made good conditions our ancestors could help us in our work.

Later, when we realized that the crack happened just after the official time given by the hospital as Heung Jin Nim’s time of death, we felt somehow that his spirit had visited our table, that he might have been trying to encourage us, that he wants to help Africa and other parts of the world now that he is in the spirit world.

Brothers and sisters in New York told me how Heung Jin Nim used to talk with them, how he tried to do things they did, how he was concerned with their life and their work. He was taken from us too soon. His life was too short, but in some way that we can’t completely explain we feel that he will always be at our table and with us in all the work we do for God. ●

DAY OF GLORY

Angelika Selle

The following article is a brief preview of the Today's World coverage of the weddings of In Jin Nim and Heung Jin Nim, which will be carried in the April issue, including speeches, prayers, testimonies and color photographs.

On February 20, 1984, Heaven and Earth rejoiced over the Holy Weddings of two of our True Parents' children: In Jin Nim (age 18) with Jin Sung Pak (21), Col. Bo Hi Pak's second eldest son, and Heung Jin Nim (18) with Hoon Sook Nim (21), Col. Pak's daughter.

The glorious wedding ceremonies were officiated by our True Parents in the main house of Belvedere at 10 a.m. on a morning in which the grounds were cozily shrouded in a thick white fog. Over 200 guests, church leaders and representatives of blessed couples from all around the world, arrived two hours before the event. A room on the ground floor of the house was completely arrayed in white, as was the hallway through which the brides, grooms, and True Parents would enter.

A happy atmosphere filled the air. In Jin Nim and Jin Sung Nim's wedding ceremony was scheduled first. Each wedding, conducted in Western style would be followed by a traditional Korean-style wedding ceremony upstairs with only a few relatives present.

As True Parents descended from upstairs dressed in their holy wedding gowns, a four member chamber ensemble started to play Handel's "Largo," and everyone took his assigned position. It was not easy to read True Parents' minds and hearts just by looking at them. How would they feel on a day like this?

Both Western-style ceremonies, emceed by Rev. Chung Hwan Kwak, were the same, only with different speakers and soloists. The beautiful young couple entered accompanied by Mendelsohn's "Wedding March." When the bride and bridegroom exchanged rings and gifts, Mother wiped away some tears. Then True Parents gave their Holy Blessing to the recently matched and now married couple. Rev. Young Whi Kim in his congratulatory address called it a "match made in Heaven" and wished the young couple many children and great accomplishments in their lives. (See page 22.)

Concerning the second wedding, as Father explained later in the evening at a six hour celebration in the Manhattan Center, this wedding is unique in history! From the secular point of view, he said, it would be a sad and gloomy event, yet from the point of view of Heaven it was a necessity. No one of the present had ever seen such a marriage ceremony before. Before the ceremony began, Rev. Kwak announced that through it the spirit world would be opened "to a new dimension."

Heung Jin Nim had sacrificed his life and could not be present at the ceremony in person; therefore Col. Pak carried a picture of Heung Jin Nim and escorted the bride. The emotional intensity of the spiritual atmosphere swelled while the "couple" walked toward the altar. The bride, Hoon Sook Nim, seemed dignified and concentrated.

The ceremony was held in every respect as if Heung Jin Nim were physically present, with Col. Bo Hi Pak taking his position in answering the wedding vows and pledge. Father prayed a very long prayer of benediction. After three cheers of Mansei, the bride turned

around beaming, and now carried the picture of her beloved new husband herself.

According to Col. Pak, her first response to the matching with Heung Jin Nim had been, "I feel deeply honored." What kind of life she will lead and what her role is in God's dispensation will be seen in the future.

At the celebration in the evening, around 500 guests were invited to join with the young newlyweds in a delicious dinner, and enjoy a marvelous program put together by the performing arts department and hosted by Dr. Mose Durst. After the official program, it was time for the newlyweds to introduce themselves, but just prior to that, our happy elder brother Col. Pak and his wife expressed their overwhelming gratitude and joy by making three full bows to True Parents on stage. Col. Pak then shared about the significance of the day, especially concerning Heung Jin Nim's wedding, which according to Father marks the day of Pentecost for the Unification Movement. February 20 was the 50th day after Heung Jin Nim passed away. Likewise, 50 days after Jesus had died, Father said, the Holy Spirit descended upon the disciples and Christianity began. (More in the upcoming issue.)

Jin Sung Nim and Hoon Sook Nim both gave moving testimonies about their feelings on becoming part of the True Family. The evening concluded with True Parents coming on stage, and with heartwarming singing and dancing. It was a Day of Glory on Earth as in Heaven.

A new chapter of history has opened with these two holy weddings. Father encouraged us to have absolute confidence from now on. "There is no victory you cannot win!" he said. Amen! ●

Congratulations

February 20, 1984

I once again desire to express my gratitude for the grace of God who sent us True Parents. I praise the triumph our True Parents have achieved through the path of restoration interspersed with suffering and indemnity.

True Parents are truly the source of love, life and ideal.

On this historical day of the Blessing of the True Children, we extend on behalf of both heaven and earth, our heartfelt congratulations both to In Jin Nim and Jin Sung Nim and to Heung Jin Nim and Hoon Sook Nim. We firmly believe that this Holy Blessing will serve as another momentum to further strengthen, expand and heighten the family foundation of our True Parents, the root of our life. Due to their Blessing, our world will become brighter, and the foundation of goodness in both the spirit world and the physical world will grow rapidly.

The supreme love our True Parents have won on the international level, coupled with Heung Jin Nim's precious filial piety and loyalty, has opened wide the gates of the Kingdom of Heaven and established the sovereign power of love over the universe. Unification Church members are truly a blessed group of people living in true love, transcending the boundaries of both the spiritual and physical worlds.

The families which are Blessed today are the eternal Abel to all of us. We should be determined to surround and protect them by offering them the same filial piety and loyalty that our True Parents have exemplified to us.

May God's infinite blessing, comfort, and protection always dwell with these two Providential families. Amen.

REVEREND CHUNG HWAN KWAK
Chairman, the Blessing Committee

HOLY WEDDING

1984.2.20



JIN SUNG PAK, bridegroom
IN JIN MOON, bride



Holy



February 20, 1984



Wedding



1984 ~ Belvedere

HOLY WEDDING

84.2.20



HEUNG JIN MOON, bridegroom
HOON SOOK PAK, bride



Congratulatory Address

First I would like to give all glory and praise to Heavenly Father and to True Parents for having this Holy Wedding Ceremony.

I feel deeply privileged and honored to congratulate this bridegroom Jim Sung Nim and bride In Jin Nim on behalf of all blessed families and members of the Unification Church from around the world.

For our True Parents' family, this is the fourth Holy Wedding Ceremony. Father labored in Korea from 1945 to 1971 and laid the victorious spiritual foundation on the national level. In December of 1971, he came to America to link this national level victory to the worldwide providence. America represents the entire free world. American Christianity represents world Christianity. And here, the American Unification Movement is a symbol of the World Unification Church.

What Father has done in America has such great significance. Today's weddings of In Jin Nim and Heung Jin Nim have a special meaning for America and the world. In Father's first seven-city tour, they debuted as the representative children of Father's family when their picture appeared with Father and Mother's on the first Day of Hope brochures, posters and newspaper ads throughout America.

At that time, In Jin Nim was six years old, and Heung Jin Nim was just five years old. I remember in the picture Heung Jin Nim was sitting on Father's knee and In Jin Nim was standing next to him in front of Mother. The title of the poster was "True Family." It was the very first introduction of Father and Mother and the True Family to the world.

Traditionally, in God there is the Father, the Son, and the Holy Spirit. But we know that in God's nature there is True Father and Mother, and the Holy Son, and the Holy Spirit who is actually the Holy Daughter. This historical picture with True Parents and Heung Jin Nim and In Jin Nim was the real image of God for the first time pictured on earth.

Just as we have seen them grow up from children at that time, so too has God's providence grown and expanded with each passing year.

After their blessings and when family life gives them many children, the fruits of God's providence of restoration will multiply abundantly like their new family. Because of that we wish them to have many children. Then we also will grow and bring great accomplishments for Heavenly Father and True Parents.

Next, I would like to say a little something about our bridegroom and bride. Jin Sung Nim is the second son of Mr. and Mrs. Bo Hi Pak. Our beloved Col. Pak has served as Father's special assistant with one great distinction added to his title: he has been "Father's mouth." Jin Sung Nim is currently a senior studying Finance at the University of Pennsylvania. He is serving as the President of the Minority Students Association on campus and is the publisher of Red and Blue, an anticommunist student newspaper. He is talented in music and the fine arts, and in his recent graduate school entrance exam he placed among the top two percent of students in the country. He has qualified for, and will later attend, Harvard Law School.

Our beautiful bride In Jin Nim, Father and Mother's second daughter, is currently a senior at Irvington High School. As in her name (IN, meaning charity), she is very tender-hearted and loving. She is also very outgoing and bright. She is talented in music and composes songs, both music and lyrics.

This bridegroom and bride so nicely complement each other and fit so beautifully as a couple that we can truly say this is a match made in Heaven.

So we wish you both all the happiness in the world. And may God's blessing always be with you as you multiply as many children as True Parents desire.

Jin Sung Nim and In Jin Nim: Have a happy, long life on this earth. And may you return great joy to God, to True Parents, and to all mankind.

REVEREND YOUNG WHI KIM

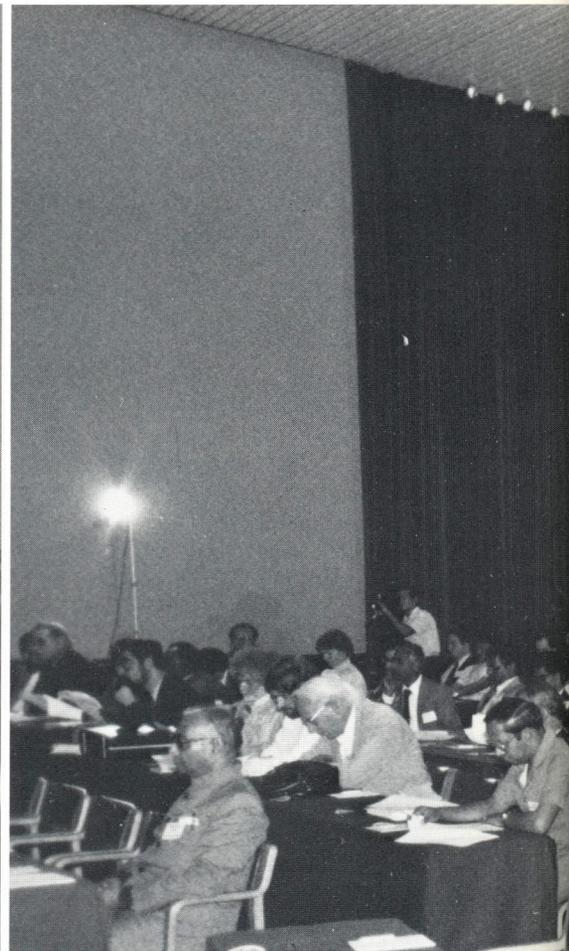


With this poster the True Family was introduced for the first time in America in the 1970's. Heung Jin Nim (age 5), is sitting on Father's knee, and In Jin Nim (age 6) is standing next to him in front of Mother.

GOD: THE CONTEMP



Rev. Chung Hwan Kwak addressing the audience.



by Yolanda Smalls

From December 30, 1983 until January 4, 1984, one hundred and forty-five participants from thirty different countries gathered for the third conference on "God: The Contemporary Discussion" under the chairmanship of Dr. Huston Smith, Professor Emeritus of Religion from Syracuse University.

The first "God Conference" was held in Maui in December 1981 and the second in Ft. Lauderdale in 1982. The fourth is scheduled for August 1984 in Seoul, South Korea.

Philosophers, theologians and religionists came together from the Far East, the Pacific, South East Asia, the Indian Sub-continent, Africa, the Middle East, Europe, North and South America. Each one had written a paper on one of the seven themes for this year's conference, and for four days the seven groups met and discussed each of the papers in depth.

The conference was opened by Dr. R.J. Zwi Werblowsky, Martin Buber Professor of Comparative Religion at the Hebrew University in Jerusalem, who began his plenary address with praise of the Unification Church's openness to criticism. "I cannot resist the temptation of opening my keynote address with a challenge to those churches, organizations, lobbies and vigilante pressure groups who try to terrorize us into boycotting conferences like the present one, and who in fact succeeded in bulldozing even third parties (like the Government of Trinidad) into refusing admission to New ERA and forcing us, at the last minute, to change the venue of the 1982 conference." He quoted critics as saying, ". . . These crafty Moonies are doing this in order to gain status by projecting an image of themselves as open minded and as encouraging critical thinking. Well, if that is the Moonie way of seeking status, we all can only say: 'more power to them.'"

EXPERIENCES OF GOD AND/OR THE ULTIMATE

The most popular theme and hence the largest group, with twenty-five participants, was "Experiences of God and/or the Ultimate." A Catholic monk wrote, quoting Thomas Merton, "Thus the man with the 'sacred' view is one who does not need to hate himself, and is never afraid or ashamed to remain with his own loneliness, for in it he is at peace, and through it he comes to the presence of God . . . he can see others as they truly are . . . to see below the surface and to guess at the presence of the inner and innocent self that is also the image of God." In the same session an African spiritualist shared how in the Aladura worship service ". . . a sense of God pervades the place of worship and a worshipper is immediately transported into this intrusion into worship, the whole scenario is changed and transformed, heaven is brought down to

ORARY DISCUSSION



Participants during a session.

earth and the worshippers become spiritually saturated.”

In the same group a European scholar reflected on the impact a person with a profound experience of God has on society: “. . . a new or unusual experience of God often comes into conflict with the traditional representation of the socio-religious milieu in which it has taken birth. On account of the new contents which their experience brought them, some of the greatest mystics, among them the founders of religions, were considered as *destroyers* of religion.”

Similarly diverse and rich presentations took place in sessions on “God and Social Reality: The Role of Religion in the Relationship between Rich and Poor Nations,” “In Defense of God,” “The Person and the Divine in the World’s Scriptures,” “Religious Ethics in the Great Traditions,” “Traditions and Modernity in Conflict over Divine Reality” and “Women in World Reli-

“God has taken a vow of silence. He has no voice or arms to defend Himself but ours. Religious workers of the world, cease your age-old rivalries and internal strife, unite, arise. Defend the divine traditions in every land.”

gions Past and Present.”

Section three, “The Defense of God,” was a response to Dr. Sontag’s plenary address at the second conference on “God: The Contemporary Discussion” in which he issued a challenge: “All over the world religious life exists under the threat of destruction. God has

taken a vow of silence. He has no voice or arms to defend himself but ours. Religious workers of the world, cease your age-old rivalries and internal strife, unite, arise. Defend the divine traditions in every land.” As one North American theologian wrote, “Frederick Sontag is issuing a challenge which stretches beyond the limits of traditional religious ways of life to acknowledge their share of the responsibility for failing to achieve a social solidarity which goes beyond the limits of race, creed and nationality.”

To one theologian from South Africa the defense of God would entail “. . . an absolute dedication to the task of healing the wound in creation, to promoting life, liberty, fulfillment and well-being for all and opposing all harming, exploitation, violence and the conditions which encourage them.” A Unificationist wrote: “In my view, in order to defend God against his numerous critics and accusers, we need to show that those critics and accusers are

incorrect in their basic attitude, which is the feeling or conviction that God is not good."

"TONGIL" AND UNISON PRAYER FOR PEACE

Apart from the stimulating interactions within the seminars, each meal was for many people an opportunity to exchange ideas and establish personal relationships with other participants at the conference. Two Buddhist monks in their saffron-colored robes could be seen having lunch with two African scholars in their traditional African robes, a Chinese psychologist with a Jesuit priest, a Muslim scholar with an American art critic — a beautiful panorama of the diversity of our human family exploring each other's world. As one participant wrote: "Apart from an exchange of knowledge and the clarification of problems and misunderstandings, the approach to God in other religions may enrich each participant's insight into his own religion."

Many of those who attended this conference expressed interest in becoming involved in other projects inspired by Reverend Moon: to become leaders in the Youth Seminar of World Religions, the annual pilgrimage which takes students to visit the historical sites of the world religions around the globe; to further the publication and dissemination of literature produced by the ecumenical conferences of New ERA; or to advise and plan toward an International Conference on World Religions which will be

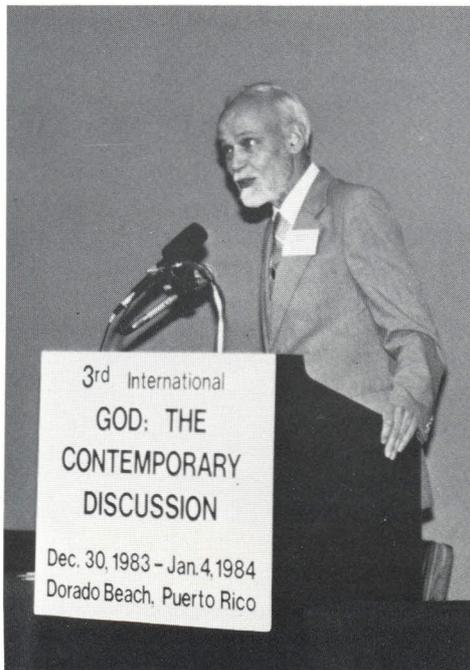
"Apart from an exchange of knowledge and the clarification of problems and misunderstandings, the approach to God in other religions may enrich each participant's insight into his own religion."

held in 1985.

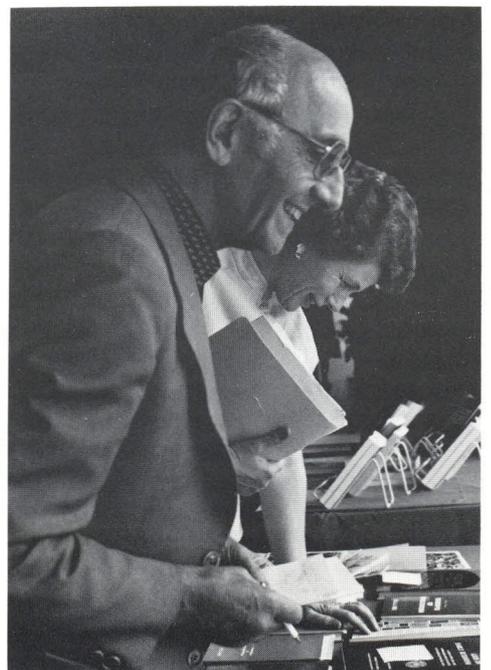
One of the spiritual highlights of the conference was a meeting after the Farewell Banquet when about twenty-five

participants and fifteen members of the Unification Church gathered together to pray for peace in our world. Together they sang Holy Songs, shared in a representative prayer from a Unificationist and prayed in unison, each expressing their hearts to God in their own way, and closing with the singing of "Tongil." As the last notes of "Tongil" ended and everyone held hands, there was a beautiful moment of oneness, which no one there wanted to end.

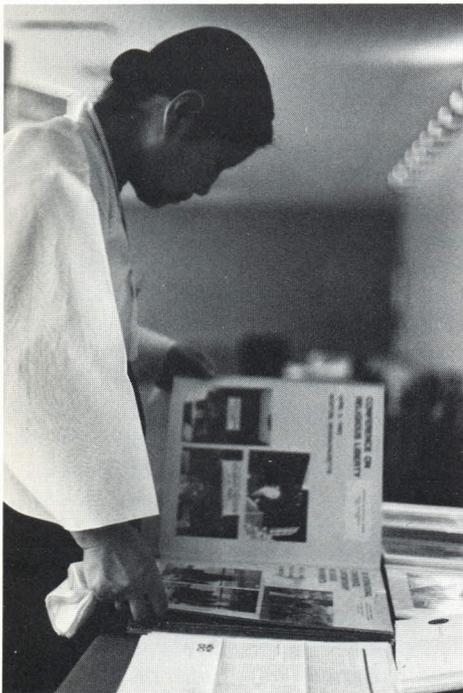
At the close of the conference Reverend Kwak addressed the participants and explained Father's motivation for sponsoring the God Conference and his hope for future meetings, in the name of world peace, among leaders of the world's religions. See Rev. Kwak's address on page 27. ●



Official welcome from Dr. Huston Smith.



Professors study each other's publications.



Korean theologian studying the history of New ERA.



A shared moment between sessions.

CLOSING REMARKS

REV. CHUNG HWAN KWAK
CHAIRMAN AND PRESIDENT
INTERNATIONAL RELIGIOUS FOUNDATION, INC.

Distinguished Scholars, Ladies and Gentlemen:

As we conclude this third annual conference on God, I would like to thank you, on behalf of Reverend and Mrs. Sun Myung Moon, for your efforts here. I hope that you have found the discussions stimulating and fruitful, and that this conference has proven to be a valuable forum for inter-religions dialogue.

In my closing remarks at the two previous conferences, I spoke of Reverend Moon's passionate love for God, and of his life-long desire to do God's will. I spoke of his eagerness to support intra- and inter-religious discussions; and of his respect for scholars, such as yourselves, who devote their lives to overcoming ignorance, prejudice, and misunderstanding. I also spoke of his hope that these conferences will lead to future meetings, in the name of world peace, among leaders of the world's religions. Today, I would like to say more about this last point.

War and violence are nothing new, but today they are assuming eschatological proportions. International terrorism is quickly turning the entire world into a battlefield, and nuclear war threatens to destroy our entire human family. These threats to world peace constitute a challenge for our generation which is unprecedented in its magnitude and its urgency.

We can neither return to the past nor remain satisfied with the present. This unprecedented challenge demands a radical transformation, on a global scale, of our present situation.

Communism recognizes this need for radical global transformation; but it begins by denying God, proceeds by emphasizing political and economic change, and ends by justifying violent repression; so its vision for a better future is illusory. As religious people, we know that a lasting peace can never be simply a matter of political or economic arrangements. Instead, the necessary global transformation must begin with God, proceed by emphasizing harmony at all levels of human existence, especially the spiritual — and end with world peace under God.

Therefore, inter-religious harmony is a necessary condition for world peace; but is it possible? Since God is infinite, no single religion can manifest God completely; so diversity and differences of opinion are inevitable and wholesome. But as children of the same Heavenly Parent, we are all brothers and sisters; so inter-religious conflict and divisive hatred are unnecessary. Without insisting on a monolithic uniformity, it should thus be possible to base inter-religious harmony on mutual respect and understanding. Given the urgent need for world peace, that should be the highest priority of all religious leaders.

But, realistically, how could the leaders of the world's religions begin to accomplish this awesome task? I think that

this God Conference can serve as a valuable guide. You have come here from many different religious traditions, from all corners of the earth, to talk about God. Surely, no one thinks that your purpose has been to reach general agreement on matters of religious doctrine. Instead, as Professor Werblowsky so eloquently stated in his plenary address, you have come together to cultivate the "proper integrity" of "disciplined thinking." Similarly, a conference of religious leaders which did not require doctrinal unanimity, but merely mutual respect and cooperation in pursuit of common goals, could be a realistic step toward the establishment of world peace.

With this in mind, the International Religious Foundation, parent organization of New ERA, will sponsor an International Conference of World Religions before the end of 1985. The conference will consist of perhaps 1000 to 5000 participants, including 100 to 200 delegates from each of the world's major religions, as well as representatives from other religious traditions. Its purpose will not be to legislate politically or doctrinally, but to promote mutual respect among the world's religions and to foster inter-religious cooperation on projects initiated by them. Its theme will be the renewal of spirituality and the establishment of world peace under God. Naturally, one single conference will not be sufficient; so the 1985 conference will be followed by others like it, including one in 1993, the centennial of the 1893 World Parliament of Religions held in Chicago.

This plan might seem overly ambitious, if it were not for the magnitude and urgency of our challenge. The very survival of our human family may depend on how quickly we can overcome our sectarian limitations. On the other hand, this plan might seem overly optimistic, were it not for the power of God and the centrality of religions in human life. Because of that power and centrality, a conference of all the world's religions could have a profound global impact.

The International Conference of World Religions will be supported financially and organizationally by the International Religious Foundation. But it also needs the support of the world's religions, many of which have been represented by you at this conference. I urge you, in the name of world peace, to join us in implementing this historic plan. We cannot retreat from our global destiny; we will either prosper together, or perish together. In this effort, we have nothing to lose but painful misunderstandings and the horrors of war. With God's help, we have harmony and peace to gain.

On behalf of Reverend and Mrs. Moon, I would like to thank you once again for coming. I hope that you have a pleasant journey home, and a happy and productive new year.

May God bless every one of you. ●

The International Cultural Foundation sponsored a Divine Principle seminar for professors in Canela, Brazil, from January 22 through 28, 1984. The week-long program included Divine Principle lectures, Unification Thought, Victory over Communism Theory, and special

topics, such as the Blessing and Unification Theology. The participants, numbering 160 (122 professors and 38 spouses), came from 14 of the 23 Brazilian states and five neighboring countries, namely Bolivia, Chile, Colombia, Paraguay, and Venezuela. It was the third

ICF seminar held in Brazil, but only the first that Rev. Chung Hwan Kwak was able to host personally. The seminar was a complete success — even an exceptional success — showing that our movement has now entered a new era in its development, the era of the victory of love.

ICF SEMINAR IN BRAZIL

by Paul Perry

The activity of the spirit world was almost visible to the naked eye.

The lectures were delivered in Portuguese by Liberto Silva (Portugal), Waldir Cipriani (Brazil), Fatima Silveira Balfour (Brazil) and myself, who was acting as special assistant to Rev. Kwak. Discussion groups gave participants an opportunity to express their views and to clarify points presented during the lectures.

Brazil — sometimes referred to by Brazilians as “the sleeping giant” — is larger than the United States without the state of Alaska. The seminar was held at an idyllic location in the mountains away from major cities, which enabled the participants to put their personal concerns aside for a time and to focus on the message presented to them. The Brazilian Unification family has over a thousand full-time members, with almost ten thousand home members. At the seminar, 19 leaders of the Brazilian church comprised most of the staff; they worked sometimes literally without any sleep for days to make the third ICF seminar of Brazil an exceptionally successful and very important event.

Miracles Occur

What was most inspiring about this seminar was to see how completely the participants changed in the short period of seven days. The activity of the spirit world was almost visible to the naked eye. Our members made strong spiritual conditions, praying all night and during lectures, desperately trying to move the spirit world. We indeed saw many miracles occur. The professors acquired very quickly a wonderful atti-

tude of cooperation and discipline. There was no problem of tardiness or absenteeism. After breaks, participants would naturally return to the lecture hall, even without being called. They seemed always anxious to participate in whichever event would come up next. When problems occurred, the participants themselves would rally around to try to find a solution. For instance, one participant was unusually strong in his effort to convince others of his views during a question and answer period about Unification Theology. Several professors took it upon themselves to point out to that individual that he was going too far in pushing his own view. After the session was over, about ten professors came to our lecturer to apologize for the behavior of their colleague. Because the atmosphere was so harmonious and united, they didn't want anyone or anything to disturb it.

Deep internal changes also occurred. One lady, for instance, was initially rather defensive and a bit negative. She exerted a strong influence on several other participants, so that the staff became concerned about the situation. We reminded ourselves, however, of what Father had said about the victory of love and decided to love the group that was having the problem and to pray for them deeply. Three sisters volunteered to set a nighttime prayer condition for that purpose; the next day there was an amazing change. The ones who had been having problems became sincere and open. Even their style of dress changed. At the end of the seminar, that formerly negative lady became an associate member and wrote in the membership form

that she wanted to continue to study the Principle. This was something that only the spirit world could have accomplished.

How Best to Accomplish Our Mission?

One of the most significant aspects of the seminar was the presence of Rev. Kwak. He was busy every minute during the whole time he was in Canela. He met the professors individually and in groups, giving them guidance about sensitive topics in our Movement and answering questions. On one occasion he spoke to a group of 15 professors. Rev. Kwak spoke openly, as if he was speaking to our own members. After he finished his talk, he asked if there were any questions, and the first question was, “Rev. Kwak, how can we best accomplish our work here in Brazil?”

Furthermore, Rev. Kwak was able to deliver the concluding speech himself, whereby he introduced Father's life to the participants. At the end of his speech he received a standing ovation. Then he continued to talk from his heart, sharing with the participants his own experiences with Father. He introduced the various projects that Father has initiated and will soon initiate. The response was enthusiastic and joyful.

After Rev. Kwak's concluding speech about Father's life, the participants were given the opportunity to become associate members of the Unification Movement. Very quickly 82 of them signed associate membership forms. Considering that about 15 of them were members already and a few participants had to leave early, it was an incredible result.



Group of participants during lecture.



Mr. Paul Perry lectures on Unification Thought.



Rev. Kwak meets with Dr. Mario de Mari, Pres. of PWPA, Brazil.



Participants at typical Brazilian restaurant.



A group of church members in Sao Paulo.



A group of participants after the farewell banquet.



Prof. Alejandro Franco reads letter that was to be sent to Father. Participants were invited to sign it.

Letter to Rev. Moon

Reverend Moon,

Our group of 160 Latin-American professors, that is just ending this **INTRODUCTORY SEMINAR ON UNIFICATION THEOLOGY**, cannot leave the city of Canela without thanking you for this opportunity to get to know your doctrine and your revolutionary and revealing way of understanding and communicating to the world the thought of God, its Creator.

We found out, during six days of conferences and debates, that your message brings to our disturbed world of today perhaps its last solution, since all other messages, tested and retested through centuries, were not able to take the world out of the quagmire it is sinking into year after year.

That is why your message of faith seems to us to be our last hope.

On the other hand, if we know the tree by its fruits, we must tell you how deeply we admired the life style of the Moonies who were here with us. These young people witness how faith and good works can change human beings. You made a new human race appear among us, enlightened by its love for man, purified by its dedication to the family, perfected by the ideal life it leads.

We were also greatly pleased by the presence among us of Reverend Chung Hwan Kwak whose brilliance thrilled all of us.

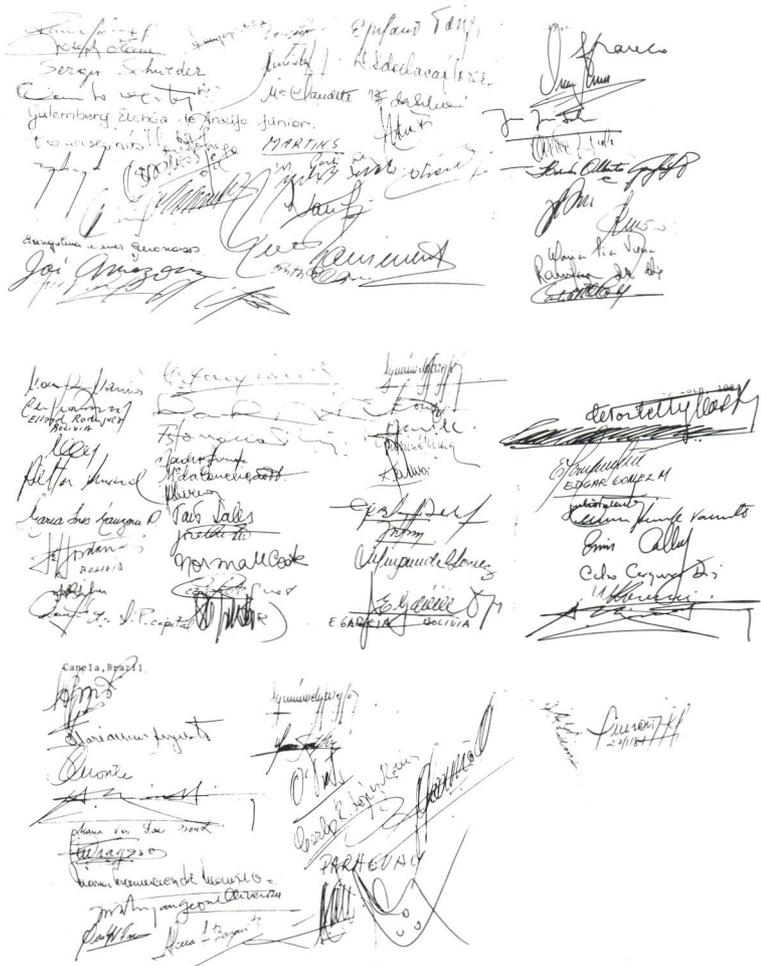
For all that, we thank you heartily, Reverend Moon.
Canela, Brazil, January 28, 1984.

A Letter to Father

One group of participants also had the idea of writing a letter to Father. A letter was drafted, and input from various participants was included. After the closing ceremony the letter was read in public and participants were given the opportunity to sign it, if they chose to do so. We expected that a few would sign; but in fact, virtually all of them signed. We had to make several copies of the same letter to accommodate all the signatures. It was an unprecedented and spontaneous tribute to Father; it was an explicit declaration by everyone that they recognized that Father is indeed the hope of the world! (see text at right.)

At the closing ceremony, participants presented songs and poems that they had written about Divine Principle and the ideal world. A true feeling of fellowship had grown among them. As they said good-bye, many pledged that they would continue to study the Principle and would get involved with our movement in their areas.

The seeds that Father has been sowing for such a long time have produced wonderful fruits of life and resurrection. Indeed, our Church is now at a different age, the age of the victory of love. The smiles mixed with tears of the departing professors signaled that the tide of Father's new hope has reached Brazilian shores. ●



More about Brazil and its history in upcoming issues.

 **STRATEGIES FOR WORLD FREEDOM:**
CARP 1984 AND BEYOND
VALLEY FORGE, P.A. JAN. 28-29, 1984



CARP panel members Dennis Jamison, Jean Rondon, and Esteban Galvan receive questions from the audience.

THE END OF COMMUNISM: A VISION FOR THE FUTURE

CARP CONFERENCES

By David Doose

Father's victorious VOC tour in Korea and Heung Jin Nim's victory over death through his heart of filial piety in life have set the standard for church members and their activities in 1984.

Everyone is filled with great hope as representatives from 70 different countries are now in Korea actively organizing the grassroots network that Father envisions as the key to a world wide victory over communism.

At the same time, however, members working in America are thinking and praying about how to bring a VOC victory in the West. In CARP especially, the responsibility for VOC is taken very seriously and is a primary concern. Dr.

Joon Ho Seuk, whose motto is "Advance Father's Plan," directed late last year that CARP should begin to organize VOC conferences all over the United States.

As a result, during the weekend of November 19, 1983, 315 participants gathered in four different cities for a conference on "The End of Communism: A Vision For the Future." The conferences were held in Valley Forge (Pa.), Chicago, Houston, and Monterey (Ca.), and were attended by university students, professors and members of more than 70 different groups opposed to communism.

Topics discussed included: Prologue

to the Contemporary World Crisis: the Growth of Communism and Decline in the West; Ideology and Foreign Policy; The Human Cost of Communism; and Suggestions for a Progressive Response to Communism.

Participants included members of groups representing Poland, Afghanistan, El Salvador, Angola, U.S.S.R., Cuba, Vietnam, Nicaragua, Germany, Rumania and Albania. The featured speaker at the Chicago conference was Mr. W. Raymond Wanall, former Assistant Director of the FBI. In Monterey the participants heard Mr. Thomas Schuman, a native Russian and former Soviet intelligence agent.



Kurt Lohbeck, co-producer of "Beyond the Khyber Pass."

The conferences were an unqualified success, but this was only the growth stage. As soon as the conferences were over CARP members began the task of organizing the next set of conferences.

The second set of conferences took place on the weekend of January 28, 1984, in Los Angeles Concord (Ca.), Chicago, Charlotte (N.C.), and Valley Forge (Pa). These conferences focused on the topic "Strategies for World Freedom: 1984 and Beyond." This time many of those who participated previously returned and brought friends with them so that they too could get inspired by what CARP is doing and become a part of the effort to create a grassroots VOC network in America.

The two conferences in California attracted more than 60 participants. At the one held on the UCLA campus, Mr. Thomas Schuman, a former KGB agent who served in India and who presently is the editor of a Russian newspaper in L.A. called "Panorama," talked about the Soviet tactics used to subvert a country. In Concord Eldridge Cleaver, who is now running for Congress in California, was the featured speaker. He and Dr. Victor Comerchero, an English professor at California State University/Sacramento, engaged in an impromptu debate over whether ideology was an important factor in the struggle against communism after John Dickson's



Mr. Thomas Schuman, a former KGB agent, at the Los Angeles conference.

talk about the falsity of Marx's philosophy.

Forty-three people participated in the first conference CARP's Southeast Region held on the University of North Carolina campus in Charlotte. Jack Ashworth, the Carolina CARP director; Howard Self, the assistant National Director of CARP; and Mark Tobkin,



Participants and staff at Valley Forge.

Southeast CARP director, all gave VOC lectures.

Guests at this conference included Mr. Robert Miller, National Director of Spirit of America Revived and President of Libertas (an anti-communist coalition). Mr. Miller gave a talk about "Terrorism as a Political Strategy of the Soviets" at the evening banquet. Also attending the conference were Dr. Gabrielle Tabor, professor of Romance Languages at Emory University in Atlanta, Ga., and Dr. Bor Shu Chang, who is involved in urological research at Duke University in Durham, N.C.

In Valley Forge, Pa., 64 people attended the conference that featured the world premiere of the film entitled "Beyond the Khyber Pass," a documentary about the struggle of the Afghani people against their communist oppressors. Mr. Kurt Lohbeck and Ms. Ann Hurd, the filmmakers, were on hand at the conference to explain how it was made. The film, which was financed by CARP, features many interviews with people caught up in the effort to resist communist aggression. One very revealing interview is with a Soviet soldier who defected and is now fighting with the Afghanistan freedom fighters.

Speakers at this conference included the regional leaders of New York CARP and Washington, D.C. CARP, Esteban Galvan and Denny Jamison, as well as Dr. Tyler Hendricks, assistant National



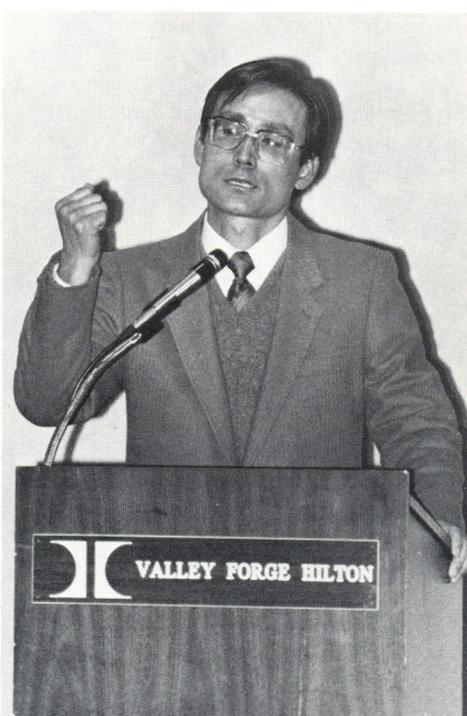
Chu Hoang Lan, a Vietnamese refugee, participated in the Valley Forge conference.

Director of CARP, and Anthony Clarke, a CARP member studying Political Science at Queens College in New York.

Participants in this conference included representatives from the Afghan Community of America, the Afghanistan Liberation Movement, the Albanian Freedom Movement, Polish Solidarity, the Captive Nations Committee, World Anti-Communist Action Front, the United Baltic Appeal, Overseas Youth for a Free Vietnam, CSI-US Inc., Radio Liberty, and the Soviet Nationality Survey, as well as representatives from the Universities of Pennsylvania, Maryland, New York, Columbia and the colleges of CCNY, Queens, Montgomery and Bryn Mawr.

The Chicago conference, held at a hotel in the downtown area, was perhaps the most successful of all five conferences. Ninety-one guests from 21 different organizations attended. Featured speakers included Brigadier General John D. Lawlor, a graduate of West Point who has a degree in International Relations from Georgetown University and who has spent many years in Washington, D.C. doing strategic and military planning; and author Richard Dunlop, who wrote a biography of General William Donovan (one of America's master spies) and who has done guerrilla intelligence work in Burma, China, India and Greece.

Many of the statements made by par-



Dr. Joon Ho Seuk, National Director of CARP, addressing the conference.

ticipants of the Chicago conference are representative of statements made at all five conferences and are worth noting. A Board member of the Cardinal Mindszenty Association said: "I am going to bring my whole family to your next conference and I pray that they will all come and work with you." A leader of a Polish activist group said: "There

are 700,000 Poles in Chicago and many Polish groups, but we almost never collaborate in our activities. CARP has brought us together for the first time in the history of Chicago. This is a great day." Also, a leader of the Conservative Caucus of Illinois said: "I've been to conferences addressing the important issues of freedom for 15 years but this is the best organized and most moving conference I have ever attended. Where have you people been? You have given us new hope."

Chicago CARP, under the direction of Michael Smith, showed its serious intent to support further activities by announcing that it would initiate a newsletter that would be published monthly and distributed throughout the midwest so that all the various groups could keep in touch with the others' activities.

Also, as soon as the conference closed, Chicago CARP showed its true activist character by attending a rally held in front of the Polish Consulate to protest the brutal slaying of a young boy in Poland. Many of the conference participants attended the rally as well. The rally was covered by Radio Free Europe and Radio Liberty, who, following the rally, broadcasted the contents of Michael Smith's speech and a report on the rally to all the people of Poland.

Plans are already under way for CARP's next set of VOC conferences, to be held in March. ●

FIRST EUROPEAN 40 DAY WORKSHOP

Camberg, October 10 to November 18, 1983



Participants from all over Europe in Camberg, West-Germany.

André Wyser

The first 40-Day workshop for church members in Europe was held from October 10 to November 18, 1983. This workshop was the fulfillment of Reverend Young Whi Kim's desire ever since he came to Europe as the representative of our True Parents.

The arrival of brothers and sisters at the Camberg training center was exciting, especially for those who have fond memories of when True Parents and some of their children were here. The 77 members came from five continents and 24 nations, and all presently work in various missions throughout Europe. They ranged from 18-50 years of age and from 1-17 years of membership in the Unification Church. All shared belief in God and True Parents as well as strong desire to fulfill their expectations for Europe. There were some language difficulties, as not all spoke Shakespeare's tongue perfectly. Yet we managed to form a harmonious group, and the resulting spiritual atmosphere was exceptionally high.

Daily Schedule

Our daily schedule started at about 6 a.m. with an exercise session. Following morning service Mrs. Kim taught Korean language classes. It was a special privilege to have her patiently spending time to teach us proper pronunciation. Breakfast was followed by a four hour lecture period. After lunch we had different activities including sports, cleaning, choir practice, folk dancing and walks in the beautiful and colorful environment

surrounding the training center.

The highlight of the afternoons was the meditation period. This gave us a chance to reflect on our past, present and future and to spend quiet time alone, focusing our attention on Heavenly Father. Many wished to continue daily meditation after returning to their respective missions. In the late afternoon we had another two-and-a-half hour lecture session and in the evening different programs were scheduled such as group meetings, lectures, prayer vigils, testimonies or films.

Throughout the 40 days, Heavenly Father gave us a special blessing! At the time of the year in Germany when the clouds usually hang dark and low, and all is drab, dripping wet, and depressing, we enjoyed beautiful, sunny blue skies

and a most rich variety of autumn colors. From the Holy Ground, we could witness Heavenly Father's unique artistic touch to the sunrises and sunsets — beauty rarely seen in the cities.

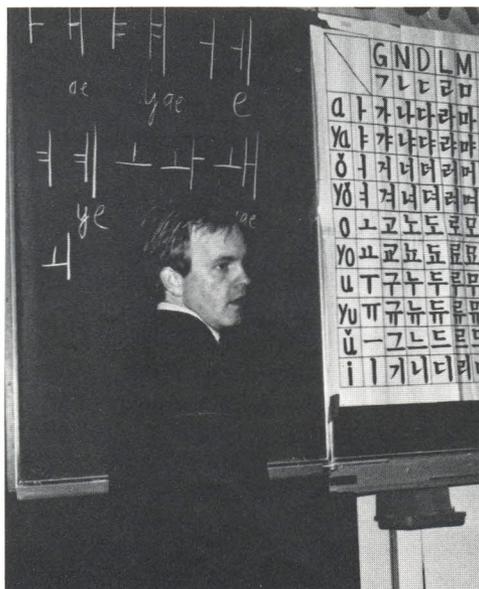
Program

The program included inspiring lectures on Unification Church History, V.O.C., CAUSA World View, Unification Theology, the economy, the formula course and various developments of our True Parents' vision, such as the World Media Conference, CARP, New ERA, Saeilo, the International Highway Project and Public Relations. Through these topics we could realize how the message of our True Parents is reaching all spheres of influence in the world.

In nine morning periods Mr. Abe went through the whole Principle in a powerful and attractive way. Then we had one week teaching practice, a good opportunity to check our understanding and to overcome our fear of speaking in front of an audience.

Reverend Kim gave detailed lectures on the first and second chapters in nine morning periods. Following these in-depth lectures, Reverend Kim spent an entire morning answering questions from brothers and sisters. His willingness to do this was most appreciated!

Ulrich Tuente, the assistant national leader who directed the workshop, spoke on Unification Thought for nine afternoon periods. Following intense study, we were tested three times on Divine Principle and once on Unification Thought.



Ulrich Tuente teaching Korean.

Testimonies and Personal Care

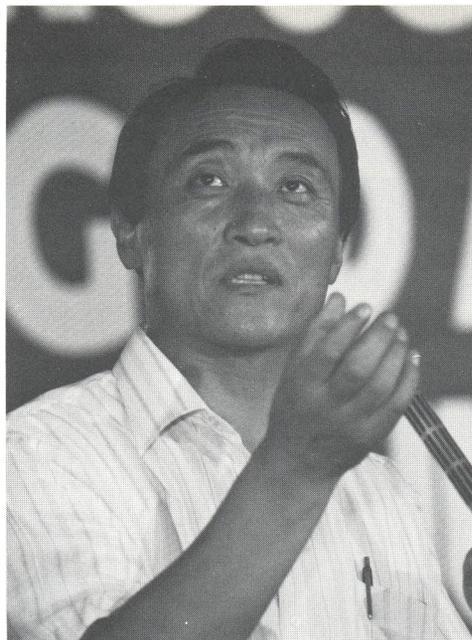
We also had the tremendous opportunity to hear some testimonies from elder brothers and sisters. The most precious of these was Mrs. Kim's. She spoke for about eight hours, sharing her experiences with True Parents. She added valuable internal guidance and explanations about the tradition laid in the early years in Korea.

Mrs. Abe spoke about what she and the early Japanese family had gone through. We were deeply moved as we realized the price our True Parents and elder brothers and sisters around the world have paid. We should never forget that we are standing on the foundation of their sacrifices and suffering.

Reverend and Mrs. Kim, Mrs. Abe and other elder members were on hand to assist any brother or sister who felt a need to confide in someone whom they could trust. The wisdom, experience and parental heart of such elder members served as a pillar to the workshop.

The lecturers invested themselves completely to share their heart and knowledge with us. We were particularly moved by the parental love of Reverend and Mrs. Kim and their deep concern for the European Family. They invited some of us to share a meal with them so we could get to know them more personally.

Ulrich Tuente and his wife gave all their time and energy to take care of us and to make sure that everything went smoothly. Klaus Eppmeier had the challenge of coordinating our training. With this very positive character he fulfilled his mission successfully, in spite of all the obstacles.



Rev. Young Whi Kim.

Team Activities

The members of the staff also invested their hearts to make us feel as comfortable as possible, so that we could fully concentrate on understanding God's heart through the teaching as well as through our brothers and sisters.

Since there were so many participants in the workshop, seven teams of 11 members each were formed. These teams met for discussions, testimonies, cleaning activities, etc. The primary purpose of these international teams was to create small family units in which each member would have more of an opportunity to share his or her unique personality.

More than halfway through the workshop many brothers and sisters had the feeling of having reached their saturation point, and we were grateful for the opportunity to go to different cities to witness. For many of the brothers and sisters it was their first time ever to work in Germany. The teams visited Duesseldorf, Munich, Essen, Frankfurt, Karlsruhe and even Berlin. The team visiting Berlin saw firsthand the despair imprisoned behind the Berlin Wall. Upon visiting East Berlin they could get a taste of what communist "freedom" is really like.

Brothers and sisters wrote daily reflections to record the valuable experiences and realizations acquired during the 40 days. At the end of the workshop, each wrote a general reflection. These reflections will be of historical and practical value, as opinions and suggestions will be considered in planning future workshops.

On eve of the 40th day, we gathered around a campfire to offer a public pledge to God. It is not so easy to open one's heart in the presence of nearly eighty people, but we all managed to overcome our hesitations and our pledges were very sincere. We shed many tears together that night.

On the last day we had a delicious Korean banquet with Reverend Kim and all of the workshop staff. The Go-World Brass Band came to open the program. Ulrich Tuente gave a congratulatory address to the graduates of the 40-day workshop. Reverend Kim delivered his closing address during which he emphasized the necessity of repentance and gratitude if we were to keep the rebirth experience of the 40 days. Each participant was called on stage to receive his/her "Certificate of Merit" and "Shimjung Candle" personally from Reverend Kim.

A very rich entertainment evening followed with various groups of singers, folk dancers and a long and humorous play re-enacting unforgettable moments of the workshop. Gifts were presented to each member of the workshop staff, including a high quality overhead projector for lecture use.

Having built strong ties of belonging to one united European Family, parting was not easy. The united spirit of the workshop will last, as we all want to keep the true relationships we built. We feel connected as sons and daughters of God. On that foundation we feel much stronger to start new lives, to dedicate all our hearts and energy for the restoration of Europe. ●



Rev. Kim handing out Holy Candles congratulating each participant.

A UNIFICATION POSITION ON THE JEWISH PEOPLE

by Andrew Wilson

About the Jewish people: If the early Christians had accepted the Jewish people, there would not have been such a miserable history. Now we are in the position, as Unification Church members, to restore that by accepting the Christians. Think, if Father left us now, it would be very difficult. Father has taught us over and over again that Christianity is our brother. If Jesus likewise could have taught his disciples and would have survived, there would be no division in Christianity, no persecution. But this division couldn't be overcome ever by the disciples; they couldn't love their closest neighbor.



Jerusalem — Western Wall (Wailing Wall)

The Crucifixion and Jewish Guilt

Christianity has had to contend with and reject the teaching that the Jews crucified Jesus and that collectively they bear the guilt for killing Christ. This charge of “deicide” became a cause for much antisemitism throughout history. Unification theology can and must also reject any such assertion.

Unification theology shares with other Christian teachings a reliance upon the New Testament accounts of Jesus’ crucifixion. This biblical record shows that *the Romans not the Jews* actually crucified Jesus. Crucifixion was a Roman punishment; it was not considered a proper way of execution according to Jewish law. Thus, while the Bible

records that Stephen, when he was martyred, was stoned to death in accordance with the Mosaic law against blasphemy (Acts 7:58; see Lev. 24:16, Det. 13:10). Crucifixion was not the proper punishment for any of Jesus’ supposed crimes under Jewish law. It was, however, the standard Roman penalty for political subversives and revolutionaries, often used by Pilate to execute Jews whom he considered dangerous to Roman rule. Jesus was not condemned to death as a religious heretic, but rather as a political subversive who threatened Roman authority, as the title “King of the Jews” placed over his cross indicated.

Christian traditions which place exclusive responsibility on the Jews are based upon a selective reading of New Testament passages, and such traditions have also influenced Unification texts: “It was because, against God’s will,

they did not believe that Jesus was the Messiah, that the Israelites crucified him.” But Christians and Unificationists can no longer overlook those biblical passages which implicate the Romans.

The Bible records that in the complex of events which led to Jesus’ death, one of Jesus’ own disciples — in other words, a Christian — betrayed him; another disciple denied him three times; certain Jewish leaders secretly tried him; and the Roman authorities crucified him. Although scholars disagree on the details of the relative degree of Roman participation and on the legality of the trial at the hands of the high priest and his collaborators, the only proper theological conclusion which can be drawn is that representatives of all humanity — Christians, Jews, and Gentiles, jointly participated in the murder of Jesus.

From a Unification perspective, the identity of each individual is bound up with the collectivities of which he or she is a part and extends “vertically” to include his or her ancestors and descendants. Since Christians, Jews, and Romans, representing all humanity, participated in the murder of Christ, each one of us today also participated in that sin. In particular, Unificationists, as modern-day followers of Christ, may be liable to the same cowardice and faithlessness as Peter when he denied Jesus and as Judas when he betrayed his Lord. Therefore, each Unificationist should feel personally responsible, believing that his or her own actions will determine whether or not God’s representatives will be crucified once again. If Unificationists can see God’s will as their own responsibility — and that will includes bearing the burden of humanity’s past sins — then they should personally repent for the sins of the past and never make an error of transferring their own sense of guilt onto another, particularly the Jews.

The Jews’ Rejection of Christ: Cause for Divine Punishment?

Beyond the issue of “deicide” and the specific event of the crucifixion looms a more difficult issue for Christians and Unificationists: the claim that the Jews rejected Jesus as their Messiah. This teaching has in the past incited many Christians against Jews and has led to the accusation, also repeated in some Unification texts, that the Jews are deserving of divine punishment.

On the first page of the “Six Hour Lecture,” the statement is made: “The fact that the Jewish people, who so devoutly believed in God, could not recognize Jesus as the savior is the gravest error in the providence of restoration.” Unification theology makes this assertion not about the Jews of all time, but specifically concerning those Jews of Jesus’ day. The mission which God had called Jesus to fulfill was, to erect the earthly reign of God — that is, a world of peace and justice in the socio-political order — on the base of support of the people of Israel. The Jews of Jesus’ day did not cooperate with Jesus to build it. But the mission of Jesus was frustrated — not fulfilled as many Christians believe — by his early death on the cross. Hence, Unification theology considers the rejection of Jesus by most of the Jews of his day to be a very serious mistake indeed.

Based upon this view of the mission

of Jesus, it follows as an historical consequence that much of the suffering of the Jewish people, and indeed of all people, would have been avoided had Jesus been able to establish the reign of God in his day. In that case, the entire sweep of human history would have looked very different as the great messianic prophecies of God’s “peaceable Kingdom” would have been fulfilled. But, once the work of Jesus was cut short, the world’s sinful history continued unchecked. Then the suffering of the Jewish people since the time of Jesus need not be viewed as a special punishment: it is only one tragic facet of the world’s continued suffering after the failure to establish the reign of God at the time of Jesus. Much of it can be attributed to Christian prejudice.

In Unification theology, God is conceived less as a stern judge than as a loving parent. God suffers to see any of God’s children suffer and would not wish to impose any punishment as severe as the 2000 years of suffering which the Jewish people have endured in the Christian era.

Based upon this principle, *Divine Principle* explicitly states that God, out of deep mercy for the Jews, forgave Israel’s failure to support Jesus and delivered Israel out of satanic hands, even at the moment of the crucifixion itself. Jesus accurately expressed God’s heart when he pronounced his forgiveness from the cross (Lk 23:24).

The Continuing Role of the Jews as God’s Chosen People

Avexing problem for Christians has been the question of Israel’s election since the time of Jesus. Was the Jewish people’s covenant abrogated? Did Christianity as the “new Israel” replace the Jews as God’s chosen people, while the Jewish people were cast aside? Paul clearly rejected this view: “God has not rejected his people whom he foreknew . . . for the gifts and the call of God are irrevocable” (Rom 11:2,29). Unification theology, facing this same question, should agree with Paul that the Jewish people continue in God’s grace as God’s people.

Sun Myung Moon has declared that Judaism is the “elder brother” to Christianity and the Unification Church. In his Washington Monument address he stated:

Judaism, centered upon the Old Testament, was the first work of God and is in an elder brother’s position.

Christianity, centered upon the New Testament, is in the position of the second brother. The Unification Church, through which God has given a new revelation, the Completed Testament, is in the position of the youngest brother. These three religions are indeed three brothers in the providence of God.

Just as in any family the eldest child does not lose the parents’ love when the younger children are born, so Judaism, as the eldest in the family of God’s central religions, did not cease to be God’s chosen people when its younger sibling religions came into being. Israel’s election as God’s chosen people is a status which continues from biblical times to the present and on to the end of history. As the senior religion of God’s dispensation, Judaism deserves our respect.

A primary reason why *Divine Principle* contains remarks that could be interpreted as antisemitic about the faithlessness of the Jews toward Jesus and their subsequent suffering is precisely as a warning to Christians not to be complacent and make the same mistake.

The early disciples who wrote the Korean original of *Divine Principle*, who lived in a land where there were no Jews and where there was no awareness of the Jewish-Christian dialogues occurring in the United States and Europe, aimed this and other passages at those Christians who were persecuting them. They saw an analogy between the persecution of the church and their messianic leader by the established Christian churches and the biblical stories of Jesus’ being persecuted by the Pharisees and Jewish leaders. They declared God’s eventual judgment on the Christians should they crucify the new Messiah by reference to the Jews who “have lost their qualification as the chosen people and have been scattered, suffering persecution through the present day,” and “these Jewish people, too, completely lost their qualification as the chosen people when they crucified Jesus.” We should see the virulence of these words as reflecting not antisemitism, but rather a reading back into the analogous New Testament situation some of the bitter controversy of the Unification Church’s confrontation with Christians in Korea.

Such passages should not be interpreted theologically as dealing only with the specialized sense of election to receive the Messiah (see above) and not with the general concept of “chosen people.” ●

BLESSED CHILDREN'S YEAR IN KOREA

Excerpts from their yearly Magazine
"The Blessed Children's Year in Korea 1983"



All foreign blessed girls here in Korea in our new house. The lady in the middle with the baby is Mrs. Ichijo.

My Ideas About Life in Korea



P.S. The picture was done by a Japanese artist

Ichiko Sudo

I've only been in Korea for three months and already I've come to know it quite well. People in Korea are very friendly. Sometimes I feel that they are a part of my family, which according to the Divine Principle, they are. Every time someone offers to hold my bag on the bus, I am always a bit hesitant at first because in New York City, I would surely never see it again. Trust is one thing I find quite unique about Korea.

Korean culture is also very wonderful in the ways Koreans treat their elders. They respect and admire them for their past and for what they are. Koreans realize that the longer you have lived,

the more you know and can share with anybody who is willing to listen.

Korea is wonderful, but as in all other countries, sometimes Koreans do things that can be quite annoying. For instance, spitting.

While I was walking down the street one day I passed a group of teen-aged boys. From behind I heard a horrible noise and I turned around. One of the boys had spit all over the sidewalk. You can find "it" every block or so, but in some places even every three feet.

Although I haven't mentioned every bad point (nor every good) I think Korea, all in all, is a lovely country and so are its people. ●

Meeting With Father

Young Oon Orme

On April 14, 1983 I went to see True Father. It's not every day that one gets to meet the King of Kings, so I was very nervous. I had been depressed for a long time and 1982 was a year in which I



Young Oon Orme with Mrs. Ichijo's baby girl on Jan. 25, 1984.

learnt many lessons the hard way.

I wanted to leave Korea so first I had to ask Father if it is alright.

True Father, however, did not give me his consent, but he gave me back my faith and filled me full of love.

He scolded me and he laughed and smiled at me. I cried many tears and as I was leaving Father said "Go with love."

This meeting changed my life. I'm like a new person and in these next few words I want to express my love for True Father.

*Dedicated to True Father:
"Forever I will love you and even when we part my love for you True Father remains within my heart."*

With love. Y.O.O.●

Our Mission

Naeran Verhyen

Dear Readers,

I am sure all of you have been wondering probably as much as we have about the first blessed children's missions. We found out from Mr. Oyamada (a Japanese leader) all that is written in this report. Some will be my own opinion of things, but it will be mostly factual.

Our first mission, as you have probably guessed, is to learn the Korean language well. We also have to learn the Korean way of living and really get to know the Korean people well, because in later years, Korean might become the main language in the world as English is now. Also in the forthcoming years we might have to help translate for the people who do not know Korean.

I think it would be very important to learn Korean, not only because of the two facts I just mentioned, but also that we will be able to really understand things that Father expresses in Korean, since sometimes translators can't really express True Father's true feelings. They can just tell the summation of the speeches.

Another thing we have to do here is to create unity between East and West. We are already starting this by making friends with the Japanese children who have come to Korea to study with us. I think if we unite and become good friends with each other it will be easier to work together. There are 12 of us signifying the 12 disciples of Jesus who must work together in unity.

After maybe about five years of studying Korean we might get blessed, then go to a university in America. By then our church will have its own university, and we will all go there together — even the Japanese students, who are now studying English, will go as well.

After finishing university we shall all go around the world and do other activities which are being prepared for us, even now.

Then each of us will be taken and given a mission probably in Africa or South America.

All of us right now are very excited to know what we will be doing in the future, even though it is still many years away. We know that we have to start preparing for that now.

P.S. This information comes straight from True Father.

Your roving reporter
Naeran ●



Hi

I'm Johanna vanderstok and come from The Netherlands. I live in a Dormatory in Korea and am now studying at the Sun Wha Arts school. I'm begining to love this country very much, even though at first we had some problems.

I can under stand the Korean language fairly well and so I have quite alot of Korean friends who like me very much.

Korea is a very beautiful country and I want to learn to love this country with all my heart ♡

Thankyou very much
love
Johanna





Mr. and Mrs. Ichijo, who are now responsible for the foreign blessed girls in Korea. They are wonderful Abel figures. Mrs. Ichijo is from the USA and Mr. Ichijo is from Japan. They are holding their 7-month-old daughter, Erika.



All foreign blessed children at Mr. Pak's house. Mr. No Hi Pak is school director of the Little Angels School.



All the foreign blessed children in Korea at our school, and Mr. and Mrs. No Hi Pak with their three sons.



The foreign blessed children on Christmas 1983 at Mr. No Hi Pak's house.

Good day
if it's day and
Good night if it's
night. My name is →



HELGA
KUNKEL

I am 13 years old, I was born on the 5th of June 1970, and I was born in Germany.

My father is German and my mother is originally born in Austria but she has lived in Germany for so long that you could call her German. I have a younger sister and an even younger brother. I went to elementary school in England and learned English then and there. After that Father sent me to Korea with 5 Western and 7 Japanese Blessed Children. I am here to learn Korean, to go to School in Korea, and to get to know the Korean and Eastern Culture. I really want to fulfill my mission and become a great woman for God when I grow up.

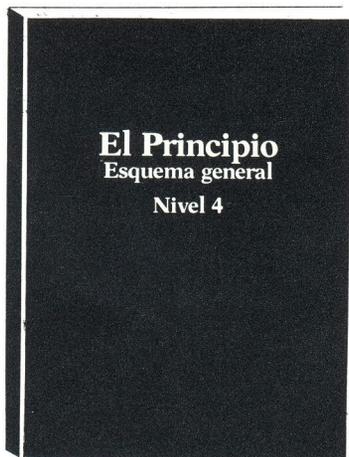
(P.S: The picture was drawn by a Japanese artist).
THANK-YOU!

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FATHER ABOVE, LORD OF ALL,
SHOWER YOUR BLESSING UPON
THIS HOLY DAY, BOND OF LOVE FOREVER MORE!
HALLELUJAH, GLORIOUS DAY OF JOY!