

TODAY'S  
**WORLD**



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# TODAY'S WORLD

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The Diary of Mr. Hyo Won Eu



ICUS Scholars Search for Peace



What Would God do in Singapore?

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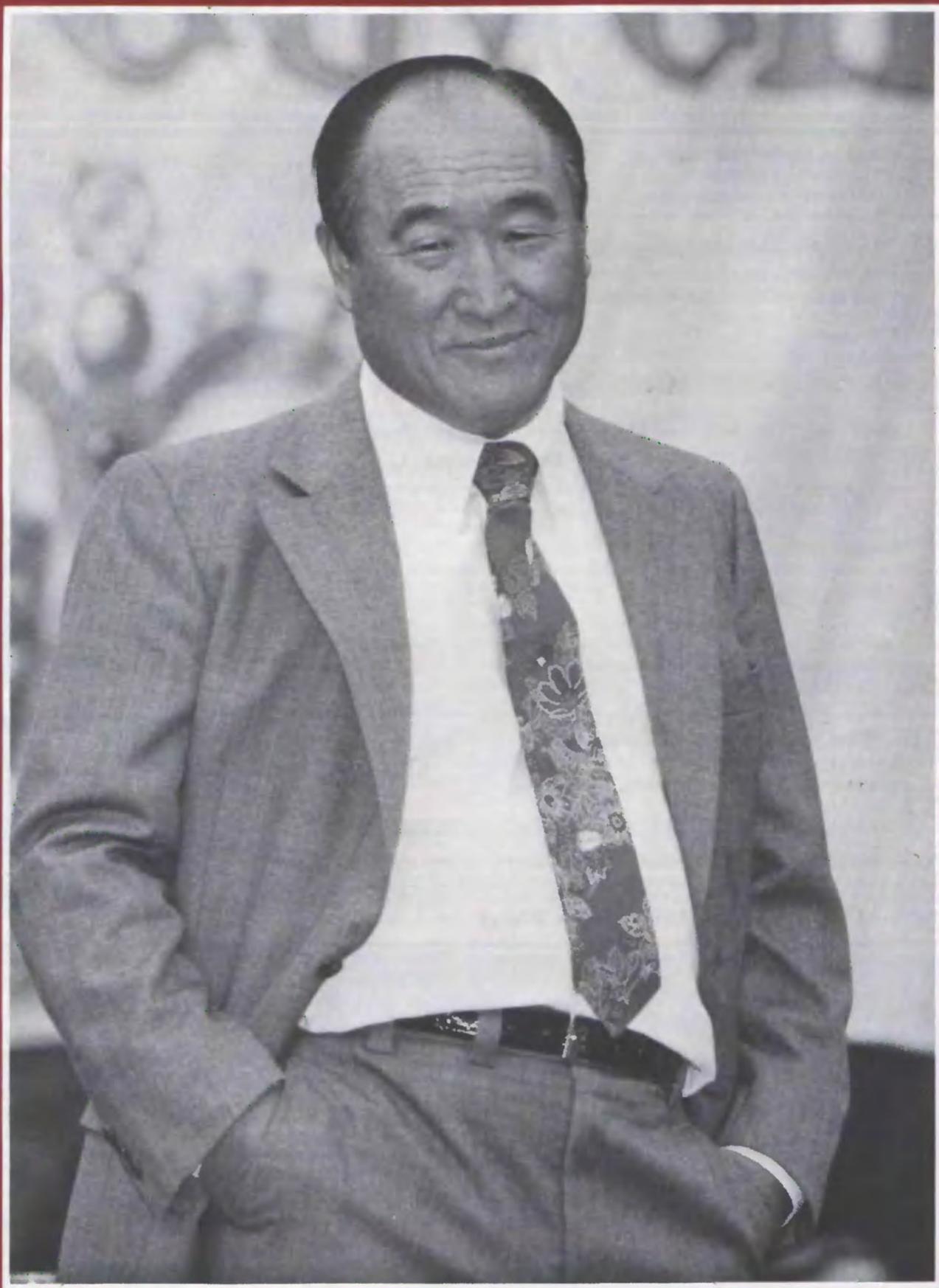
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Cover photos: (Front) Father gives Founder's Address  
at 9th International Conference on the Unity of the  
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*To make this day valid, I had to go through all historical suffering and receive abuse from the world. Now, wherever I go, I can plant the flag of victory and love.*

# Day of Victory of Heaven

October 4, 1980  
Reverend Sun Myung Moon

Thinking back, four years have passed since this day was first declared. Of course, no one else in the world recognizes and celebrates this day. Then does that mean that heaven has never been victorious on earth? Can Unification Church members say that God has always been defeated, never experiencing victory until now? It all depends on what standard you use to determine victory and defeat. How was God defeated, and where did He gain victory—in spirit world or on earth? By what criterion was victory or defeat determined? Was it accomplished by one man or many men?

Almost everyone chosen for the dispensation failed God. We know that man's failure on earth caused God's dispensation to suffer defeat. The history of providence has been repeating itself, and has always ended in failure. God has everything—power, silver and gold, authority—so why do we say that God has always suffered defeat? Does God need a Ph.D.? Does He need to eat three times a day like we do? Then what is it God needs? He needs true love—sun love and moon love as well!

Now, if you ask God why He does not love you fully, what would He reply? This is a difficult question for Him to answer, one which touches the most sensitive part of His heart. When you ask that question, God is the saddest being of all. After a long hesitation, He will reply, "I cannot love you, because I have not yet loved my eldest begotten son and daughter. Until then, I can love no one." The law of love requires that the first-born be loved first. There are billions of people who are children of God, but all are descendents of the first begotten son who became a failure because of the fall. Therefore, God cannot love those generations until He can love His first-born. It is God's will that He love the first true son and daughter first, and then proceed to love the first true family and clan, nation, world and true heaven. This is the order of love. But to this day, God has never been able to love to that extent. There are many contradictions in the world, such as wars, but God has never intervened to stop a war. What do all men want, far more than money or power?

They want God to come to earth, live with them and love them. Then why is the concept of a Messiah necessary? Some would say he must come to connect all the relationships in history which have ended in failure. He comes as the center of all of God's love, distributing it to the

entire world. Religion exists to repair the foundation for the Messiah to be able to come and work with ease. He is the one who will ensure that God's love can reach the first son, first family and first nation. God has worked very hard to send the Messiah. Because God lost His first-born at the fall, the Messiah must come to let God love the first-born, allowing Him for the first time to love the true family, true nation, true world and true cosmos. After that, God will say that everything is accomplished. That is the tradition of love.

Christians think that because Jesus said, "It is finished," nothing remains to be accomplished on earth. There is a vast gulf, however, between this concept and the Principle. Since God has to send the Messiah once again, that means that not everything was accomplished in Jesus' time.

Here in the Unification Church, we emphasize the True Parents, true family and so forth. Where does this concept of "true" originate? It comes in connection with love. It is reasonable to say that this is why there are no problems between races in our midst; here everyone can come into unity. Individuals, families, clans and so forth still exist here in the Unification Church, but they are being transformed into their true meaning.

When you look at things from the perspective of true love, nothing is very complicated. The highest place in the spirit world is reserved for those who share God's desires. They want to see God loving the true man, true family and so forth. What's more, those who love the true man, true family, etc., will also go to the highest heaven.

Now you know how God wins the victory—centering on love. God sent me to earth, and I made God see and feel love as He originally intended. This is all I did, yet this is how God won the victory. However, most people do not know about God and, therefore, feel threatened by me. This is why they try to discredit God-centered activity. They are worried about what will happen to their tradition and history. We still have to struggle to educate them and bring them closer to God.

The biblical dispensation was never fulfilled, simply because love was always lacking. We have to fill in all the gaps in the horizontal restoration and win over the opposing world with love. This remains to be accomplished.

We have already faced the highest hill of opposition, plugging all the holes in the dispensation with love. This is why victory has come about. If Korea and its churches had accepted me when I first came with this mission, would I

***The heavenly champion has to confront all his challengers, inviting the world to defy him, and still defeat them singlehandedly.***

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have had to go through the troubles and persecution that I have faced here in America? If I had been welcomed then, America would have supported the Korean people after World War II. Then communism would not have spread to such an extent throughout the world. But as it resulted, Korea opposed me; so other Asian countries and also America have resisted me. Thus, the opposition of the Korean churches resulted in organized persecution.

Individuals do not oppose me just as individuals, but in a historical way. This is also true of families and nations. In me, for the first time, the satanic world found something to unite around! This entire world wanted to crush one small individual. What would have happened if I had run away from it all? Would the question have been settled? Could the victory have been won? The heavenly champion has to confront all his challengers, inviting the world to defy him, and still defeat them singlehandedly.

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**God wanted me to bring Him into love—not in a plush, comfortable living room, but bearing the cross in the abyss of misery.**

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In 1976, the media, the U.S. Congress and the world stood against me. To make sure that this opposition would be complete, I previously sent out members to 124 countries as missionaries. Then in 1976 all 124 nations united in hostility against me. Centering on Washington Monument, I had to fight all America and the entire world. Although everyone turned against me, at that time I won over all the opposition, including the *Washington Post* and the *New York Times*. In their coverage of the event, they had to recognize what had taken place the day before.

Do you think I could be opposed any more than I was in 1976? The worst has been overcome. No one said I was defeated at Washington Monument—the world was defeated by one single man. But what did I fight with? With the one principle of showing the world true love, overcoming the force that opposes God. Until that time, no matter how unjustly people criticized me, I did not do anything against them. I tried to return love to them, and I simply persevered.

God wanted me to bring Him into love—not in a

plush, comfortable living room, but bearing the cross in the abyss of misery. That is the point of love God wanted to be led to—He wanted to show love at the center of greatest pain. With only a handful of supporters on earth and under the worst possible persecution, I showed true love to the world—a love that God could recognize. On this foundation, the Day of Victory of Heaven was proclaimed, four years ago today.

Furthermore, on February 23 the following year, I declared the beginning of a new era, announcing that whoever opposed this established foundation would be the one to receive suffering. From then on, the more people resist us, the more ground they will lose and the more we will gain.

Until that time, walls surrounded individuals, families, clans, races and so forth. But now the walls are broken down and love can freely travel anywhere on earth. Therefore, many international marriages have taken place and will continue to happen. At the same time, a family, clan, nation and world have sprung up, surrounding Reverend Moon. With what was it all organized? With matching and blessing—the formation of heavenly families. After that, there is no valid way in God's sight to stop me. On that day, Satan signed his surrender and acknowledged my victory. I knew that from that day on, the communist world must start to decline: that 1978 would be the peak year and afterwards they would descend. Furthermore, the second set of three seven-year courses could then be proclaimed. Without that victory, they could not have begun at the right time. To win this foundation of victory, I had to go to strange countries and fight my way inch by inch in places where I was not wanted. I have been working since that day to create additional foundation, upon which you will suffer less. Now you have to produce some proof that you have loved me. Where will you find your proof? In your home church. With my victory, you have a valid passport, and now you need to blast off like a rocket, heading up to reach God's heart in love. In all of history, has there been any such person, one who could bravely come forth to carry out this mission, persevering until the final victory regardless of the consequences? Many times I have searched through the records of history, trying to discover someone like that, thinking he would be honored as the greatest man. I lived my whole life in that way, experiencing millions of incidents of suffering. Imagine God's feeling when He discovers that such a person is at work on the earth! What about the spirit world observing him, knowing how both this world and the spirit world



will be transformed because of him? They will dance in wild joy and love. Once God can love the first-born and bless the restored ancestors, loving each in his or her turn, if you have proof of that blessing, you can qualify for that love dance as well. Since the fall took place in the family unit, restoration must happen in the family. When you are blessed, you are registered as a citizen of the heavenly kingdom. This is the first and only time in history for such restoration. What an opportunity you have to be here now, against such incredible odds! Many, many celebrations have taken place here on earth, including Unification Church celebrations, but the most important of all is the celebration of this day of victory. In order for this day to come, many people suffered and were sacrificed—you cannot imagine how many. To indemnify those sacrifices, I had to suffer more than all those people put together. Year after year in jail, I confronted these circumstances, all in order to reach this destination.

This day happens to be the day I was released from prison in South Korea. To make this day valid, I had to go through all historical suffering and receive abuse from the world. Now, because of love, I can give the banner of victory to

Adam's family, Noah's family, Abraham's family, Moses' family and Jesus' family. Wherever I go, I can plant the flag of victory and love. Now there is no way the Unification Church can decline; it must grow and flourish. I have the seal of victory, and I can stamp a free pass to heaven for you. I must sign for you before you can receive God's love; and with that passport of love, you can go anywhere in heaven or hell, and ultimately on earth as well. When you are told to go fund-raising or witnessing, you do so because of love. A Ph.D. can willingly become a captain of a fishing vessel—all because of love. If I went to hell, would you come with me—all because of love? Now you know that this Day of Victory of Heaven is more beautiful than the most radiant river or forest, more lovely than any part of creation. It is the most precious event on earth. Would you agree that you are most fortunate and happy to be able to celebrate this day?

*Note: On October 14, 1950, Father was released from prison in North Korea and on October 4, 1955 from prison in South Korea. Father said it was not necessary to emphasize the suffering so much. Therefore, only October 4 is now commemorated.*

Can you die with your beloved? Can you forget the words of promise?  
Can you go over the hill which you believe impossible to cross?



With Mr. Eu looking on, Father writes the names of the 124 couples blessed in 1963.

# Excerpts from the Diary of Mr. Hyo Won Eu

It has been ten years since Mr. Eu began his life on the other side. With his unchanging faith and his consistent devotional life, he set himself up as a front-line bulwark in the early years of conflict and persecution in Korea and laid a good pattern for us.

He systematized and preached Father's words and wrote *Explanation of the Principles* in 1957 (the first printed work on the Divine Principle) and *Discourse on The Principle* in 1966 (translated into English as the *Divine Principle*). He died on July 24, 1970.

In his position as president of our family in Korea for 15 years, he wrote almost daily in his diary, reporting to Father and making a plan for the following day.

Translated by Rev. David Kwaniil Hwang  
From Tong-il Segye, July 1980

May 11, 1955

Lecturing all day to people whom Kyung Ku led to the center. Four people from Ewha University were expelled from the dormitory. I came downstairs and saw Kil Ja, Chong Sa, Mee Shik and Myung Jin eating. Everyone was smiling. After the evening service was over I tried to bring them to Mr. Yang's house to stay there. I was so impressed by their determination. I wrote a petition to the professors of the school at their request.

May 14, 1955

Fourteen students were expelled by the Ewha administration. The students seem to be very firm in faith. At 9:30, I asked Kil Ja and Mee Shik to come over for an interview with Seoul newspapers. I was lecturing to six new students from Ewha. I asked Teacher to talk to them while I was gone.

July 4, 1955 (day of great persecution)

Today I determined to die seven times. In the evening, the newsmen came again, scurrying around, taking pictures of Teacher. Shortly afterwards, Investigator Oh and Chief Investigator Kim came over to ask Teacher to come to the station in order to tape an interview. Young Oon and I followed them. We went into different rooms. We were told to go back home. Mr. Oh almost pushed us to the gate. Our family was there. Then we went back with them. So I was right when I thought today was persecution day.

July 5, 1955

Teacher didn't come back. How could I sleep after leaving him alone there? I am just like Peter. After I had breakfast I felt more tired. I should go through persecution with Teacher. I lay down for a while. Tong Hi came in. He brought with him the newspaper *Pyung Wha*. Our beloved was arrested. The time has come. Now we have to face what we are supposed to face. I'll be courageous. I took clothes and borrowing Mee Shik's umbrella, I went to look for our family at the station. By coincidence, I met Mr. No and Mr. Cho. They said they didn't know where Teacher is. Then we all went to a teahouse. We bought all the newspapers. The story in the papers was very dirty, but through dirty things we can have fertilizer. When I went to a special investigation room, I saw Won Pil being interrogated. Because of age problem, the investigator was slapping him. It was a different feeling from what I felt in the tearoom. We were interrogated for evading the draft and for illegally confining people. Sitting all day with an empty stomach, I even forgot about being tired. Mr. Cho took us to the restaurant. I followed too. I comforted our family, who looked like a flock without a shepherd. I don't know if this is the last entry in this diary. I took out the photos, and I don't know if they will be put back.

*Can you die with your beloved? Can you forget the words of promise? Can you go over the hill which you believe impossible to cross?*

July 6, 1955

I talked all morning to the family. We went all together to be with Teacher.

*I will go where my beloved goes.  
Can I go even to death?  
We are made one body.  
Can I go even to hell together?*



## *Now we have to face what we are supposed to face. I'll be courageous.*

*This is the way I am;  
Who can stop me?*

I was waiting for Ho Young in the Dai Yang tea house until 3:00 and then I went to the investigation station. They interrogated all the family members about draft violation and illegally confining people.

### **July 10, 1955**

After I preached the Sunday sermon, I went to a different room to give a lecture on Christology to Mr. Seuk. Even before I began to sweat, Investigator Oh and Chief Investigator Kim came to arrest me. So I changed clothes and prepared to go. When I got there, Hyo Min and Hyo Yung were there, being investigated. This evening, instead of Chung Hwa Pak, they tried to detain us. We petitioned to leave and were allowed to return to the church.

### **July 11, 1955**

I encouraged Kyung Gu, Hwan Chai and the students from Ewha. I asked everybody to meet at Yang's house, with unity and love. At 4:30 I prepared for life in jail, and went to the investigation station. I also saw Sung Sil Choi being interrogated. He also was arrested. I was arrested at the East Gate station. When I looked at the prisoners through the iron gate, it reminded me of the Quo Vadis movie, when the people were waiting for their final day. I was put with one thief and one bureaucrat. I gave these young men new hope for the future.

### **July 13, 1955**

I was sent by a detective to the Chong No station. Already Teacher and Sung Sil were there. Mr. Soo Kyung Lee brought a delicious gom stew and we ate it. When Teacher, Attorney Choi and the detective were going to take the taxi to the local court, many family members surrounded us. Hyo Min and Hyo Yang were with them too. Yung Suk Pak was looking at me very sympathetically. When we were almost ready to leave, one of my nephews called out, "Uncle, what happened to you?" He was crying. When the car left, he hit the window. Their faces looked at us with so much longing, so I told them there was nothing to worry about. We became so tired, waiting in the Pigeon's Ground. Teacher's right wrist and my left wrist were bound tightly together. We were led to the examining room. Mr. Han, Mother Oak, Chong Bok, Han Yong, Hwan Chai and Kyung Gu were trying to follow us. We all ate the food brought by our family. When all six, including Sung Sil, were being bound together, Teacher said, "They are making us eternally inseparable. We determine to fight unto death." When I heard these words I was glad and happy. He looked at me and added, "Hyo Won, you are having a hard time, aren't you?" I told him, "Because of our mistakes, we got you into trouble as well." With 30 other prisoners, we were

sent to the West Gate prison. Some time after midnight, we arrived at Building 6, Ward 9, Cell 380.

### **July 15, 1955**

The day when we go to court seems like being in the worst of prisons. Twenty-four of us were packed into a room the size of two and a half straw mats. We were out of breath. Because we couldn't sit down in the Pigeon's Place, we had to stay in this hot room. We waited all day without being examined.

### **July 29, 1955**

Today we were called early. All the family was waiting. They had come over. I could see Chae Gun and Mahn Choon Cha seated waiting for us. I was glad to see them. Grandma was patting my back again. I signed the Principle which I wrote and expressed my feelings to the secretary. For four consecutive days, our family brought us a very light lunch. I was very impressed by such a tearful effort. But my stomach hurt and I felt sorry that I couldn't eat. Again, as on the first day, five of us were bound together with Teacher and were sent before Judge Kang. All family members were with us, too. I said to myself, "Bind us together forever." Son Yung Sohn touched me. I asked him to greet Teacher. Teacher told him, "Pray a lot." When we got into the car, they didn't let us sit next to the window. I couldn't understand how their minds could be so hard. I saw that some investigators were envious of our passionate love and our family's efforts. They are our strength and shelter. Kwang Yul's brother-in-law came to visit us. I couldn't forget the impression of a lady waving her hands beside Kae Sun. Why couldn't I remember her name? This is my shortcoming. Mr. Choi came over, but I couldn't see him. Chung Su Choi came from Wan Ju, greeting me with tears. They were our family who wanted to share our persecution. So finally 22 days passed since our arrest, and we were brought to trial. The first trial was at 10:00 at the local courtroom in Seoul, courtroom 4. The judge was Hak No Yoon. He was actually the chief judge. In the afternoon session, Judge Se Yong Kang gave the following sentence: "Teacher, 2 years; Hyo Won, 2 years; the other members, 1 year each."

### **September 28, 1955**

In the morning, the bamboo pen broke. Kyung Gyu Yoo came to visit us. He told us, "With Teacher you are all going to be released today." But we were still in a very uncertain mood. In the evening, Won Pil Kim, looking out through his window, cried out, "This evening?" "Yes," I answered with a loud voice, but I wasn't sure. Thirty minutes later, there was still no news, and we went to bed. After we fell asleep, we finally heard the rattling noise of a door being opened and somebody shouting, "380, come out with

*They are making us eternally inseparable.*



Father and Mother with a group of early members in front of the Chungpadong church (Mr. Eu is on the left).

your belongings." Chang Whan Lee was helping us pack. I gave him underwear, shirts and socks. More than ten came out, but I couldn't see Teacher. When I went to his room 29, he was already looking in my direction. I said, "Why only me?" Teacher said, "Go as quickly as possible; that's the way it is." But I couldn't turn away. I shed tears. I wanted to go back in. When I came out of jail, I saw Soo Yung. When Wol Sun greeted me, Tong Suk held my hands very tightly. We returned to the church by jeep. There were Hyun Sil, Chung Sook, Ok Bong, Un Ja Hwang, Tong Chol's mother, Young Oon Kim, Kwang Yul and Bang Ul Kim.

#### October 4, 1955

Exactly three months have passed since Teacher was put into jail. Today was 86 days since I went to jail. By a taxi which Chu Ha Kim called, Rev. Chung Soo Lee, Chung Hwa Han and I went to the local court. Some of our family were already there. Sun Hwa greeted us. She looked so pleasant. We were sent by truck. Then I saw Hyo Yun and Hy Min. Won Pil was also in the same truck. Teacher was in the next vehicle. At 10:00 the court began its session. I took off my jacket, taking the same form as Teacher did. Chief Judge Hak No Yoon proclaimed that Teacher was innocent. I was fined 5,000 won. All the others were given eight months sentence. With Elder Chung leading, Young Oon, Rev. Lee, Soon Hwa Kim, Chu Hwa Kim and Kyung Kyu went to the

Korea Restaurant and ate. After we had supper, we went to see Teacher, accompanied by Soon Ha Kim and Chung Hwa Hang, who are students from Wan Joo. At 9:40 Teacher came out. In order to go home, we rented a bus. I felt depressed when I didn't see the Ewha students there. Right after Teacher's prayer, we all sang, "The Song of the Garden" and then we continued listening to his words.

#### October 7, 1955

Today is the day we move to the Chung-pa Dong church. While we were packing, Tae Hwan Yum came to escort Teacher to the new place. I came in first. The hall was much bigger and the room was very useful. The door and everything was very old. I prepared the bed and lay down.

#### October 10, 1955

We had a celebration for Teacher's release. After 6:00 in the afternoon, we began a welcome party upstairs. We prepared very simple food: bon bon pastries and some apples. Each person received one apple and some pastries. All by himself, Teacher carried a sack around and distributed food to each person. The gift was cheap and at the same time rich. Especially Kwang Yol Yoo's poetry was very impressive. A very passionate poem of Wong Bo Choi was recited. Teacher also sang some angel's song and explained the passionate poem. I also read the eight phrases I wrote in prison.

# Ninth International Conference on the Unity of the Sciences

## Founder's address

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I would like to share with you my view of how world peace can be achieved.

As you are no doubt already aware, the more chaotic the world becomes, the more mankind thirsts for peace.

Then how can peace be achieved? In today's world, orderliness has been destroyed. Therefore, to establish peace means to restore that order. To restore order, subjects and objects must find their positions and establish mutual, unified relations. Men desire peace not only on the world level, but also on the level of nations, societies and families as well. Even individuals yearn for peace between their minds and bodies.

Of these various levels of peace, which should be established first? It is easy to think that if world peace were achieved first, then on that basis the peace of nations, societies, families and eventually individuals would also follow.

But this is a wrong viewpoint and actually the reverse of the sequence necessary to establish peace. Individual peace must come first. Then family peace can soon follow, and only on that foundation can we hope for the peace of societies, nations and the world. This is because individuals are the basic units of families, and families are the basic units of societies and nations.

Frequently, leaders believe that through outstanding organization and superior thought they can restore both the social order and world peace. In reality, however, mankind can never find peace through these two means alone. International organizations such as the United Nations and thought systems such as communism and democracy have all tried to realize world peace in their own ways, but peace is still far from our grasp, and the world experiences more confusion with each passing day.

Unless the quest for peace starts from the peace of an individual, it is bound to fail again and again. Then how can an individual achieve peace? Only by having absolute love and practicing it. Love is the precondition for all unity; this means that unity can be established on the basis of love, and then peace on the basis of unity.

Both relative love and absolute love exist. Relative love varies according to time and place, but absolute love is unchanging and eternal. Because the former is self-centered, it changes according to present interests. The latter, on the other hand, always exists for the benefit of others and serves the whole; therefore, it is unchanging. Furthermore, absolute love is none other than the love of the absolute being; therefore, it must be God's love.

Through relative love, unity can never be

achieved; only through absolute love does unity become possible. The mind and body of an individual can come into unity only by absolute love. Then one experiences such emotions as calmness, joy, satisfaction and a sense of worth. Only from such an individual can one draw a standard for peace.

When the parents and children, husband and wife, and brothers and sisters of a family all practice absolute love from their respective positions, the unity of that family will radiate in happiness and harmony and, above all, peace. Accordingly, the society formed by such families of peace will be a society of peace. If the families within a society become harmonious and help each other, the society will surely shine with peace, because order and unity will reign.

The nation formed by such societies of peace will also become a nation of peace. Moreover, a nation is not merely an assembly of many societies; it is an organic unit comprised of and based on individuals and families of love. Within it, perfect order and unity must be established, and then the true peace of the nation can result.

To express it in other words, even a nation needs God's love in order to establish and maintain peace. Even though the families which are the basis of the nation may be centered around absolute love, the nation as an organic body must be able to practice absolute love on the national level. Internally, the government and people of the nation should attain unity; and externally, the nation should unify with neighboring nations, thereby creating true peace.

Needless to say, the peace of the world develops only on the foundation of the peace of all nations. When each nation ceases to place all its emphasis on trade and other ways of securing its so-called national interests, when each nation begins to serve other nations and the world with absolute love, and when each nation consistently maintains such an international atmosphere, the eternal peace of mankind will be secured.

Thus it becomes apparent that world peace begins with individual peace and expands through families, societies and nations to ultimately become world peace.

At this point, I would like to clarify absolute love and absolute values. On the foundation of love, the values of truth, goodness and beauty emerge. For example, when love is practiced, it appears as goodness. Therefore, it follows that the practice of absolute love, which is God's love, results in absolute goodness. The actions of an individual practicing absolute love for the sake of peace are goodness (absolute goodness).

*By establishing the correct concept of God, we can discover His motive and purpose of creation and, accordingly, the reason why His love must be practiced in order to realize peace.*



Likewise, the actions of a family practicing love for the sake of peace are also goodness. The same is true for societies, nations and the world.

In other words, in order to make true peace a reality, the individual, family, society, nation and world must all manifest the absolute values: absolute truth, absolute goodness and absolute beauty. The practice of absolute goodness is most urgent, for it assures that no element of evil can intervene and destroy order.

Since the spiritual values of truth, goodness and beauty develop on the basis of love, without knowledge of absolute love—which is God's love—absolute truth, absolute goodness and absolute beauty can never result. And without these absolute values, there can never be true peace.

Thus, for the true peace of mankind, absolute love must be practiced. But before it can be practiced, it must first be understood. Absolute love is that which acts for the benefit of others, serves others and remains unchanging and eternal. Then, why does absolute love serve the whole and remain unchanging? And why can peace be realized only through love?

These questions require answers. But in order to answer them completely, we must clarify fully the absolute being and his motive and purpose for creating the universe and mankind. In particular, the motive and purpose for creation serve as the indispensable standards for the practice of love and the establishment of peace. Before any plans can be placed in action, a definite purpose must first exist; any action without purpose is meaningless.

If man was created by the absolute being and meant to practice the absolute being's love, then it is certain that there is a motive and purpose for the creation of man. In order to clarify that motive and purpose, we need an explanation of the absolute being—that is, a correct concept of God. By establishing the correct concept of God, we can discover his motive and purpose of creation and, accordingly, the reason why his love must be practiced in order to realize peace.

Thus, I submit that for the true peace of mankind, it is necessary to understand the absolute being correctly, practice his love and, finally, realize his absolute values.



The annual International Conference on the Unity of the Sciences (ICUS) convenes distinguished scholars and scientists from around the globe and from every field of study to pursue timely and significant issues of world-wide concern. Sponsored by the International Cultural Foundation, the 9th such conference gathered 640 participants from 86 countries to discuss the theme, "Absolute Values and the Search for the Peace of Mankind," November 27-30, 1980 in Miami, Florida.

From its beginning in 1972, conference themes have developed around the search for a central standard of value. Scientific advances have resulted in pollution, populations and cities under stress, global economic inequalities and instabilities, shortages of energy and other natural resources, and the threat of nuclear disaster.

But underlying all these is a fundamental crisis of values —the loss of confidence in traditional religious beliefs and

## ICUS SCHOLARS SEARCH FOR PEACE AND ABSOLUTE VALUES

**This environment is a spiritual renaissance. I cannot say enough good things about Reverend Moon for having made this possible.**

philosophies as reliable standards of moral and ethical behavior. Conscientious people are searching for an understanding which harmonizes the diverse fields of knowledge with a guiding standard of value.

ICUS is unique in being international, interdisciplinary and concerned with the world as a whole. Few scientific and educational organizations are interested in supporting a meeting of such scope, despite a very real need.

Dr. Alexander King, co-founder of The Club of Rome, explained this need: "ICUS is the only world occasion where scholars from diverse disciplines can come together and discuss mutual interactions in their work as a multidisciplinary attack on global problems."

In 1972, approximately 50 scientists and scholars met in New York to discuss the concept of "Unified Science." Since that time, ICUS has met yearly, mostly in the United States, and has steadily increased in the

number and significance of its participants. Approximately two thirds of this year's participants came from the United States and Europe. The next largest group, 76, came from Asia, followed by Latin America, 55; Africa, 44; and the Middle East, 26.

The chairman of this year's ICUS was Dr. Morton A. Kaplan, Professor of Political Science and Chairman of the Committee on International Relations at the University of Chicago. The scholarly papers were presented in four committees: Values and Consciousness, Change and Development, Quality of Life, and Vision and Direction of the Future.

The following titles of papers hint at the wide range of themes:

*Religion and Values*  
*Happiness and the Good Life*  
*Family Life and Family Values in a Changing Society*  
*Secularized Schools and Family Values*  
*The Economy and Values*  
*Protecting a Way of Life*  
*Policy and Values*  
*Traditional Views of Change and Development*  
*Is East-West Convergence at Hand?*  
*The Idea of Human Progress through Material Evolution*  
*Industrialized Society and the Biosphere*  
*Individual Responsibility in the Face of the Struggle Between Freedom and Anarchy*  
*Language and Development*  
*Quality of Life, Self-Realization and Society*  
*The Effect of Crowding in Cities on the Quality of Life*  
*Attitudes of the Major Religions of the World to the Population Problem*  
*Biotechnology and Values*  
*Education for Moral Values in the Developing Nations*  
*Will Mankind or Technology Determine the Future?*  
*Protection of the Individual and his Rights in Theater*  
*Nuclear Warfare*  
*Freedom, Science and Civilization*  
*Wealth and Society*

Evening sessions centered around multidisciplinary groups



**Such a conference does more than the United Nations to foster peace. The application of a few ideas in practice is more important than thousands of volumes in a library.**



which discussed multilingualism, cultural impact of science and technology, geopolitics, traditional health care systems, matrifocal families, psychic research, crime, North-South Problem, aggression, ecology, and other topics.

As in previous years, the complete proceedings will be transcribed, published and made available to participants and other interested persons. During the ICUS the Professors World Peace Academy and the Global Congress of the World's Religions met. Other projects spawned by participants in the ICUS include the African Institute for Humanistic Values and the Committee Against Racial and Religious Intolerance.

Last summer some 300 ICUS participants attended week-long Divine Principle seminars. For many of them, this year's ICUS felt like a home coming.

As an international magazine, *Today's World* was interested in the reactions of participants from Latin America, Africa and Asia, many of whom were attending for the first time.

Some remarked that they were not the best qualified people in their country to attend such an eminent gathering and wanted to contact the most distinguished scholars and have them attend. Others came especially in order to hear a particularly outstanding scholar and were amazed that they could sit down at the same table and talk as equals.

Scholars from nations which are at conflict reported they were delighted to be able to talk freely and form friendships, forgetting national hostilities.

Those who had attended previous conferences were observed showing new participants around. One was impressed and touched because of the good family feeling he received from the staff members, as well as the interesting and deep contents of the papers presented. Another commented that many people who attend international gatherings are more interested in sight-seeing than anything else, but she felt that the ICUS participants were more conscientious.

Some criticism focused on the small number of scholars from third world countries who gave papers or presented cri-

tiques. Others commented on the large number of participants, making it impossible for all who wanted to ask questions or make comments to have an opportunity to do so. Another participant observed that with so many scholars and so many topics of discussion in such a short time, there was no possibility of arriving at a consensus. Participants from third world countries expressed the wish for a structure for continuing regional discussions and research; thus, there was much interest in the PWPA.

One Korean professor suffered a stroke on the airplane enroute and lost the feeling in one side of his body. Despite the concern of his companions, he continued his journey because he came especially to shake Reverend Moon's hand. In the receiving line, he told him, "To see you, I almost died." Later, he reported that after shaking Reverend Moon's hand, the feeling substantially returned to his body.

To many scientists, the subject of absolute values seems foreign, and in the early ICUS gatherings, opposition was sometimes raised. However, there is a growing respect among participants for Reverend Moon's vision for ICUS and the need for values.

Each year there have been demonstrations or protests outside the meeting place, objecting to the connection with Reverend Moon. However, this year, protesters were very few in number, and, in contrast to previous years, Professor Kaplan reported that he did not receive a single letter of protest.

As the conference drew to a close, participants seemed stimulated and inspired and many expressed hopes of being invited to the 10th ICUS, to be held in Seoul, Korea in September.

Today's World interviewed a number of participants at more length about their opinions on absolute values and the possibility of an ideal world.

**CONSUELO BLANCO, PHILIPPINES**  
*President, Mariano Marcos State University, Ilocos Norte, Philippines*

It is a good thing for scientists and scholars to get together. People will thus acquire positive



**The unification of sciences is possible only when man pursues higher ends, serving his fellowman and permitting all of us to be instruments of good.**



Consuelo Blanco



R. Krishnan

attitudes about other peoples and other cultures, and realize that humanity is one. This is worth all the money that has been invested in this.

ICUS is a research group and a very sensitive group. People are involved in the pursuit of truth, which is God. Beauty and harmony grow, where feelings of love and interest come into focus. The most important outcome of the conference is the joining of people of the same passion, spiritual understanding and relationships, to fulfill the one goal of peace and goodwill for all mankind. This is the best gift one can ever give and receive in his lifetime.

Nobody talked about ideology, except, if you wish, the ideology of love. In such an ideology, the mind learns to feel and the heart learns to think. This environment is a spiritual renaissance. I cannot say enough good things about Reverend Moon for having made this possible.

**R. KRISHNAN, INDIA**  
*Fellow, Society for Advancement of Electrochemical Science and Technology, Saest, India*

I am very excited and delighted with this conference. Such a conference is seldom held anywhere, bringing together so many people in order to understand other men, philosophy and the need for peace. Fellowship is created. Such a conference does more than the United Nations to foster peace. Here I learn how philosophy and science are related and how they contribute to world peace.

The application of a few ideas in practice is more important than thousands of volumes in a library. As for absolute values, I would cite fellowship, which is less practiced than discussed. The example is better than the precept.

I came all the way from India to learn from you. My thinking is now service-oriented. I will carry good ideas and memories with me as I return to India, and I received much inspiration from you and your efforts in bringing people together.

**UMESH KUMAR, INDIA**  
*Professor of Law, University of Dar es Salaam, Tanzania*

For world peace to come about, I think that first of all there



has to be better communication among people. There are many examples of people not talking with each other, such as the Soviets and the Americans; the Arabs, Israelis and Palestinians; black Africans and South Africans.

The second major barrier to world peace is poverty. Poverty is dehumanizing and breeds hatred and violence. People are on the periphery of hope. I have known a lot of very poor people in India and Africa who have not eaten two meals a day all their life, and who do not live more than 30 years. In my opinion, the number of such people is growing.

Third, the world needs disarmament and the reestablishment of moral rearmament. Disarmament will never succeed unless you work at the same time for moral rearmament and the establishment of right moral values.

Fourth, population control is vital in some countries such as Bangladesh and India, which are bursting at the seams.

What values are the most important? Moral rearmament, such as that practiced by Gandhi and Martin Luther King. Con-



Wimal Gunawardena

ferences such as ICUS can help foster moral rearmament. Increasingly, however, this is being abandoned in favor of the Marxist conception that power comes at the barrel of a gun. The bulk of my students, for instance, reject moral rearmament as being of no use. They prefer to bring about what they want through guns, citing as examples the liberation of Zimbabwe, Mozambique and the survival of Israel.

Conferences like this one play a good role. I think that Reverend Moon is doing a good service in organizing such conferences.

**WIMAL GUNAWARDENA,  
SRI LANKA**

*Professor of Systems Engineering, University of Los Andes, Merida, Venezuela*

I personally do not believe that a final outcome of overall unity of the world will be needed in order to have a better future for mankind. We do need some kind of unity, but I do not believe that it depends purely on the scientists or intellectuals.

I believe that there are three sectors of human beings who need to unify: the religious people; the scientists and intellectuals, in the broad meaning of science; and the masses. Each of these groups is presently fragmented. Further, the groups themselves have to unite—a very difficult task.

I feel this way because I have lived with people of many different backgrounds. I have lived in five continents, and I went to Venezuela purely to live in another continent. My greatest discovery is that to understand the world, one has to learn about the real world situation, rather than just doing intellectual exercises.



I know that there is something called absolute values, but it is not easy to identify what they are, because we look at the world through a prism and what we see is distorted. I believe that this prism, *weltanschauung* as the Germans say, the materialistic values imposed upon us by the West. To discover absolute values, we need to look at the world without this prism—a virtual impossibility. Or perhaps we could find absolute values by using different *weltanschauungs*. The main value of ICUS is that it provides such an opportunity. Still, it is a utopian kind of task.

Another good point of this conference is that it brings together religious and intellectual people, so they can discuss the problems of the masses. Conferences which gather specialists in such different areas of study greatly help the process of communication. This is the only one of its type that I know of.

#### **GIRDHARI, GUYANA**

*Senior Lecturer, Department of Biology, University of Guyana, Georgetown, Guyana*

There is a need for conferences of this type, gathering together people of different nationalities, cultures, ethnic origins, historical backgrounds and academic disciplines. Here,

scientists can learn how a humanistic philosopher feels and vice versa. This I feel is a hallmark of the entire proceedings. In the various sessions, controversies have arisen over methodology, but all agreed that there is a breakdown of moral standards in both developed and developing countries. People called for a reappraisal of educational systems.

As a scientist, until I am convinced otherwise, I do not think that there are absolute values. Values change from culture to culture and over different periods of time and throughout various socio-economic situations. So far, I think that most values—even those of love, truth and honesty—are relative. For example, I think there is a biological instinct in a mother to protect her baby, and if she lacks food to feed the baby, she may steal something. Is that good? In strict legislative terms, it may be wrong, but I think that one has to consider such questions.

#### **ANIBAL RAUL CASAL, PARAGUAY**

*President, Paraguayan Foundation for Development, Asuncion, Paraguay*

Man as a human being and a divine creation, cannot be isolated from absolute values. Nevertheless, strange forces which try to destroy mankind are

poisoning the human mind, directing it towards material values. Man has become diminished, being limited to material things. But in recent years, we have witnessed a rediscovery of absolute values, and today I think that in all parts of the world human beings are hungry for absolute values. Also, people in the United States are speaking of a moral rearmament, and in other parts of the world one hears of purifying society and returning man to his position as a true creation of God. These facts profoundly prove that absolute values are essential paths that man must follow in order to be able to embrace his fellowman as his brother and for peace to reign.

With respect to this congress, it is important to clarify that science—as well as art, culture, beauty and truth—are paths to reach God. An abstract, atheistic science is not science; it is a messianism which puts human vices in front of the true goal. Thus, the unification of the sciences is possible only when man pursues higher ends, serving his fellowman and permitting all of us to be instruments of good. Think of how many answers and contributions a philosopher, for example, can make to a research chemist, or vice versa; it can benefit people of all different disciplines.

**JOSE M. CHAVES, COLOMBIA**  
*Latin American Cultural Ambassador to the United Nations*

There is no question that there has been a continuous progress in the world, and that this progress is accelerated by scientific and technological advances, as well as by a certain expansion of the area of freedom. Freedom is ultimately the final measure of progress, and this means all forms of freedom, including religious freedom, which I consider to be the most important, as well as freedom from want and from war.

Technological and scientific development has also made the world smaller and smaller. I consider that human beings are thus getting closer and closer to each other, and that a new race of mankind is being formed which is a result of all mixtures and interactions of all races and civilizations and culture. So in spite of all the problems, I am not discouraged. Rather, I am optimistic about the future of mankind.

The most important values are those relative to freedom, which include almost all areas of human activity. In addition to those, you have other areas of human action such as religion and art, to which I attribute great importance. But in my opinion, this conference is a rather unique event in the history of the world, because of not only the very wide and diversified participation but also because there has been not even the slightest hint of imposing any type of ideology or limitation on the contribution of the participants.

The advancement of science and the great increase that has taken place in our knowledge of man and the universe has resulted in a greater role for religion. I think that as we learn more and more about the universe and man, we have come to realize our greater dependence on God.

**FRANCIS A. BOTCHWAY, GHANA**  
*Professor of Political Science and International Law, University of Cincinnati, Ohio*

In order to create a better international community, the most important thing is to understand the values of other peo-



Francis A. Botchway



A.M. Nikundiwe



Pierre Kombila



Enoka H. Rukare

ples. Then we will realize that we share lots of the same values, and this awareness would begin to minimize hostilities among peoples and nations.

But the understanding of these shared values is not sufficient in itself. We need a group of people committed to living them and beginning the process of impacting on other people.

When you talk about peace and international security, since time immemorial there have been wars—religious and tribal—among nations. Policy makers do not see themselves as sharing the same universal belief system, and thus think that the only way to maintain peace is by strengthening the nation state, instead of considering the values which they share with other peoples. The lack of a shared universal value system seems to be the missing link. Another fundamental missing element is love. Without these elements, I do not see how peace can be obtained.

I have a very strong belief that mankind has a common heritage: we are all children of God. We cannot escape the fact that we have a common origin. Once we recognize this, our next step is to try to understand and use that as an instrument to achieve what has been missing for generations: the peace and serenity of mankind.

The ICUS seems to me to be the only international forum which allows for people from different backgrounds intellectually and from different nations (even nations at war with each other) to come together under one umbrella in the common search for solutions to problems that confront mankind. There is no other international institution that has this capability. If the ICUS can become permanently institutionalized, it can become more powerful in international affairs and in the search for peace than the United Nations or other regional organizations.

This has special significance for Africa, in that the ICUS has made it possible for African scholars from all over the continent and the African diaspora to meet and discuss issues that confront them at home. There is no such forum in Africa

where one can freely exchange ideas, brainstorm and think about the unthinkable in a free atmosphere. It was this possibility which made us feel the need to establish the African Institute for Humanistic Values, where scholars can meet freely to discuss ideas and plans.

**A.N. NIKUNDIWE, TANZANIA**  
Dean, Faculty of Science,  
University of Dar es  
Salam, Tanzania

Maybe it is possible to have an ideal world. At least, I think we can make it better than it is now, by sharing our ideas and our resources. After all, the earth is one planet.

I do not know if there are such things as absolute values. But I do not believe that peace depends on the attainment of absolute values on a global scale. Peace inside is more important than peace on a group, national or global scale. We should respect other peoples' differences. We do not have to convert them to our beliefs.

I do believe that one important value is working for others. I get my kicks out of that. I feel enriched, I feel I have accomplished something when I do this. It gives me a feeling of fulfillment.

**PIERRE KOMBILA, GABON**  
Professor of Medicine, Libreville  
Hospital, Libreville, Gabon

I come from a country where there are many problems among economic, social, ethnic and professional groups. On an individual level, peace is possible, and perhaps on a group level as well. But peace on the national level is almost unattainable. A conference like this one can perhaps contribute to a better understanding among people, but it will not result in a peaceful world.

Regarding absolute values, one such value is love, as Reverend Moon said in his opening address. Love is possible when people know each other. If everyone could know each other, there could be universal love. The problem of racism exists, for example, because people do not know each other. However, even if everyone knows each other and thus loves each other, peace on a worldwide level still would not be possible, because

of the will to power of the state.

**IGNACE KARUHIJE, RWANDA**  
Ambassador to the United  
Nations, Mission of Rwanda

I believe, as a diplomat, that we must work for peace. If you spread your opinion, you can contribute to peace. A professor can teach his students. A movement such as that of Reverend Moon can contribute in a religious manner. Each one desires to make the world better.

Human values are infinite. I think love is the most important value—the love of God. Our creation was an act of love. I am a Catholic and I uphold religious values, including the bond between God and man and the importance of the family.

**ENOKA H. RUKARE, UGANDA**  
Dean of Education, Makerere  
University, Kampala, Uganda

I am very impressed by what can be accomplished by a great idea, by a man of faith who generates ideas and sets others on fire with faith. When they are blessed by God, they produce more than what can be accomplished by other men.

Reverend Moon's starting this idea of bringing people together was an act of faith. I am greatly impressed by how those ideas have become global in their impact upon members of the global village. I am highly optimistic about the future.

What impresses me most is his concern for world peace, which is a positive venture. His ideas about families and individuals are very real, and the way he foresees that peace in families can snowball and bring about world peace is very positive. Other people begin with ideas on a national scale, but there is no nation without individuals. I am a family man myself; I believe God wants to work with families and thus began the world with a family.

Because of my training in philosophy and comparative religions, I find that openness has been a part of my nature for 21 years. The openness I have met here so far is most welcome. I find it is a pleasure to listen to Mohammedans, Hindus, Buddhists and Roman Catholics. Instead of maximizing our differences, I praise God that we can maximize our common

hopes.

When we find the heavenly global village, we may be surprised to find that God accepts all of us.

Regarding absolute values, I believe in absolute love. It is a concept which we ascribe to the Almighty. We may not easily define absolute values, but we may aspire to them. We are made in the image of God. The language of mystics can embrace what we call absolute values. I think it is a worthwhile human endeavor to hope that God can enable us in some way to perceive them. If we close the door, we cannot reach them. Therefore, as Col. Pak said in his introduction to Reverend Moon, we have to look for the heavenly telephone number! But because of sin, we may not easily perceive Him. Nevertheless, as we get closer and closer to Him, we may get glimpses of absolute values.

I believe that science is God-given and that God gives us insights into Himself through science. I have had more insights about this during the past year, through discussions with many people.

I think that the African Institute for Humanistic Values which is going to be established in Togo can go a long way towards defining values and can enrich our insights into Western values.

If you are a scientist, you must be optimistic. There was a time when people thought you could not go to the moon. But just as we broke into space, we might break into absolute values as well. I looked at photos of Venus—the first time the human eye has seen such things. These are great days. It would be unfortunate not to be optimistic.

Much as science and physics are exciting, other pursuits have dramatic impact as well. In 1956 one of my professors and I were so excited when Uri Gagarin went into space. But my philosophy professor was not so moved. He explained why: "I am more impressed by our ability to explore the human mind." The human mind is like outer space itself. That is why I am so moved by the ideas of Reverend Moon. He does not say so much, but what he says is so deep.



Board of Trustees, Global Congress of the World's Religions. Left to right (back row): David S.C. Kim, Isma'il R. al Faruqi, Marcus Braybrooke, Francis Clark, Henry O. Thompson, Marcus Bach, Kurt Johnson, K.L. Seshagiri Rao (front row): Warren Lewis, Jan Knappert, David Kalupahana, Archie Bahm.

## TOWARDS A GLOBAL CONGRESS OF THE WORLD'S RELIGIONS

*The flowing together of human energies in the life of our time inspires us religious people to unify our hearts, clarify our understanding, implement our compassion, and coordinate our action in the shared responsibility for well-being of the human family and the earth itself on which we live. This task belongs to all of us as the history of our race increasingly becomes a common story, but it is particularly expected of those whose minds have been opened to spiritual enlightenment and whose hearts are made tender for the fragile and the suffering.*

*We, therefore, today, November 30th, 1980, sensing our religious responsibility, in the name of all we hold sacred constitute ourselves a global congress of the world's religions.*

*We undersign our names—both those who call on God and those who do not—and invite others of like persuasion to join with us and sign their names, betokening our intention to gather the world's religions into an on-going congress where these high purposes shall be acknowledged, strengthened and made effective.*

The movement to call the world's religions into a Global

Congress began four years ago, at the time of the ICUS meeting in San Francisco and has continued in subsequent gatherings at Barrytown, Bristol, Boston, Los Angeles and on Kauai, Hawaii.

Under the inspiration of Reverend Moon, Dr. Warren Lewis, a professor at Unification Theological Seminary at Barrytown, spearheaded the gathering of people of all major world religions and some indigenous religions in these various meetings, trying to formulate a structure, statement of objectives and articles of incorporation for such a global congress.

This proposed congress is not seen as a new religion, a syncretism of existing religions, a legislative body or an ecumenical council; it is rather an association of religiously-motivated persons proposing to take religious action, guided by the consensus of those who wish to participate. It is intended to be a forum where individuals of all religious persuasions can meet, discuss and clarify issues and move towards resolution and coordinated action.

In the four conferences towards the formation of such a global congress, people of all major religions participated. The independent Board of Trustees, constituted early in 1980, includes scholars or ecumenists of Buddhism, Hinduism, Islam, Judaism, Christianity and various new age movements, as

well as representatives of indigenous religions of Africa and Asia. Funding for the initial conferences was provided through the Unification Theological Seminary, but the Board of Trustees is soliciting funding for future activities, which will include regional consultations in Africa and Asia this year. By 1983, organizers hope to convene a first plenary session.

Approximately 150 ecumenists and theologians were involved in the planning sessions, and a similar number attended the inaugural meeting of the Global Congress in Miami on November 30 and signed the preamble which appears above.

Much has been proposed, and some is beginning to come to pass. The African Institute for Humanistic Values was founded partly through the help of the Global Congress and will be soon inaugurated in Togo. The two regional consultations scheduled this year will begin to bring the Global Congress in direct contact with the wide world of religions. The Congress itself could thereafter be both an on-going forum for discussion and debate of humanity's needs as well as an occasion for application of religious perspectives in the work of alleviating those needs. The Global Congress would also be a time of mutual appreciation and celebration of the complementarity of one another's spiritual wealth.



Holiday decorations at the front gate.

# Belvedere in Winter



View from the little bridge over the lake.



Holiday decorations at the front gate.

# Belvedere in Winter



View from the little bridge over the lake.



# Professors World Peace Academy:

## Address to Participants

Rev. Chung Hwan Kwak

**The consensus of ICUS participants is clear: we need to put ideas into practice.**

This age of history finds mankind confronted by serious dangers. The very survival of civilization is not only affected but actually threatened. No greater danger confronts us today than global war and the menace of nuclear disaster resulting from the misuse of knowledge by certain political and economic interests.

It is quite natural, therefore, for a world in crisis to turn towards its professors and intellectuals to provide answers to the basic problems challenging mankind. For if hope cannot be provided from those whose life work has been in the advancement of human wisdom, then where else can man turn in its desire for continued human progress and development?

To achieve this goal of world peace, mankind has constantly sought answers and attempted solutions. Countries have made peace treaties; nations have developed their natural resources and stockpiled war materials. Yet an internal struggle persists in man's mind. These internal and external quests for peace have been researched and discussed at numerous conferences and meetings.

At such a critical time, Reverend Sun Myung Moon felt inspired to found the International Cultural Foundation and the Professors World

Peace Academy. His hope has been that such an academy could provide an organizational vehicle for the efforts of the academic community to advance the cause of world peace. Since the PWPA is composed, on an international and interdisciplinary basis, of scholars and scientists who perceive the crisis of modern civilization, it offers a unique opportunity to formulate new ideas and methods for realizing a viable world order.

Throughout history, man has so often misused the word "peace." Dictators and various national leaders have externally espoused this ideal, yet have manipulated it to gain control of their own peoples and other nations. Thus, many weaker nations have reaped a lopsided benefit of peace, when the proclaimed goal of peace has been used only as a strategy for a wholly unrighteous purpose. This kind of thinking exploits the true ideal of peace.

Before unity and peace can develop, a balance or equality between a subject and an object must exist. This equality must come to govern relationships between individuals, between societies and between countries. However, balance or equality will not be found by comparing only external characteristics. Each person is a unique indi-

***Members of the academic community must develop their ideas for the benefit of the world community and guide mankind toward the goal of universal peace and happiness.***

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vidual truth body. Abilities, skills and intelligence vary among people, and there has been no absolute standard by which to judge such qualities. Thus, it is impossible to reach the goal of peace based on anything so insubstantial.

We have to understand what kind of value can bring equality among individuals. Every person, for instance, has the precious gift of life. Some people use it, some abuse it. In addition, all are God's children; but some choose to recognize it and some to ignore it. Yet, life and God's lineage are qualities that express true value.

Furthermore, true peace can be built from true love; and true love can be experienced through recognizing the true value that binds all men together.

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**True peace can be built from true love; and true love can be experienced through recognizing the true value that binds all men together.**

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Members of the academic community must develop their ideas for the benefit of the world community and should actively guide mankind toward the goal of universal peace and happiness. Scholars have the energy to do research and planning, but too often in the past they have not received recognition for their hard work and effort. Although scholars have helped so much to develop the history of the world, many times mankind has not shown them enough respect or appreciated their contributions. Having a deep respect for scholars, Reverend Moon has understood this and has sought to actively help them in the pursuit of their important activities. This was one of the purposes for the establishment of the International Cultural Foundation and the Professors World Peace Academy.

Furthermore, the goal of ultimate peace embraces the whole world, because this world sustains all nations and all peoples. Yet in order for the total purpose of world peace to be achieved, no single field of research can exist by itself or provide a sufficient solution to man's needs. These fields need to be coordinated.

However, under present circumstances, scholars are divided into national groupings and innumerable academic disciplines. There is no consistent support for efforts to work together with other branches of knowledge. In other words, present

conditions are not conducive to finding a working base for the necessary coordination of efforts.

The range of mankind's knowledge has become too broad for one scholar to be able to master all the details. Even one generation is not sufficient to meet all the needs of our rapidly advancing technological world. Besides, foundations that support research often impose limitations. It is imperative, then, that scholars from everywhere engage in joint research which can be continued generation after generation.

Reverend Moon began the PWPA for this purpose as well: to be an academy of professors researching world peace. Recognizing that so many problems are caused by national boundaries, PWPA feels that within the true academic community, no national boundaries exist.

Reverend Moon further envisions the PWPA as the foundation on which to build an international university. He strongly believes that the PWPA can educate scholars and find a way to make this international university a practical reality.

The International Cultural Foundation sponsors these annual ICUS, but the true goals of ICUS cannot be attained within a three day conference. After the conferences, many issues need continuing research. The consensus of the ICUS participants is clear: we need to put ideas into practice. This might take the form of guiding mankind by teaching true standards or influencing the direction of society.

Reverend Moon hopes that in the future ICUS will receive constant nurture and support from the scholars of the PWPA. There is no single method by which the PWPA should guide mankind toward the goal of peace. Each country, as well as every field of endeavor, has unique circumstances. Even though every national PWPA strives to understand and address itself to its particular needs, I want to re-emphasize the importance of international coordination and cooperation.

My hope and belief is that you will form long-term plans based on such universal ideas as have been discussed in this conference and focus on them, while you continue to research problems in detail and then guide others in attaining short-term goals.

Reverend Moon believes that the destiny of the world and civilization lies in the manner in which we meet the challenges confronting us today. Our conviction is that there can be real peace, and that our world can reach the goal through God-centered ideas and methodologies. God is indeed with us, and so is the hope of history and the desire of all mankind.

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# PWPA Expands

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By Joy Pople

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In the setting of the International Conference on the Unity of the Sciences, members of the Professors World Peace Academy (PWPA) met on November 29 in Miami, Florida.

Now expanding worldwide, PWPA is envisioned as the permanent structure that will guide the ICUS and recommend professors to attend the annual conferences, as well as a body that will sponsor research and conferences that point the direction towards true world peace.

According to its official literature, the purpose of PWPA is "to provide an organizational vehicle for the efforts of the academic community to advance the cause of peace. The PWPA is a unique scholarly institution composed, on an international and interdisciplinary basis, of scientists and scholars who perceive the crisis of modern civilization. Aiming at the formation of new ideas of civilization, the PWPA conducts various research and educational activities in order to help solve the problems facing us today and to contribute to the promotion of the welfare of communities, nations and the world."

PWPA activities have four major emphases:

- Scholarly:** promoting free academic exchange and inquiry in the pursuit of knowledge.

- International:** promoting global perspectives, approaches and cooperation in the pursuit of peace.

- Interdisciplinary:** focusing on specific societal problems transcending the boundaries of a single academic field.

- Future-oriented:** emphasizing the search for ways to grasp and improve the present state of affairs, from a future perspective.

Initially formed in Seoul, Korea on May 6, 1973, under the guidance of Reverend Sun Myung Moon, PWPA has carried out many activities in the Far East. Recently, eminent scholars and professors in Europe and the United States have established national PWPAs based on the Asian models. African scholars are now planning for two PWPAs in Africa.

PWPA gives scholars and professors the opportunity to meet on a year-round basis, on a national or regional level, to carry out the objectives of ICUS. The yearly ICUS provides the setting where representatives of national PWPAs can meet to hear reports and exchange ideas. Participants in this year's ICUS were invited to attend the PWPA meeting and encouraged to join their local PWPA or, if none exists, sign up as associate members of the PWPA in the United States.

Rev. Chung Hwan Kwak, international coordinator of the various PWPAs, opened the meeting on November 29 with an address on the subject of peace. Following this, local reports were given.

In Korea, interchanges between Japanese and Korean professors to discuss common concerns began in 1971. The first international conference was held in 1974, with the theme of "World Peace and Asia," and was attended by scholars from Japan, the Republic of China and the Republic of Korea.

The Korean PWPA publishes a monthly journal, *Forum*. Its editorial contents include peace studies and discussions of values. Seminars are conducted by the academy staff, relating to problems of national development. Group studies have focused on the Korean people's views of value systems and conditions for survival in the 21st century. PWPA leaders hope to mobilize brain power, a resource Korea has in abundance. Present Korean PWPA membership is approximately 500 university professors.

The Japanese PWPA was founded in 1974. Regional con-

ferences throughout the country began in 1975, and the academy was soon recognized as a national scholars' movement. PWPA carried out a three-year project of research on national goals in Japan, with the results published as a book in 1978. Emphasis is placed on research activities to offer actual solutions to current problems in Japanese society. PWPA publishes various monthly and quarterly magazines as well as occasional monographs. Local meetings have been held in 21 cities throughout Japan, and present membership numbers over 2,000. It has achieved recognition as a prestigious academic society. The Japanese PWPA seeks to promote nationalism (in the true sense of the word, not in the deviated meaning), internationalism, interdisciplinary studies (felt as the academy's unique contribution to the Japanese academic community) and academic freedom.

In Europe, five interdisciplinary workshops have been held, modeled on the ICUS. PWPA was founded in 1979 in Germany and Italy and in 1980 in France. In England and Scandinavia, PWPA is in the process of establishment. European PWPA workshops and conferences have dealt with the contribution of modern art, the relationship between the academic world and the media, the future of child education, youth attacks on values, youth and unemployment, media and youth, accuracy and responsibility in news media reporting, and the future of the family. The European PWPAs aim to organize further multidisciplinary studies in areas of international concern and publish significant proceedings.

The American PWPA membership is open to people of other countries where no local PWPA has yet been established. American PWPA leaders see their mission as promoting peace. The main thrust of their efforts attempts to get parties who are in conflict to meet together and try to work out some satisfactory solution to their problems. The PWPA is also interested in proposing foreign policy direction in the 80s, projecting current policies. It is open to new members and welcomes suggestions for future topics of study.

# Report on Father's Visit to Korea

In Korea, Father was given a hero's welcome, a homecoming to the country where he was persecuted most. The welcome started at the airport. He was allowed to enter the country without passing through the formalities of customs or immigration. The members were waiting with great excitement at the airport. The Seoul airport had been recently inaugurated, and I felt that it was built for Father.

Representatives of families gathered from all over the country for the welcome ceremony at the church. Members wept to see our True Parents. Father loves Korea the most, although members there were a little afraid that he had become too Americanized and had forgotten Korea.

There were three important events during his stay in Korea. On November 1, there was a rally of leaders from all corners of the peninsula. The IFVC had been holding rallies throughout all 200 counties of Korea during the previous several months. Many people had attended and learned about Father's work through the film of the Washington Monument rally. So there was a lot of interest in meeting Father.

Four or five leaders came from each county for the meeting with Father. Many came in their private car, driven by a chauffeur. Still, Father had them stay in a workshop center, just like any other Moonie. They slept in bunk beds, lined up in the mornings to use the bathroom, carried their own meal trays and cleaned up the center. But they were so joyful, because they wanted to see Father. The second day, Father appeared. Once Father's spirit and the Divine Principle touched them, they became like children. He spoke to them for two hours.

The following day, Father invited the leader of each delegation to a luncheon at a hotel. According to photographs I saw, it was not a high society gathering, but more like a father meeting with his children. People came forward to speak in

Father's praise. "He is the hope of our country and the hope of the world," one person stated. They passed a resolution, "Reverend Sun Myung Moon is hereby recognized as Father of the country." They also voted Mother as mother of the country.

All wanted to have their photos taken with Father. So group photos were taken province by province. They were fighting for the positions closest to Father; others competed for positions near Mother. "I sang today," one would say, "therefore, I should be here." "But I spoke today," another would counter.

Another historical meeting took place on November 18. Christian ministers from 17 different denominations were invited to come to hear Father speak. We were given four days to prepare for this meeting. The suspense was great, because we did not know how many would come. Food was prepared for 700 guests, but in the end over 1,000 Christian leaders showed up. Never in Korean history had so many top ministers gathered in one place. There was not enough space for Father to enter through the crowd, so he had to come through the kitchen.

Rev. Hung Soo Kang, president of an interdenominational group, gave a welcoming address. "No matter how much I praise him," he said of Father, "I could never match ten percent of what he has done."

In America, at a banquet, people eat first and then listen to the program. But in Korea, first they listened to Father and then ate. Father spoke for an hour and a half, talking very rapidly, in order to cover a great territory—the scope of the Divine Principle from top to bottom. What moved their hearts most was his statement, "You are my elder brothers." Many ministers were crying tears of repentance and unity. Father spoke with great spirit and great vigor, but with great heart as well. His opening statement was the same as for his Madison Square Garden speech: "Today, for me and for God, is a day

of declaration."

The following day, a religious weekly newspaper ran big headlines: "This is the beginning of a new era in Christian history." They devoted the entire third page to Father's speech, entitled, "Jesus Christ and Christianity in the light of the will of God." His speech will be published in booklet form.

Father later invited every leader of the Unification Church in Korea—from the leader in the smallest village up to the president of the church—to come to a workshop and study VOC theory, Divine Principle and internal guidance. They ate, slept and studied all together. They were so inspired. True Parents were there and gave direction for the decade of the 80's. They also heard reports of activities in America. This meeting gave real revival to our leaders.

On another occasion, Father invited all the foreign members working in Korea to meet with him. There were about 80 altogether—Japanese, European and American. Father asked for testimonies. Many gave their reports in the Korean language. One German brother gave an excellent speech in Korean, and Father asked him if he could interpret for him when he visits Germany. The brother asked for one more year of study and practice. Father asked Lynn Kim, "If your Korean husband dies, could you serve your parents-in-law the rest of their lives?" She answered that until recently she could not have answered yes. In beautiful Korean she said, "I learned Korean virtue. Even if my husband dies today, I will serve his parents the rest of their lives."

In conclusion, I was very honored to accompany True Father and True Mother to Korea. My mission is to testify to Father, no matter what the audience. That is, in fact, the mission of each of us. When Father opens his mouth, the word of God is speaking. When we open our mouth, the word of True Parents should be speaking.

# What Would God do in Singapore?

Mrs. Teo with promotional  
display of Ginseng-Up.

What would Heavenly Father do if He were in my situation?

Would He be active, passive, innovative? Would He just sit and wait for someone else to take care of everything?

From our Divine Principle, it is so clear that Heavenly Father's way is one of action, based on planning. God has a plan for the restoration of every nation, and therefore our job is simply to try to understand God's feelings about us and what His plan is for us—and then to actualize that.

In the beginning of our work, we had to lay a foundation, just as in Moses' course we study about the need to establish the providence for the start. Thus, we taught the Divine Principle as often and as deeply as possible, in order to gain one member. Then we worked for three members, 12, 21 and 40 members. A corollary of this was that we worked equally as hard to become financially self-sufficient. Furthermore, we worked to gain registration for our church. This was our goal in the first three years, although it actually took a little longer than that.

This basic approach in our mission stems from our fundamental attitude—an attitude which is gained from our knowledge of Part II of the Divine Principle, God's providence of restoration.



This begins with faith in God and hope in finding the people that God has prepared. We felt that just as Heavenly Father had prepared the whole world to receive the Messiah,

certainly He has made some basic preparation in each country and has selected individuals in those countries that

He would like to work with. So we have to find these people.

Then our response is to love the brothers and sisters of our nation whom God has sent to us. We are fundamentally brothers and sisters in attitude, not Cain and Abel in conflict with each other. Cain and Abel were brothers first, and only later became enemies.

In our case, almost all of the members we have come in an almost miraculous fashion. Therefore, each person is so precious. We determined to share our Divine Principle and standard of living with the people that God sent us. Our family members range in age from teenagers to people in their fifties. Everyone has a different educational and spiritual background, and yet, as we always find, the miracle is that God can bring us together, and through our efforts to unite around the Divine Principle and True Parents,

we can see the beginnings of a true worldwide family of God.

What we feel about our Unification Church is that God wants to use us to set a new standard for the world, and our goal has to be reflected not only in what we say, but what we do. We want to be the people who contribute the most to Singapore, so we stress very much that Heavenly Father is always with us and hoping that each one of us will develop his talents and abilities to the fullest.

One of the saddest things that we have experienced throughout the world is the negativity that has been built up towards our True Parents. We know that so often, when people meet us, they wonder how such nice people could be associated with that evil Reverend Moon. We hope that through our daily life, people will come to see the spirit of God and True Parents residing in us.

As another part of our attitude, we feel that the essence

quickly as we can, and there is no better way to do this than through home church. Thus, our next goal is to increase membership and establish our home church program. Once members receive and understand the Divine Principle, our desire is to have them experience God and restore their relationship with Him. The way to do this is through home church.

Until now, all throughout the world, we have always been hampered by the fact that it



An over head view of skyscrapers and red rooftops, the harbor-city area of Singapore.

The number one responsibility of each of us is, of course, to share our Divine Principle with people. Parallel to that, we have our everyday responsibilities as well, which means we have to be, if we are students, not just good students, but the best students (or as best as we can be). If we are working in business, we want to be as principled in our endeavors as we can be. If we are anything, the objective is the same. What we are really trying to do is to set the heavenly example for all the other people of our nation to follow.

of world restoration is the restoration of the family unit. Therefore, we emphasize the members in Singapore keeping the very close connection with their parents and families, supporting them both spiritually and physically.

Although it took us until October 10, 1980 to register our church, by that time we had made a foundation. We gained members and money, and now we have a plan of action.

For us, the way to really carry out God's will is first by sharing our Divine Principle with as many people as we can, as

takes time to learn our Divine Principle and learn how to teach it. We did not have enough teachers. We could not really counsel people about the Divine Principle, because we were so busy working, witnessing and even teaching—investing so much time and energy. But we are now so fortunate in having so many materials at our disposal.

One way that we want to develop our teaching will be by utilizing videotapes. Our educational program will involve inviting people to a two-hour introductory lecture, and then



Singapore family in front of their home, "Far East Garden."



Kelvin Sim and George F. Glass in their shop in Singapore.

inviting them for seven evenings of Level 4 videotape lectures. Following this, we want to bring the interested people to the two-day workshop (which we will hold every weekend). Then, because people have to work and carry out their normal activities, we will have a seven-evening workshop, with a lecturer and staff. Then we will have a 21-evening workshop course.

During this time, people will naturally carry on their routine responsibilities, and they can stay with us or stay at home, as circumstances allow. But after the 21-evening workshop, our emphasis will be on our members returning to their homes and from that base carry out their home church program. With the experience gained from home church work, we feel that our members will be qualified to participate in a 40-day training program. This will be our basic pattern for sharing the Divine Principle with people.

Thus, the initial phases of our educational program will use videotapes extensively. This can be done systematically. If we have, for example, ten home church areas and use a videotape recorder in each one, bringing 14-15 people per day to each location to hear Divine Principle, within one month, more than 4,000 people would have heard at least the two-hour lecture. If we could double the number of home church areas and thus the number of videotape players, we could teach 8,000 people a month.

Our home church areas are all housing flats. Housewives could come down to see a tape when they are free. Students attend school in two shifts, from 6:00-1:00 and from 1:00-6:00. Thus they could come when they are out of school.

If the families average four members, each 360-home area would have 1,440 people. If 14 people come every day to hear the Divine Principle, that means that we should be able to teach at least the basic outline of the Divine Principle to everybody in a home church area within 103 days. Of course, our two-hour videotape lecture has to really reflect Heavenly Father's heart and be Heavenly Father's message to His children.

Teo Puay Lam leads internal guidance based on Yo Han Lee's books, following Sunday service each week.



(Left to right): Teo Puay Lam (Vice-President), Tan Yeow Huat (President) and Tan Soh Geok (Treasurer), on the day they signed the papers registering HSA-UWC Singapore.





South-East Asian missionaries meeting with Rev. Kwak in January 1980.



George F. Glass teaching Divine Principle.

We would think that out of every 40 people who hear the Divine Principle in its entirety, at least one person could fully accept it.

Beginning with the basic two-hour lecture, and developing that lecture through workshops, we should be able to create a wonderful educational program, which will also include talks by educators, professors, media people, spiritual leaders, etc. We want to develop a complete library of videotapes on a wide range

of subjects, which will enable us to understand Divine Principle in our practical, everyday life.

A central point of our week is our Sunday service, and we hope to develop Sunday school and, beyond that, day care centers, at least initially.

Some people can give 100 percent of themselves to God, and that is ideal. Other people can give maybe only five percent of themselves. No matter what, anything that we can contribute certainly must be acceptable to Heavenly Father. It is obvious that we can only get out of our relationship what we put into it, thus, we want to encourage people to give as much of themselves to God as they can.

Our basic theory is that everyone has a different indemnity path to reach True Parents and Heavenly Father. If we put 100 percent of our effort into

doing what Father has done, we will know him and, consequently, know God. But for many reasons, people are not always able to work for God 100 percent. Those who can will know Him sooner, and the world will be restored more quickly. Surely, God has prepared an adequate number of hearts in every nation to carry out His will. We believe in thinking positively that God has prepared people for us to meet, and if we can do this at the correct time and with a sincere effort, Heavenly Father can work.

In the world as it exists today, we always find that people are so desperate for love and hope. Furthermore, if we can really share the Divine Principle, as God Himself would do were He right here on earth in bodily form, then people can feel love and find hope in our Divine Principle and the Unification Church.



# Singapore Sisters Pioneer Home Church

## Tan Ai Kun

Just prior to our first 40-days pioneering in home church, the government of Singapore held a publicity campaign encouraging the people to be more courteous towards one another. Also, the prime minister has been encouraging people living in flats to build closer ties with their neighbors. In a speech on National Day, he said, "In housing flats, our neighbors may become our eternal tribe." This became an external foundation for us to begin home church.

On August 1, 1980, we began our first 40-day condition of pioneering home church. For the past four years, the missionaries had truly raised us, pouring out so much love and concern for us. I really feel that doing home church is the time for us to love, serve and inculcate God-centered love into the people. What the missionaries had done for us and this nation for the past four or five years, we could transfer to people in our home church area, sharing the truth and parental

**What the missionaries had done for us and this nation for the past four or five years, we could transfer to the people in our home church area, sharing the truth and parental heart and love from our Heavenly Father and True Parents.**

heart and love from our Heavenly Father and True Parents.

We work together in a trinity, Tan Soh Hong and Ong Siok Hong and me. We had a unison prayer condition for ten minutes a day the week before we pioneered the Ang Mo Kio Housing Estate.

Soh Hong has been in the family for two years and has practiced teaching the six hour lecture of the Divine Principle for some time. She is Chinese educated but speaks very good

English and is a very determined sister. Siok Hong has been in the family for eight months. She is very faithful and pure in her love for Heavenly Father and True Parents. She speaks English and also some Malay. I speak English and Mandarin. The three of us really worked together very harmoniously. We are a good combination, because in our area, there are Chinese, Indian and Malay families.

Soh Hong and I stay with my physical family. Siok Hong stays with her family. The three of us meet in the evenings after work, pray together and visit our home church area.

In the mornings, Soh Hong and I study the Divine Principle two and four hour lectures. Four mornings a week we study the Divine Principle and one morning internal guidance. We have breakfast at 7:45 a.m., which my mother prepares for us. After breakfast, we clean the house and write our reflections and then prepare to go to work.

My mother is really so happy that I finally returned home to stay, after three years. This time I feel it is a period for us to restore our love, emotion and heart. I prayed that my mother could love Soh Hong and Siok Hong as her own daughters. My mother really helped us very much. When we return home in the evening, she has dinner ready for us. She is very supportive towards what we are doing and very concerned about the type of people we meet each day. Sometimes, in the market she meets neighbors who tell her about our visits to them and ask her if it was she who sent us to greet them. Because of her support, it really enabled the people to trust us more.

Of course, there are still many things we have to overcome, especially during this period. Because of differences in character, and because we are rushed for time, we step on each others' toes. But when we focus our attention on our mission, instead of ourselves, our unity is improved tremendously. Every time there is very deep understanding and harmony among us, Heavenly Father really blesses us and that very night we meet very good families who welcome us.

Within this first 40 day period, we visited and knocked on the doors of 1,080 homes. Because each home is just next to another and each block of flats consists of 90-196 homes, we could cover a maximum of 50 homes within three hours. Also, news about the three of us spread quite quickly. Some of our neighbors called us the Three Musketeers. We did not try to force Divine Principle on them, but told them we were there to really sincerely create a harmonious atmosphere in the neighborhood and stressed that living in flats where each home is so close to another, we should be living harmoniously like a big family caring for one another.

During August, the Malay families celebrate the Hari Raya Puasa (the Muslim New Year). Three families invited us to their home during this holiday.

At the end of the 40 days, we printed cards with our names on them and gave them to people who were friendly towards us.



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**The mother wished her children were like us, concerned for and caring for their parents. She said that if her son could talk to her after work, it would mean much more than silver or gold to her.**

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The mother of the Loo family likes us very much. She told us that her son never communicates with her. How she wished her children were like us, concerned about and caring for their parents! She told us also that children now think that as long as they give part of their salary to their parents every month, their parents will be happy. But that is not true. She said that if her son could talk to her after work, it would mean much more than silver or gold to her.

Many parents in the homes we visited spoke of the same feelings towards their son or daughter. There is a communication gap between the older children, especially those who are working, and their parents.

At the end of the first 40 day period, we had a family night. My brother and sisters entertained us by playing the guitar and piano and singing. My mother gave a testimony of her experiences as a child during

the Second World War. Soh Hong, Siok Hong and I sang. This really helped to bring the whole family together.

Most of the people in our home church area are young Christians, many of whom are Catholics, are few. Many of the people we met have no opinion about religion and feel that each individual has the right to believe in whatever he or she chooses to believe. They do not like others to interfere with their lifestyle. There are also many school teachers in our area, all very friendly and positive towards what we are doing.

In all, 19 percent are very friendly, welcoming us into their homes; 35 percent are positive towards what we are doing, opened their doors and talked to us for a while; 8 percent are very suspicious and did not want to talk very much. Finally, 38 percent are either "not in" or refuse to open their doors. But so far, no one has chased us out with a broom, although some try to frighten us with dogs.

Many people are very impressed by our genuine smile and joyful spirit. Siok Hong is especially gifted with such a charming smile that can turn even an angry look into a smile. At first, people looked at us blankly, with suspicion, but smiles really melted their hearts. Sometimes, if they do not understand us, we try speaking in Mandarin or Malay.

Confucianism has a very strong influence upon the Chinese families here. Except for some young couples, most Chinese families have the tradition of praying to their ancestors with joss sticks. But the younger members in a family are usually free-thinkers. Externally, family ties are strong and parents are possessive. We find that in order to really reach out to them, we need to build a trust and deeper understanding, especially with the parents. Thus we serve them and talk with them and listen to them. Trust is so vital for us to be able to really learn to know a family. There is not so much trust among people; they are very afraid that others may take advantage of them. In some cases, the first time we visited them, they were



Fellowship in the Ang Mo Kio home church.

very friendly, but became suspicious when we revisited them. We need to become more popular among the neighbors, not for ourselves but in order to do Heavenly Father's will.

Each night I call the main center and report on our experiences and home church activities that evening. The missionaries really give us a lot of encouragement, and I want to transfer this kind of heart and love to the two sisters working with me and to those in our home church areas.

We return to the center once a week, on Saturday night. We share our experiences with our brothers and sisters on Sunday after service. In this way, we maintain a oneness of heart, even though we do not see our brothers and sisters all the time.

During our second 40-day pioneering period, beginning September 18, we revisited all our positive homes and began Bible study sessions every Thursday night at 7:15. We study the Bible in the light of the Divine Principle. Many people in our home church area believe in the existence of God but only a minority have really studied the Bible. Six people from our

area join us in this study, and our group is expanding.

We also became members of the community center youth group and learned to know the tutors, who are enthusiastic about young people interested in social work. We met the chairman of the youth group and through him his mother, grandmother, brothers and sisters. He respects our enthusiasm for visiting every home in the blocks of flats around us.

I have applied for membership in the Residents' Consultative Committee, which promotes community spirit among the residents. They organize programs such as family outings, children's art competitions, get-togethers, free films, etc.

We wrote to our "A" homes and some "B" homes to express our gratitude for their friendliness. Also, through our letters, we could express clearly our purpose in visiting them and invite them for our Bible study sessions and other activities.

During our third 40-day period, beginning November 3, we will try to visit as many "B" homes as possible and write to every "B" home. This time we were able to meet some Indian families. An Indian girl who received

our letter called us. She had told her parents about the letter and they were very impressed and wanted to meet us. We went to visit them, and although the parents could only speak Tamil, we really tried to express our gratitude and sincerity towards them. Another Indian family invited us to their home for a meal.

As a Christmas project, we want to train a choir to go Christmas carolling. We will invite young people from our area, and through practicing together, they will be able to understand us better. We will sing outside the "A" homes, with the permission of the owners. Also, we will ask for volunteers to be Santa Claus and distribute small gifts to the children. Because carolling is not so common here, we can arouse much interest and people will see that we are really trying to serve them and that we come with a sincere heart.

In this way, we can celebrate our holidays together, as one big family in our home church area, sharing Heavenly Father and True Parents' heart and concern for the people. Bringing joy to them, we hope to gradually build up more trust.

# Man of La Mancha Caps Children's Day Celebration



Steve Honey plays the part of Don Quixote in the New World Players presentation of "The Man of La Mancha".

The Children's Day 1980 celebration in New York began with a 7:00 a.m. pledge service and continued at 9:00 a.m. with a speech by Rev. Kwak on the meaning of Children's Day and the Children's Pledge, introduced by Dr. Durst. Afternoon activities included yut and ping pong tournaments, followed by a steak dinner.

As the climax of the day, the Performing Arts Department presented a full-length production of the award-winning Broadway play, *Man of La Mancha*.

The seed of the play was planted in Madrid in 1959. There, playwright Dale Wasserman read the Spanish classic

*Don Quixote*. What moved his interest was not so much the work as the spirit of its author Miguel de Cervantes—soldier, playwright, actor, tax-collector and frequently jailbird—one who could suffer mounting failures and yet in his declining years produce the staggering testament of idealism, *Don Quixote*. In Wasserman's words, "To catch him at the nadir of his career, to persuade him toward self-revelation which might imply something of significance concerning the human spirit—there, perhaps, was a play worth writing. Wasserman's guiding precept was found in a quote from Unamuno, "Only he who attempts the absurd is

capable of achieving the impossible."

As the play evolved, it became a musical, through the collaboration of Joe Darion and Mitch Leigh. Still, it was an uphill battle to gain the backers necessary to produce it. Despite the prevailing philosophy of modern theater—"the theater of the absurd"—once the play was staged, it catalyzed a kind of religious experience among those in the audience.

The Performing Arts Department, under the direction of Mr. Joong Hyun Pak, united the widely varied talents of its members to produce this first full-length play. It broke down barriers among groups and

brought unity.

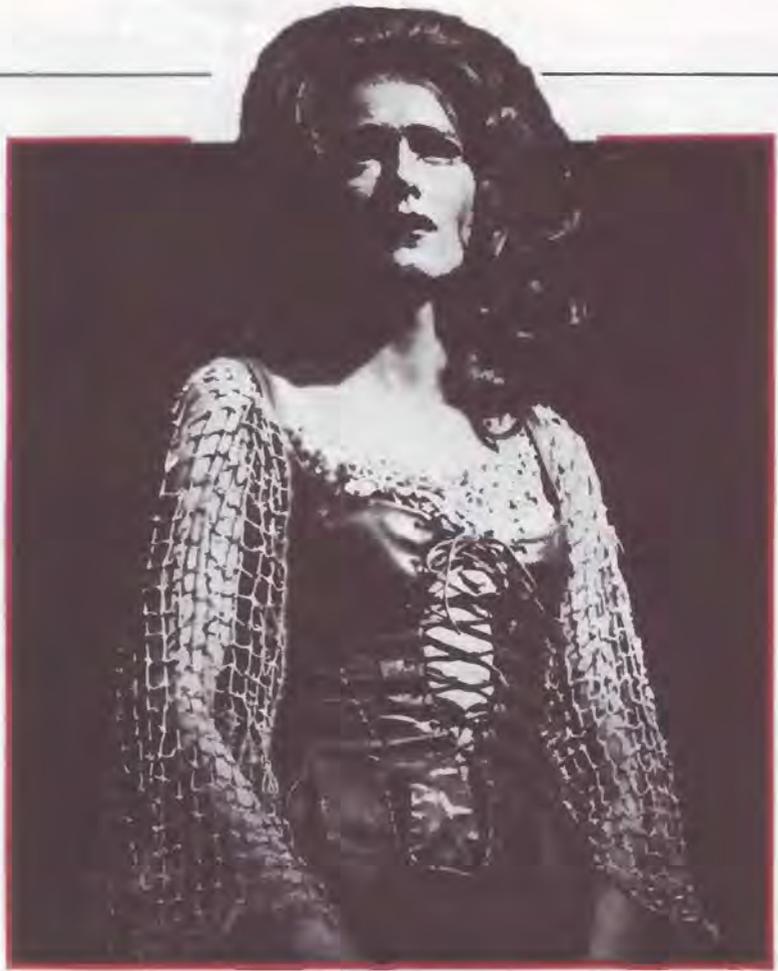
Linda Chapman, director of the core group of New World Players, guided the rehearsals. Steve Honey, who played Cervantes/Don Quixote, reported on his experiences with the play.

"When I sang the songs about Dulcinea, Linda had me look at a photo of Mother. Linda motivated us to feel like we were witnessing to each other through our songs. Therefore, it was possible to have many deep experiences on stage.

"This experience really changed my life. When I joined the family, theater was the Isaac I had to sacrifice. After seven years, it is now so wonderful to find something to do that can fulfill my personal dreams plus Father's desires. At the end, I felt that the members were applauding Father and Mother, not the cast."

Linda received many letters from members who witnessed the production. One sister wrote, "Now I remember why I joined the Unification Church."

The play was recorded on videotape and will be made available to church members throughout the world.



Sheila Baer in the co-starring role of Aldonza.

#### Excerpts from Man of La Mancha

Don Quixote's pledge at his prayer vigil, before being knighted:

*Call nothing thy own except thy soul.*

*Love not what thou art, but only what thou may become.*

*Do not pursue pleasure, for thou may have the misfortune to overtake it.*

*Look always forward; in last year's nest there are no birds this year.*

*Be just to all men. Be courteous to all women.*

*Live in the vision of that one for whom great deeds are done... she that is called Dulcinea.*

"Dulcinea"—sung by Don Quixote upon seeing Aldonza for the first time:

*I have dreamed thee too long,  
Never seen thee or touched  
thee, but known thee with  
all of my heart,  
Half a prayer, half a song,*

*Thou hast always been with me, though we have been always apart.*

*Dulcinea...Dulcinea...*

*I see heaven when I see thee, Dulcinea,*

*And thy name is like a prayer an angel whispers...*

*Dulcinea...Dulcinea!*

*If I reach out to thee,*

*Do not tremble and shrink from the touch of my hand on thy hair.*

*Let my fingers but see*

*Thou art warm and alive, and no phantom to fade in the air.*

*Dulcinea...Dulcinea...*

*I have sought thee, sung thee, dreamed thee, Dulcinea!*

*Now I've found thee, and the world shall know thy glory, Dulcinea...Dulcinea!*

Cervantes, creator of Don Quixote, soliloquy on life:

*I have lived nearly fifty years, and I have seen life as*

*it is. Pain, misery, hunger... cruelty beyond belief. I have heard the singing from taverns and the moans from bundles of filth on the streets. I have been a soldier and seen my comrades fall in battle... or die more slowly under the lash in Africa. I have held them in my arms at the final moment. These were men who saw life as it is, yet they died despairing. No glory, no gallant last words... only their eyes filled with confusion, whimpering the question: "Why?" I do not think they asked why they were dying, but why they had lived. When life itself seems lunatic, who knows where madness lies? Perhaps to be too practical is madness. To surrender dreams—this may be madness. To seek treasure where there is only trash. Too much sanity may be madness. And maddest of all, to see life as it is and not as it should be.*

# 1981

## January

S	M	T	W	T	F	S
				●	2	★
4	5	6	7	8	9	10
11	12	13	14	15	★	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

## February

S	M	T	W	T	F	S
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8	9	●	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

## March

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15	16	17	18	19	20	21
22	23	24	★	26	27	28
29	30	31				

## April

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19	20	21	22	23	24	25
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## May

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## June

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## July

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## August

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16	★	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

## September

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27	28	29	30			

## October

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11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	●	29	30	31

## November

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15	16	17	18	★	20	21
22	23	24	25	26	27	28
29	30					

## December

S	M	T	W	T	F	S
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13	14	15	16	17	★	19
20	21	22	23	24	25	26
27	28	29	30	31		

## MAJOR UNIFICATION CHURCH HOLIDAYS, 1981

- God's Day ● January 1
- True Parents' Birthday ● February 10
- Parents' Day ● April 5
- Day of All Things ● June 2
- Children's Day ● October 28

## TRUE CHILDREN'S BIRTHDAYS, 1981

- Ye Jin ★ January 16
- Hyo Jin ★ January 3
- In Jin ★ August 17
- Heung Jin ★ November 19
- Un Jin ★ December 18
- Hyung Jin ★ May 13
- Kook Jin ★ July 15
- Kwon Jin ★ March 25
- Sun Jin ★ July 16
- Young Jin ★ July 23
- Hyoung Jin ★ September 3

Masaki Sasamoto was born on March 23, 1950 in the town of Yatsuta in the Yamanashi prefecture of Japan. He studied philosophy at Husei University and later worked in the Hikawa Printing Company. He was very quiet by nature and had a special talent in painting and sculpture.

His early life was characterized by an intense desire to find the truth. He studied the Mormon and Jehovah's Witness teachings, but was not satisfied until he found the Divine Principle. He had a special interest in mountain climbing and spent a great deal of time in the hills. On one occasion, he climbed a mountain in the winter time and lost his way. He went deeper and deeper into the mountain and eventually found himself on the border line between life and death. He dug a hole in the snow and lay down, preparing to die. When he was rescued, he felt the preciousness of life.

Soon after that, he met the Unification Church and found the truth he had been seeking. Just as he faced death on the mountain, he continued to challenge death, yet without fear.

He became a member of the Unification Church on April 10, 1973, joining the Nakano church in Tokyo. In the first part of his church life, he witnessed and sold flowers and during 1974 he sold ginseng. During this time, he was a team leader and set a good example, always doing his best in whatever mission he had. After dedicating his life to True Parents, he strongly felt the desire to become a pure offering to Heavenly Father and even tried to sacrifice himself to reach the absolute standard of purity. He and his wife Chieko were among the 1800 couples blessed in Seoul, Korea on February 8, 1975. Originally assigned as a missionary to Malawi, he later worked in Zambia. His final mission was in Tanzania, where he worked until the end of his physical life, on December 18, 1980.

"Upon receiving the assignment as missionary to Malawi, I was

### In Memory of Masaki Sasamoto, Martyr Missionary to Tanzania



puzzled at such an enormous blessing and could not believe that it was real," he wrote in his three-year mission testimony. "But considering the deep love of the True Parents, I determined to sacrifice myself under any miserable situation, again and again. I left Japan on May 24, 1975, with a stalwart heart, thinking about how to actualize the heart of love, compassion and expectation of God and the True Parents in Malawi."

In Malawi, he was unable to explain himself well in words, since he did not know English, so he tried to show his heart through action and determined to do any physical work he could. Also, he led an exemplary prayer life, going to a nearby mountain to pray from early morning until midnight. He understood that he could not establish a reciprocal relationship with the other missionaries unless he served them from a servant's position. Once he made up his mind to do this, a deep and peaceful feeling came to him, and by making the effort to become a complete servant, he felt like a parent to them. Although he experienced deep

loneliness, he persisted in his attempt to establish a true relationship, realizing that it is an honor to be given the opportunity to overcome differences of race, nationality and culture.

Mr. Sasamoto searched for the best qualities in the people of Malawi. He wrote that he saw in the young people unity, harmony and peace, and although it is one of the poorest countries in the world, he found the people determined and hardworking, with hope for the nation's prosperity.

"If I can offer and sacrifice my life for this nation," Mr. Sasamoto wrote, "it will be the greatest honor for me, and from this nation the restoration of Africa will be realized."

In Malawi, he found a warm welcome among the people in general, although the established churches and the police responded with severe rejection and persecution. On September 5, 1975, when the other missionaries were picked up by the police, Mr. Sasamoto was able to escape temporarily and go to the mountain to pray. The view from the mountain was so beautiful he nearly cried. He could understand that their mission work during their short stay in Malawi had been suspended by the government; but he did not feel any resentment. He thought that such a trial was necessary in order to restore a nation which God loves and from which God expects so much. He felt that they had to continue to work to save that nation, at any cost. His determination to persevere in spite of organized opposition is an example to members who are working in less difficult countries.

He was later arrested and spent three days in prison. He wrote that he would never be able to forget the feelings he experienced there. Even in prison, he always looked for opportunities to learn.

After being released from

prison, he went to Zambia to assist the missionaries there. During his time in Zambia, he was able to use his talent in painting to further his mission work and serve the people on God's behalf. Unable to speak the language well, he searched for a way to win the hearts of the native people. So he observed the people and made paintings of prominent leaders, as well as scenes from daily life. The Africans were amazed and touched that a foreigner could paint them with so much sensitivity and feeling.

He learned according to the Principle that if we set up an indemnity condition and ask for something, we will receive a response. Upon his first anniversary of moving to Zambia, he set up a one-week prayer condition and wrote a letter to Mrs. Won Pak Choi, reporting on his one-year course in Zambia. After three days, Father appeared to him in a dream. He showed so much understanding and sympathy towards the situation of a missionary who was expelled from his mission country and was waiting in a neighboring country. This communication from Father gave Mr. Sasamoto much encouragement.

On October 21, 1977, he was able to return to Malawi. He was struck by the power of the native religions and felt that they hindered the process of developing a modern nation. He saw that the native brothers had to fight so desperately to free themselves from evil spirits. This filled him with unspeakable disturbance and shock, and he wanted to rescue them.

Mr. Sasamoto did not consider his responsibility fulfilled by just teaching the Divine Principle, so he worked to establish a real relationship with each person; he realized the eternal value of the relationship between parents and children. He returned to Japan for a visit before beginning his mission to Tanzania. When his spiritual daughter saw him after so many years of separation, she ran to him and embraced him, and both shed precious tears. By following his example, we too can establish eternal bonds with our children.

During the December 1979 missionary conference with Rev. Kwak in Kenya, Mr. Sasamoto expressed his desire to go to Tanzania as a missionary and Rev. Kwak approved. "The world is big, and there are many countries and peoples," he wrote shortly after receiving his assignment. "America and Europe are in the mainstream of God's providence and have received much grace from God. But many countries have not received these blessings. When I think about this, I feel that God desires me to go to a country such as Tanzania, which has fallen into a miserable situation—even though my course there might be long and difficult, as though it were through a desert. I feel that my life up until now has been a kind of preparation or training, and I am determined to start the way of suffering and sacrifice from now on." From Mr. Sasamoto, we can learn how we should never become tired of sacrificing for God and mankind, but rather keep looking for the place where we can suffer the most, in order to bring God's blessing to all mankind.

When he arrived in Tanzania on July 6, 1980, he determined to make a new start and bring God's blessing to a country which had imprisoned and expelled the three missionaries sent in 1975. With a deep desire to pray, he climbed Mt. Kilimanjaro, the highest peak in Africa. Ascending from the jungles at the foot of the mountain to the eternal snow at its summit, he experienced internally the dramatic change of scenery. "In the tension of adjusting myself spiritually and physically to the changes, I found the unlimited energy of the creation of God," he wrote. "During the thousands and thousands of years of the process of the creation of so much grandeur and beauty, God as a parent must have been waiting and brooding over it, with so much deep expectation! Deeply moved by this new discovery of God's energy and especially God's heart, I embraced stones, grass and trees."

In May of 1980 his wife Chieko came to Africa to join

him in his mission. He was happy to be able to do pioneer mission work, uplifted by her presence.

Under very difficult circumstances in Tanzania, Mr. Sasamoto persevered to gain and renew his visa to stay in the country. The only missionary in the country, he worked to secure an economic foundation and had many dreams for helping the people and the country.

Nevertheless, one week before his wife was planning to join him, his life on earth ended. Although not all the details surrounding his death are clear, it is known that the police had previously questioned him and that at approximately 7:30 a.m. December 18, they broke into his room, apparently on a city-wide search for foreigners residing illegally in the country. Mistaking the police for thieves and thinking that they had come to rob him, Mr. Sasamoto argued and resisted them. Finally, they drew a pistol and fired at him. Although he was shot twice, in the head and in the stomach, his face even in death had a remarkably peaceful expression. His life shows us how we can face even death with no regrets.

His body was not discovered until the following morning. His wife arrived from Zambia on December 21. After identifying her husband, she immediately went to pray, telling God how grateful she was to have had the opportunity to give such a wonderful offering to the country of Tanzania as her husband. She pledges to eternally keep the same heart as her husband, and her prayers go to the salvation of the people of Tanzania. United as a couple in their mission, the Sasamotos are a shining example to all blessed families. On December 26, he was buried in the country for which he gave the ultimate offering—his one life.

Father honored Masaki Sasamoto with the title of martyr and asked each nation to hold a memorial service for him. The record of his life and death gives a priceless example for each of us to follow in our own life of faith.

# Briefs Briefs Briefs

## Two-Week VOC Training

A special VOC training session has been added to the regular program of 21-day workshops and periodic 40-day international workshops held in the World Mission Center. Following this year's ICUS conference in Miami, 22 members arrived for intensive VOC training. The international participants in this program included the 12 regional directors of foreign missions of the Unification Church. The 35 participants in the current 40-day international workshop also studied in this new program.

Directed by David Hose, the program included two cycles of VOC lectures, given by Dan Fefferman and Michael Herbers, and world affairs lectures by Gerard Willis, FLF director; Bill Gertz, *Rising Tide* editor; and Ted Agres and Robert Morton of *The News World*. Outside speakers included Victor Herman, an American citizen who lived for 45 years in Russia, much of the time in prison camps. Father also came to visit the members and spoke to them about home church.

This training session was designed to prepare members to give lectures on VOC throughout the world.

## Paintings planned for World Mission Center

Last February, four artists took over a wing of the 41st floor of the World Mission Center and transformed it into a studio, with the aim of creating paintings for the second floor of the World Mission Center.

Jan Parker of England, Shigeyoshi Watanabe from Japan, Carlo Zaccarelli from Italy and Jean Maxime Girard from France combine their international talents to inspire members through art.

They envision nearly 100 paintings hanging on the walls of the second floor balcony,

grand ballroom entrance and balcony—beginning with the creation and history of mankind, continuing with Father's life and work and culminating in the ideal world. Their work is still in its initial phase: preparing sample paintings for Father's approval. These studies are available for viewing in the evenings on the 41st floor.

## A center for the education of life

A series of nine public programs in Harlem began Shawn Byrne's new effort in developing educational activities related to the Divine Principle.

"I wanted to go to Africa as a missionary," explained the former Roman Catholic priest from Ireland, "but I ended up in New York." In his home church area in Harlem and in 120 Christian churches and community groups, he passed out leaflets inviting people to weekly programs on the topics of health education, employment information, family life and culture. Program format included a talk and discussion, followed by an educational film and refreshments.

To get advice, he contacted a well-known medical doctor in Harlem, who suggested a few

people who might help him. Eventually, he found about a dozen speakers who gave their services free and even offered to come back. The films he obtained free from a library.

"This was a shotgun approach," Shawn reflected. There was a wide variety of themes. For the meetings he rented a room in a government building, and attendance averaged 25-30, the majority of the people new each time.

The second phase of Shawn's long-term plan ("my 21-year course") calls for arranging for community centers or churches to sponsor short series of lectures on a single theme, such as health education or family life.

At a further stage, Shawn foresees an emphasis on "development of self through service to others," an idea he believes is central to the home church providence. He wants to establish centers for the education of life, with programs to facilitate the development of individuals, families, communities, nations and the world. "My aim is not just to teach the theoretical Principle, but to apply it," he affirms. "For instance, in the family component of the program, we can offer marriage counseling and teach child-raising." A further aspect of his work is developing slide and videotape materials.



