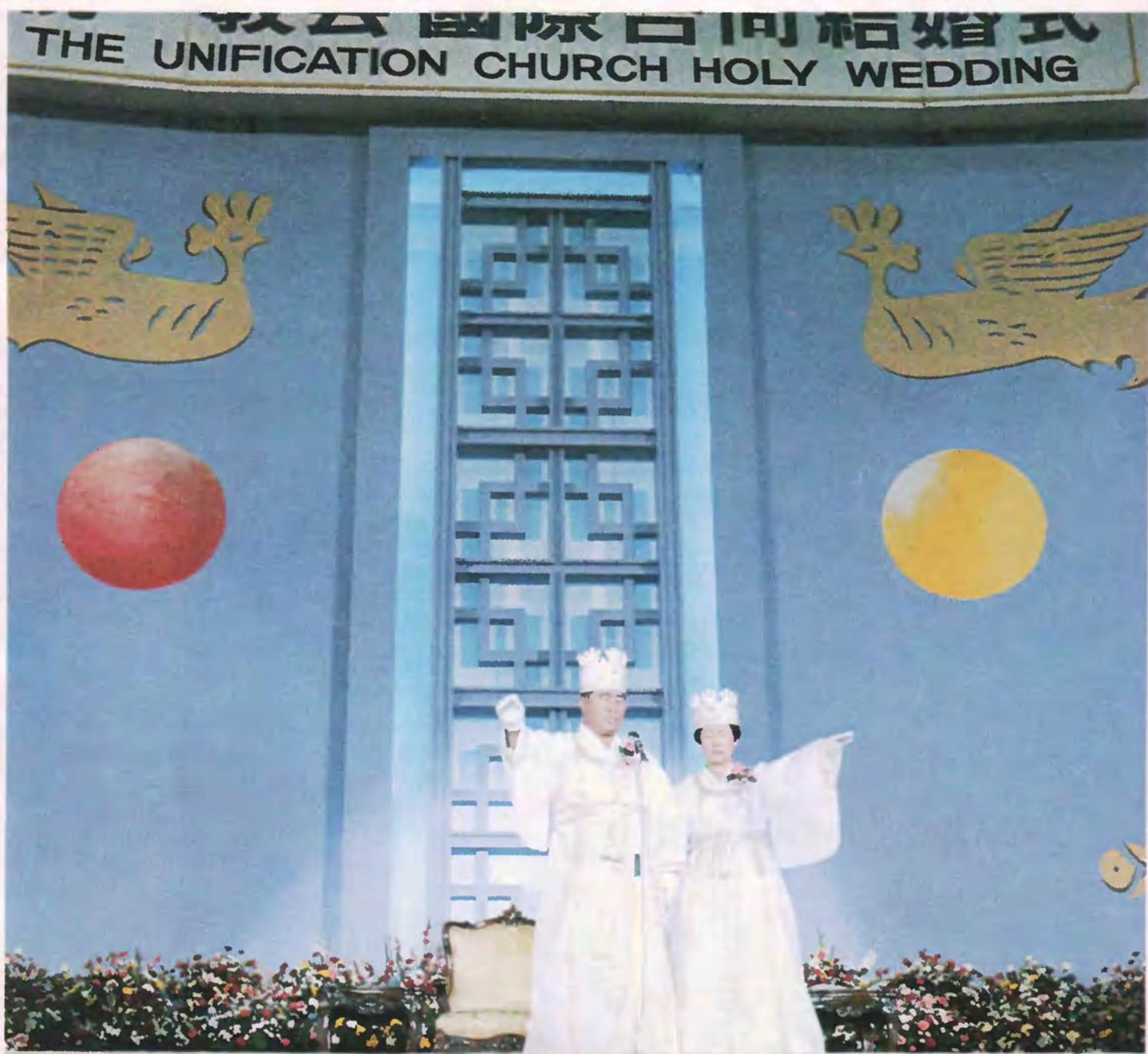
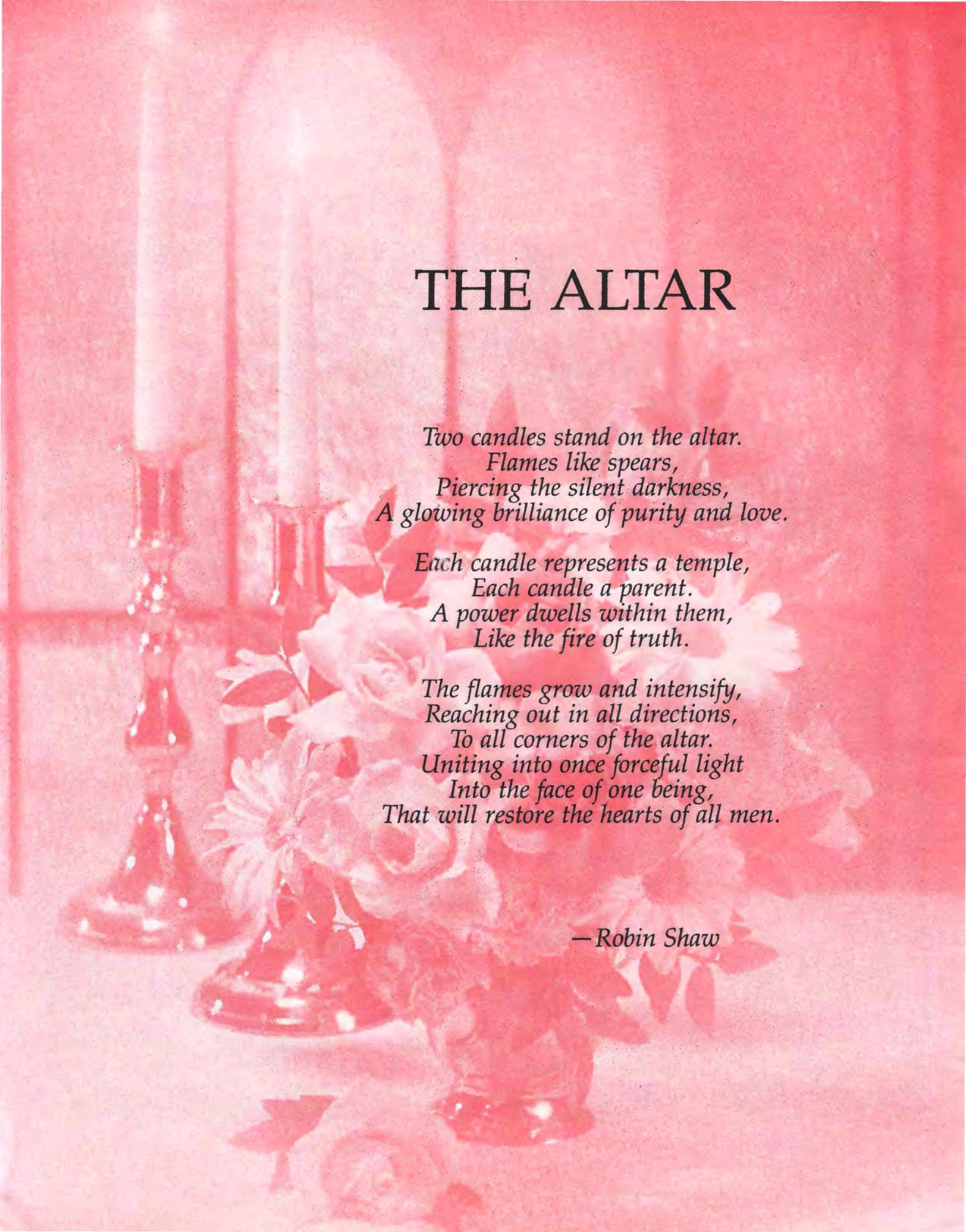


TODAY'S **WORLD**



NOVEMBER 1982

INSIDE: Holy Wedding of 5837 Couples October 14, 1982



THE ALTAR

*Two candles stand on the altar.
Flames like spears,
Piercing the silent darkness,
A glowing brilliance of purity and love.*

*Each candle represents a temple,
Each candle a parent.
A power dwells within them,
Like the fire of truth.*

*The flames grow and intensify,
Reaching out in all directions,
To all corners of the altar.
Uniting into once forceful light
Into the face of one being,
That will restore the hearts of all men.*

—Robin Shaw

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TEACHERS IN THE REALM OF HEART

REV. SUN MYUNG MOON
BELVEDERE
SELECTIONS FROM JULY 11, 1982 SPEECH

There are many women present who were just blessed. How many of you can say with confidence, "I am here as the rightful wife of 'so and so,'"? I notice some of you didn't raise your hands. I want to tell you a simple lesson: resolve to be the one woman in the world who loves your husband more than anyone else.

Don't worry about what your husband does, just do your very best to love him. Determine that your eyes will be for him; determine that they will be the most beautiful eyes—beautiful not simply in a physical sense, but beautiful in the sense that they reflect the complete unity between your physical body and spirit body. The most beautiful kinds of eyes are those of true purity, those of sisters who never think about their earlier love relationships, but are working hard to eliminate all traces of such memories.

EXPAND YOUR POOL OF LOVE

You women should think to yourselves, "I have a huge pool of love within me, and no matter how good a swimmer my husband may be—even if he dives down a hundred feet and swims for a whole day—my pool of love is larger than his capability to swim it. He will never be able to explore the whole of it. My pool of love will never be diminished."

Do you have such a pool of love within your mind? No matter what your husband does within your pool of love, still you must be generous enough to contain him. Then, after a few wild actions, he will become very docile. He will feel very happy because he knows he can do anything he wants that will please God; he will do nothing to cause you harm.

Perhaps this way of thinking never occurred to you before you got married. But how could you marry your prince, your son of God, without good preparation? If he treats you badly in the beginning, don't worry; give him a chance to take out all his

historical feelings of revenge toward women—let him express in one week what would have taken him a lifetime to get out. In this way, he will discover how free he can be within your pool—he can dive in and jump around and have all kinds of fun.

Have you ever observed the ocean during a raging storm? The waves are violent and rise very high, but the next day the sea becomes completely tranquil, without even a ripple. Your mind is like that as well—one day in turmoil and the next day peaceful.

Now that I have matched and blessed you, I feel a tremendous burden of responsibility for the future. "Will they live the right way?" I ask myself. "Will they grow closer to God and not drift away?" I want to speak to you in all seriousness. You have often heard me speak about how important love is, and you have said you understand. But do you really know how important love is? So, will you indeed resolve to develop within yourselves a pool of love much bigger than the ocean?

I enjoy very much watching people dive. When I go to Great Adventure Amusement Park, I never miss the high diving show. You women must allow your husbands to climb up to the highest peak and dive down freely into your pool of love. You wouldn't hide a rock in the water for him to fall on, would you? You should try to put a great amount of water into the pool so it will surely be deep enough to cushion him; don't try to drain out some of the water! Your husband might suppose he can swim your pool from shore to shore, but if you make yourself broad enough, he will become exhausted and cry out for you to help him. Will you then reply, "You jumped in, so get yourself out"—or throw in a lifeline to rescue him.?

You will probably discover that your husband is very straightforward and candid. He may not know very much about you women; he may suppose that because you are small you don't amount to much. But when he jumps into your pool of love he should be completely surprised by the experience. He will exclaim, "I never knew you could be this way!" He will think,

*'Will they live the right way?' I ask myself.
'Will they grow closer to God, or drift away?'*

"My wife appears to be one kind of person, but actually she is quite different." He will feel very proud and secure in that knowledge, and as a result, he will be able to do everything better.

WHAT MEN CAN NEVER DO

Have you men ever stopped to consider what it is in women that you envy the most? What do they have that you wish you had? If you haven't ever thought about that, you are very dull men, indeed! How will you ever be able to please your wife in the future?

You answer with qualities such as "sensitivity," "softness," "compassion and intuition." What else? Let me answer this question for you: women can conceive and bear your children, and then nurse them at their breasts. That is one thing you men can never do, so you should be very envious. I was made most keenly aware of this recently when I was holding Jeung Jin Nim shortly after she was born; before long, I realized that she was very uncomfortable, so I gave her to Mother; soon she fell sound asleep. She never sleeps in my arms! I felt envious of Mother. The mother who nurses her baby is sharing her life with her baby. She is giving away her milk, but she feels so very happy in doing so. This kind of intimate relationship with the baby is something which the man must envy. The woman has this most precious privilege in the universe—and men cannot approach it. Do you agree with me?

You men may be thinking, "Father, are we actually at the point where I must listen to that?" Yes. You must listen to this—this is the one time in your life when you need to receive this guidance. Later you can use these words to educate your own children and grandchildren. I am explaining why I admire women.

You women must strive over and over again to become the kind of woman I am describing. I was nursed by my own mother. Every man, every king, in every land, was born of a woman and nursed by her before he grew up. Men should be proud of that—I am proud of that. I have that element of the universe, that kind of history, which enables me to speak about this point.

In sociology, we learn that in some societies of the past, women were the centers of the family—we call these matriarchal societies. Perhaps there were some bad side effects, but certainly they also had their virtues.

Each of you has an imagination. Imagine, now, the time of the fall. How do you picture the development of give and take between Eve and the Archangel? Don't you think Eve probably smiled at the Archangel in order to get his attention? But hers became a self-centered smile, not a true smile given for the sake of the universe. The smile of a woman should not be for her own selfish benefit; it is supposed to be for the sake of others. The true definition of smiling leaves no room for selfishness. Well, maybe when you are putting on make-up, you can smile into the mirror to test how it looks—that is the only time it is normal to smile for yourself. At all other times you should be smiling for the sake of other people, to wish others well.

Your role as a wife is to provide for the happiness of your

husband; this is more crucial than his responsibility to make you happy. I realize how hard American women have worked, how many difficult chores they have done around the home, how they have had to make peace between the in-laws. Such things could not have been possible without a woman's smiles. The role of the mother is to smile and laugh and keep the whole family in a good humor.

Sometimes I wonder why it wasn't the other way around. Why didn't God give that responsibility to men rather than women?

WOMEN ARE MORE ADAPTABLE

Why does it usually happen that the wife follows the husband, once they are married, and not the other way around? Because women are much more adaptable to difficult and changing circumstances than men are. With just a smile the woman can become accepted in a new place; even the harshest man will feel his heart melted by a woman's genuine smile. Especially when it is the woman he loves who smiles, he cannot resist.

The smile is the most essential part of diplomacy—many diplomats have to learn how to duplicate a woman's smile. The sincere smile of a woman makes her look more beautiful than a queen with all her regal adornments.

If you adopt these guidelines, when you get together and start your family, you will be like a well-oiled machine, and your family life will run very smoothly.

But you American women might protest: "It's not fair that we have to do all these things; we don't get so much in return." You may think that your man is not doing anything, while you are expected to carry the entire burden. Deep inside, however, he is admiring you more than anyone else in the whole world. Then if you get peeved and tell your husband to help you by cleaning the bathroom, he will respond, although perhaps slowly; but still, he will do it for your sake.

DOMINION COMES FROM GIVING

Your wives actually have control or dominion over your husbands, because of your constantly giving attitude. They will never object to doing whatever you desire for the rest of their lives; they will be happy to serve you. I ought to know about this; I am a man!

Because of my mission, I never listen to anyone else's advice. I must be the total master of my mission. Yet I find myself somehow spellbound by Mother, so I always tag along with her. Wherever she goes, I want to go with her! I am big and Mother is just a small person, but between us is a universe of experience; and I just like to follow her wherever she goes. I love Mother beyond all my responsibilities in the present or future. My love for her surpasses everything else. Certainly between Mother and me there are complications and difficulties which we must overcome, but through love we are always able to do that. Mother is the one who must initiate the leadership within our relationship, not me. I have many different responsibilities and much more to accomplish in the outside world than she

Since God likes artistic things, He made women with so many variables.



does; but in conclusion, women have a more important role than men.

In the practical sense as well, you women follow me better than men do. Isn't this true? You men always feel the desire to rise to a level equal to mine; you don't so naturally take the object position. When I express some fantastic idea, you men are thinking, "Oh, Father, I knew that! I could have said that too." Women, on the other hand, just throw themselves into the experience of the sermon. That alone is proof that the women listen to me and obey me better than you men. Right? What you men are actually saying is that women are purer than you.

BE MYSTERIOUS

Still, you women should always reserve some part of yourself which cannot be easily understood by your husband. Even after many years of marriage, let your husband be able to say his wife

is a mysterious woman. If that happens, you are a success!

Do these things inspire you? Don't you want to try them out? When you begin to live with your spouse, during the first three days, you will share with each other the highlights of your lives; during the first three months, you will explore each other more deeply; by the end of the first three years, you may have shared all there is to talk about with each other. Then you might try to borrow ideas from other people to keep your conversation fresh, but don't do that. Reserve enough aspects of yourself to keep you busy for the rest of your life. There is a saying, "One cannot judge the depth of deep water; one cannot know what is beyond the horizon."

The ocean has a non-discriminating quality: it sustains big ships and holds up tiny boats. Some small craft are more like toys, but the waves support them just as effectively as the luxury yachts; the waves do not discriminate. If you are just as broad-minded about your husband, together you are bound to raise your children excellently.

*Whatever a woman bestows her smiles upon
is brightened by her.*

WOMEN'S ARTISTIC NATURE

Since God likes artistic things, He made women with so many variables; women can change their appearance by wearing different clothes, trying on new make-up, and so on. For whose sake was this capacity created? For God's sake, so He could look at women and enjoy their many variations. Thus, if you wear make-up to give pleasure to God, that is a very different motivation from the usual secular one.

Sometimes men seem very drab, but women look extremely colorful, especially in some cultures. Even old grandmas like to wear bright red dresses. I have seen women wearing big bold rings on several fingers. Women like to wear necklaces, bracelets, scarves, etc., in order to add more color. It is a natural instinct for every woman, as soon as she comes of age, to start trying to adorn herself with beautiful clothes and accessories. They are fulfilling their God-given nature; since He is artistic, He made His daughters artistic as well.

When you go to art galleries, do you find more paintings of men or of women? Artists have always portrayed more women than men. What if the Mona Lisa were a smiling man? Do you suppose so many people would have gone to museums to try to figure out such an enigmatic smile? A smile is more the rightful aspect of a woman than a man. It would be rather wierd to see a man wreathed in smiles day in and day out. But whatever a woman bestows her smiles on is brightened by her.

Even when she is alone, a woman smiles at the sun. On the other hand, a man rarely grins when he gazes at a flower or the sun. We are amused when we see a woman laughing so hard she has to sit down; a man, on the other hand, will laugh so hard he has to stand up. A smiling woman tries to hide her face, but a man bursts into loud, bold laughter.

Have you ever stopped to wonder why men, and not women, have beards? I have one explanation: in order for a woman to express her emotions to the fullest extent, she can't have a beard; since men don't show their inner feelings so fully with their face, a beard doesn't block their expression. Actually, I have never asked God about that, so if any of you have a chance, why don't you ask Him? (I think He will tell you the same thing I just said.)

Dancers keep their costumes to a minimum, because clothes would hide their movements. Once you start living together as husband and wife, you women would probably want to dance for your husband occasionally. Go ahead, adorn yourselves and dance the fullest for him.

Women ought to smile, regardless of what happens, although women certainly cry more than men. Once you are mothers, try not to cry in front of your children, for if you do cry, that memory will remain with them for a long time; children feel very hurt when they see their mother cry.

MANAGING A FAMILY

It can be a struggle for a person to manage his own life; how difficult it is to manage a family: watching over your children, all day, day after day; doing the laundry, etc.! You have to wash your family every day—not just with soap and water, but with a mother's love. This is something a father's love

cannot do. When a little child begins to cry and his daddy tries to comfort him, he usually continues crying; only the mother can console him enough to stop the flow of tears. The child naturally seeks his mother's love; she is softer and plumper, compared to men, who are usually skinny and hard. All beings come from a mother, so naturally they seek out their source. If the child goes to his mother and for some reason she turns away, he has no other recourse. He must receive the mother's love. As mothers, you will need to provide constant love in great quantities. Thus, a woman's love can wash anything or anyone.

Mother and I have had many children, so I can understand the differences between boys and girls. If I am feeling a little ill, my sons express sincere concern and repeatedly ask, "How is father?" When they see me, they shout out, "Father, are you feeling okay?" After I answer, they go on their way. However, my daughters are different; they may not say much, but they will do many little things to try to make me feel better: bringing me juice, giving me a massage, etc. Even at a young age, there are differences between masculine and feminine natures.

The point I am stressing here is the significance of women in the family. If we compare a family to the body, we might say that men are the bones and women are the flesh.

I DEPEND MORE ON YOU WOMEN

You newly-blessed couples will be playing a very significant role in establishing the tradition of the future. Should I depend more directly on the men or the women for this new tradition to be successful? I depend more on the women. Hope for the future is being launched through you. If this prototype for marriage succeeds, the entire Western world can have substantial hope for the future; but if you fail, so much will be washed down the drain. Western civilization is dependent upon your success.

I know that you may be too young to understand the historical significance of the words I am saying now, but in the future you will understand. If you do not practice the way of life I have been teaching you, history will be your judge.

Women's responsibility is even more important than men's. Your role is more crucial. I have told you the secret: get rid of your self-centeredness. There is no room for "me-first" attitudes in the family. Think that your husband, your children, your parents and God are all that matter to you. How can you become such selfless persons? Serve and care for ten people within your household, attending to their every need. Later on, if you lose your temper at those ten people three times, and they are able to forgive you three times—remembering all the hard work which you did for them—acknowledging that you had a right to tell them off, then you have succeeded in your effort to be selfless. When you are able to criticize your husband and he accepts it, you will know that you have fulfilled your wifely role to perfection.

TEACH YOUR HUSBAND'S CLAN

When you have the right kind of textbook for life, you can educate your own household and other households as well. Of

Should I depend more directly on the men or the women, in order for this new tradition to be successful?

course this will not be an easy course to follow, but remember that your way is not nearly as arduous as God's historical course of restoration, and not as difficult as my way has been.

You women should teach the realm of heart to your husband; then you must give good influence to your relatives and in-laws. You might even take the attitude that your husband is not marrying you—he is hiring a tutor of love for his household. Your husband cannot be the best teacher to his own clan; they all know him too well, so they won't even listen to him. But you, who are not so well known, can come into his household and be revered as a saint. They will adore you. You will have a much better chance of educating your husband's clan than he ever will. This was true even in Jesus' clan.

Which must you first practice—giving or receiving? Certainly you must give first. In order to join your husband's clan, you will need some resources to take along with you; all teachers have teaching aids which they carry with them. Try your best to listen to and care for the people around you in the most sincere and true way.

In the Orient there is a folk saying that a woman who falls asleep is not doing a good thing. Since she must do so many chores around the house, caring for her husband's clan, the new wife has no opportunity ever to take a nap. However, there is one time she can take a nap—when she is nursing her baby; that is totally acceptable, and everyone can respect her for resting at such a time. What a deep feeling a sacrificial mother will have towards her children! When those children grow up, they will comprehend a true mother's love, and they will understand how the father should adore his wife.

You must realize one important thing: whether a family is rich or poor has no bearing upon the quality of their love. Don't worry about whether you are rich or poor. Center upon your family's wealth—of love. How rich are you in love? That is all that really matters.

YOU NEVER LOSE BY SACRIFICING

According to my guidelines, it seems that you women have to sacrifice everything and leave nothing for yourselves. This is probably a difficult concept for you American women to accept. You may buy presents for everyone else on their birthdays and perhaps nobody will remember your own; but even then, don't think you are being short-changed. Years from now, your husband's mother may surprise you with an incredible gift, perhaps a family heirloom. She will want to give you that precious gift quietly, without fanfare, and although you may protest that you are not worthy of such a gift, she will insist that no one deserves it more than you. Eventually, everyone will appreciate you, and all the blessings of the family will come to you because you loved them the most.

According to this principle, the one who always sacrifices is never the loser. You are destined to be a queen, but how can you become one? Only by your loving thoughts and loving actions—by following the guidelines which I have given you. Relatives and in-laws will eventually come to you to express their deep, heartfelt love and gratitude for what you have given them.

As you are entering the next phase of your life, as married couples, you must realize that it will not be easy; there are bound to be many complications and difficulties. Will you resolve to be loving queens?

BEARING THE CROSS OF HEART

You women have had to follow me through this complicated thinking process, but you men need remember only one thing: women are always bearing the cross of heart. Remember that this cross is invariably being laid on the women. Even though it is not always visible, your wife is carrying such a cross. You should be thinking of how you can help lessen her burden, lighten her cross. Console her, praise her, encourage her, give her hope. Tell her, "I am not worthy; I haven't provided you with much, but let's just wait three more years and I will bring you everything."

You must encourage her by reminding her of the value of sacrifice in the present moment for the sake of future glory. "We are living like this in order to set the example for the restoration," tell her. "When we are able to do this successfully, all the generations of the future will be indebted to us. If we can accomplish our mission now, we will be happy; we don't need millions of dollars to be happy, just fulfill our mission."

Do you men understand now? Don't expect your wife to come and console you; she is carrying the cross. So you should try to comfort her. If you notice that she is continually suffering, apologize to her saying, "I have been unworthy, but please have hope in me, and I will free you from your heavy cross."

Don't ever hurt your wife, because she is already carrying such a burden of heart on her shoulders. If you hurt her, you are jeopardizing not only yourself but also your whole family, who will suffer as a result of your wife being hurt.

I have described the pool of love which the wives need. How about the husbands? You must have a very clear, fresh pool, so that when your wife comes into contact with you, you can refresh her. Women should feel refreshed from their contact with their husband.

Even though you may believe that something your wife is doing is not right and you would like to correct her, don't say anything. Give her enough days, months—even years—to know she is wrong so she will change.

Give each other hope, not despair. People like to share their despair, but that is wrong. If your husband totally fails to give you any kind of hope—if he gives you only negativity—you can report that directly to me and I will try to compensate for your husband! I will give you some hope. But you must remember that your husband is very young; even if he is 30 years old, he may be in just the third grade, spiritually. By the time he graduates, he will be like me. You are his teacher, so don't become discouraged—and don't discourage him either. When the wife comforts and encourages her husband, he is always inspired.

You men, are you going to be indebted to your wife, or will you make her indebted to you? If you promise to make her indebted to you, take that promise seriously and carry it out.

And remember, don't meddle in the household management! Your wife is the Home Minister. (You are the Foreign Minister!)

YOU ARE HORIZONTAL MESSIAHS

Rev. Chung Hwan Kwak

THIS EVENT SIGNIFIES
THAT HEAVENLY
FATHER CAN NOW
SEND THE MESSIAH
HORIZONTALLY, NOT
ONLY VERTICALLY—
NOT JUST SINGLY BUT
ALSO PLURALLY.

On the foundation of our True Parents' victory in the 21-year course, members from 83 countries gathered in Korea, where the Blessing originated. Visiting the old Chungpa Dong church, they inherited the Blessing foundation of our True Parents, as well as that of the 36 and 72 couples, all of which took place in that historic site, forming the mainstream of Blessing tradition. After receiving the Blessing from True Parents, the couples have returned to their own countries with the ideal of establishing true families, spreading seeds of the heavenly kingdom throughout the whole world.

This event was so meaningful, not only in quantity—number of countries represented or number of brides and grooms—but also in eternal significance. Heavenly Father sent the True Parents to earth, and centering on this life-root and the victorious foundation of the 21-year course, our True Parents have now sent the blessed couples throughout the world, spreading horizontally this vertical foundation. All these blessed couples are potential True Parents. In other words, the significant meaning of this event is that Heavenly Father can now send the messiah horizontally, not only vertically—not just singly but also plurally. This is truly a victorious foundation.

From now on, from the spiritual viewpoint, Satan's side is in difficulty, trying to defend its position. I believe that Heavenly Father's foundation of goodness will increase rapidly from now on, more quickly than in the past.

Including the countries represented in the July 1 Blessing at Madison Square Garden, members from almost 100 countries have now received the Blessing. This new generation of blessed couples will now share with all mankind a real revolution. They gathered together in one place, centering on God's love, got married for God's will—dedicating their lives for future history and their eternal descendants. This is in marked contrast with the current standards of morality and lifestyle common among young people.

This is truly a new life movement, a true love movement and the blossoming of a new culture.



THE GREATEST INTERNATIONAL BLESSING

When we first landed in Korea and were greeted by the smiling Korean family members, it was just the beginning of ten days that changed my life. Externally, the Fatherland was busy and beautiful, with mountains, rice fields, babies on their mothers' backs, and sights of the Orient which I had only expected to ever see in pictures.

Yet, being in the family with our True Parents, it didn't seem like I was in a far-away place. It seemed like it was the most natural place to be, because our Parents were home and were waiting for us to arrive—all their children, from 83 nations.

We first stayed on Yoido Island, where the great rally was held in 1975. I walked there early in the morning and remembered how much I had wished I could have been there among the crowd that had gathered to hear Father speak at that time. I know it was a feeling that many would continue to have in the future, just wishing they could have shared every moment with Father while he was on earth. The Little Angels School was even more beautiful than I had ever dreamed. It was like a palace built for our True Parents, nestled in a little park. Total love and beauty exuded from the walls and every piece of hand-made moulding. I wish I could describe everything in absolute detail to bring the Blessing home to all my brothers and sisters around the world, but neither time, space or ability will allow. What I would like to share are a few personal highlights in my heart:

No place like home

Father matched me right away to a very special Japanese brother named Keisuke Yamane. (I am an American, working in Bayou La Batre, Alabama.) Since Keisuke speaks some English, we could communicate after a while, once we had both overcome the quick ancestral jolt of an international match. We

Rebirth of a Dream

Teresa Brush Yamane



It seemed like Korea was the most natural place to be, because our Parents were home and waiting for us to arrive.



shared many deep experiences together during our time in Seoul, talking and praying about Father's desire and expectation for us as a couple and for our future family. We are both very happy.

We visited Chungpa Dong Church, the first headquarters in Seoul, which was the very place of Father's Holy Wedding in 1960. Such a precious experience. The day we went was Keisuke's spiritual birthday and also my physical birthday.

We stayed together with the Japanese family at Su Taek Ri (the Korean family's training center outside of Seoul, next to the Il Hwa factory) after the matching. It was beautiful to wake up early to Korean brothers singing holy songs and the national anthem. The air was crisp and clear in the morning calm, and I will never forget sitting by the pond at the holy ground, with brothers and sisters praying in unison in many languages. It was in harmony somehow, like birds singing.

With such precious moments, Heavenly Father had been preparing our hearts for the Holy Wine Ceremony, which was held early in the morning, one day before the Blessing. We really knew that Father had hand-picked us as each other's second messiah, and we shared a warm, deep and honest commitment of heart, which neither of us will ever forget—especially during Father's prayer.

The Blessing day was truly a celebration of heaven and earth. I will never forget walking up the stairs, seeing Father in his crown and feeling the holy water fall right into my eyes. I didn't know whether to laugh or cry, so my body did both. The whole ceremony was like that. The deepest part will take a long time to settle in.

When the gift was being presented to True Parents, and the orchestra started playing, "There's No Place Like Home," we could feel from the bottom of our hearts that song had been written for that moment, at that time, at that place. With our Parents, In Korea.

First step: honesty

Since we have only been married for less than one month, the happiness and gratitude I feel must be coming from a realm higher than myself. It can only be from God's loving heart. I feel He is happy to see us together. It is restoration of His ideal.

I have no concepts about my husband. We were born on opposite sides of the world and raised in cultures as different as night and day. His language is completely different from mine in both its inward and outward means of expression. To him, I am sure to be different from any woman he has ever met in his life.

Our slates are completely clean at this point. We are about to enter into a relationship which will unite not only two individuals, but nations—past, present and future.

I can look at my husband's picture and ask Heavenly Father about him directly. Who is this person? What is in his heart? Can I really be his second messiah? Am I worthy to be his wife? It is a wonderful, secure feeling, knowing that God will always be there, especially since He seems to take particular interest in the relationships of the couples blessed by His True Son. Without God and True Parents, I don't think either one of us would really know where to begin.

Our first step was to be deeply honest with one another. No matter what the external circumstances seemed to be, we had to be willing to trust Father completely and accept our five percent portion of responsibility. Heavenly Father had been preparing for the moment of our matching, bringing us thousands of miles from home, yet it was up to us to decide how hard we would be willing to work. For the world, we would be representatives of our True Parents' hope for the establishment of a new race—the love race. We knew it would not be easy to make what was "different" between us become something complementary.

My husband has a very deep heart, a mature faith and an open sincerity, which gave me confidence that without a doubt, together with God, we really could have the strength to overcome any obstacles. We had to accept



We really had to break through some of our own personal walls of fear and hesitation before God's will.



the responsibility from then on always to be willing to lead a public life.

Though both my husband and I had been preparing ourselves for the possibility of accepting an international marriage, the reality, for me, had to be based on more than just a feeling of duty. We had really to break through some of our own personal walls of fear and hesitation before God's will. Our conversations seemed guided to touch the points that would transcend the racial and cultural boundaries and transcend our individual situations. Neither of us will ever forget how God worked in such a special, personal way to finally warm our hearts.

The preciousness of Heavenly Father's Blessing cannot even be compared to any concept I have ever held about "marriage." Before the family, my mind changed so often I couldn't imagine making an eternal commitment to one man. Without God, it just didn't make sense. Now, I feel peaceful inside because God is at the center. There is a new sense of freedom and also a new spiritual stability. Someone whom I love and trust very much has often said that before the Blessing, we are not really even members of the Unification Church. Everything up to that point is just preparation. Our lives will begin now, as husband and wife, to restore the position of the true children of God.

Father has said that the love we are talking about in the Unification Church is not ordinary love; it is God's true love, which has the quality of being unique, unchanging, absolute and eternal. It is different from anything the world has ever known. As couples who have received the conditional Blessing, we must be different from any couples the world has ever known. We must become ambassadors of our True Parents to demonstrate God's love to the world.

My husband recently wrote to me that one of the most impressive things he remembers from Father's sermon in Korea was that we are all members of one tribe or nation, called the Third Israel. In that sense, our international marriage is not something special, but something quite normal. Only the love of True Parents could ever give rebirth to a dream and make it a reality.

THE GREATEST INTERNATIONAL BLESSING

Within the labyrinths of the World Mission Center one could trace many tales of the new Acts of the Apostles. Pre-eminent among those I have discovered is a slim file folder of telex sheets in the Field Operations Office—a daily and sometimes hourly account of the tests of faith and endurance our Zairean family underwent in order to be able to board a plane for Korea and the Blessing.

It begins October 2, although the efforts to raise transportation expenses and obtain passports must have begun much earlier.

In a style reminiscent of the ancient tapestry of Greek heroic legends interwoven, our brothers and sisters faced each challenge. One strand picks up with a brother returning to Zaire, suffering under tremendous spiritual attacks. His older brother, not a member of our church, somehow becomes convinced of a bizarre theory that church leaders had drugged this member in order to drive him crazy and steal an imaginary large sum of money he was supposedly carrying. (In this spiritual condition, the member had been saying many strange things.) This older brother accuses Gregory Novalis of sending money to his (non-existent!) Swiss bank account and threatens to have all the members arrested, interrogated and tortured. His job with the security department places him in a position to make some serious threats. In the meanwhile, this member is in a hospital, undergoing examination. (The doctor who examined him reported there was no evidence of drugging.)

“WHAT A LIFE!” Gregory typed on the telex. “WHY DID IT HAVE TO BE ME WHO WAS SENT HERE! MAYBE I HAVE TERRIBLE ANCESTORS OR SOMETHING?”

“MY GOODNESS, GREGORY,” responded Gertrud Sauer’s telex from Field Operations Office. “I THINK IT IS THE OPPOSITE.”

“SOMETIMES I WONDER, GERTRUD. ANYWAY, MARCHING ON, AS REV. VINCENZ SAYS.”

Another strand: because of the

A Tapestry of Heroes

Joy Pople

I think all this trouble is to see if the Zairean family is strong enough to receive True Parents. I believe the answer is yes, they will pass the test.

extreme cost of round-trip plane fares between Zaire and Korea, donations were being solicited from members in other countries. Gary Fleischman, two continents away, called Zaire on October 2, saying he could not sleep after he heard that many Zairean members would be unable to go to Korea to receive the Blessing because of lack of funds. He offered to support two more members.

A later telex reported that four members were arrested that day and held for questioning. The Zairean family has begun a special condition, and all the members have been formed into prayer trinities. The following day, a Sunday, Museji and other Zairean members reported seeing True Father while Gregory was preaching at Sunday service. Only one member had been able to obtain a passport by Sunday, and her journey to the homeland began. More telexes discussed details of arranging connections for international flights.

The same day, three more members were arrested, and on Monday, one member was badly beaten by security guards. The apparent motivation for this harrassment was to obtain the mythical sum of money our member’s brother thought he was carrying. An attempt was made to arrest Gregory, but the members were united to protect him.

“I THINK ALL THIS TROUBLE IS TO SEE IF THE ZAIREAN FAMILY IS STRONG ENOUGH TO RECEIVE TRUE PARENTS,” Gregory tapped out on the telex. “I BELIEVE THE ANSWER IS YES, THEY WILL PASS THE TEST. MEMBERS ARE BEHAVING SPLENDIDLY IN THIS CRISIS. I HAVE BEEN SO MOVED BY THEIR LOVE FOR KATHY AND ME, AND BY THEIR COURAGE. THAT IS WHY I KNOW GOD WILL SUPPORT US AND WE WILL WIN.”

Two sisters were released on October 4. Members planning to go to Korea for the Blessing expressed their desire for Gregory to accompany them, but there was not enough money even for those who were preparing for the

journey. Somehow, passports were obtained and donations for more plane tickets reached our family.

“ONE THING EVERYONE HAS LEARNED FROM THIS NIGHTMARE IS THE VALUE OF THE BLESSING, SINCE SATAN WAS SO DETERMINED TO RUIN EVERYTHING.” Kathy Novalis typed, when her husband was away from the telex.

On October 5, the member's brother came to the airport, accompanied by soldiers, and tried to prevent the members from boarding the plane. “IT WAS REALLY A FIGHT TO THE FINISH,” Gregory reported. “ONE BROTHER, KAYEMBE, WAS SO NOBLE. HE TOLD THE SOLDIERS, ‘I WILL STAY BACK, STAY BACK VOLUNTARILY, BUT LET MY BROTHERS AND SISTERS GO.’ BUT FINALLY HE COULD GO TOO. THE MEMBERS ARE IN YOUR HANDS NOW.”

There was a long space on the telex paper.



“GERTRUD, ARE YOU THERE?”

“I'M CRYING TEARS OF JOY THAT THEY WERE SO BRAVE AND ARE ON THE PLANE NOW.” Members of the Belgian and French families helped them make their transfers in Europe. Kayembe fully expected not to be able to go, so he wore no shoes to the airport—only plastic sandals.

“THEY ARE A REAL LITTLE BAND OF HEROES,” the international telex testified.

The eight arrived in Korea. As soon as they were on the plane, the persecution ceased. Six accepted international matching and were blessed.

News of the Blessing was carried twice on Zairean television and was treated as big news. One commentary said that maybe Rev. Moon has the solution for the problems of immorality among the youth of Africa and suggested that more of our young people participate in these Blessings.



THE GREATEST INTERNATIONAL BLESSING

The Boeing 747 jetliner dipped its wings to port, then to starboard, giving me my first glimpse of the Land of the Morning Calm, as it made its descent on Seoul's Kimpo International Airport. At last, here I was looking down on the Fatherland, the one place many brothers and sisters had longed to see. It was a privilege indeed. As we touched down, saying silent "thank-you's" to Heavenly Father, my mind drifted back to the weekend before.

It was late on the night of Friday, October 1, that I received word of the intended matching and Blessing in Korea. There was very little that could be done in the two following days. So with a positive mind, I accomplished all preparations by Monday morning, October 4. The officials at the Korean Embassy in Jamaica (where I was sent after joining the church in Guyana) were extremely helpful, and more so when they learned the purpose of my visit to their country. Their courtesy and well wishes boosted my frame of mind, and that same afternoon I was on my way to New York from Kingston to connect with one of the group flights to the Orient the following day. From New York on the 5th through to the 6th into Tokyo and on the Seoul on the 7th, we had gone ahead in time to keep a holy date.

Beginning from the airport building, the church in Korea gave us a warm welcome and did a great job of taking care of us brothers and sisters from 83 nations of the world. Candidates continued arriving throughout the rest of the days, right up to the day before the Blessing.

This Blessing of approximately 6,000 couples has been the largest ever, and we must recognize the fact that our True Parents have done an exceedingly wonderful job. It was a strenuous task indeed, but our Father tackled the situation with much determination and enthusiasm. We saw many times during the matching the parental heart and concern of the True Parents, in the many deep speeches

Keeping a Holy Date

Leslie deJonge



Between events, one couple consults a horoscope book.



based on the significance and importance of the matching and Blessing, and the times when a break would be called and church leaders would be asked to sing, followed by the True Parents themselves.

It was a heartening sight to see many Japanese and Korean members who had come prepared for international matching. From my nation, Guyana, 20 members were matched and blessed, mostly on an international basis. Another brother and I were the last two persons of our nation to be matched, and the only ones to have Oriental partners.

The spiritual impact of our wedding is one unique aspect I cannot forget.

It was during the last few hours of October 11 that I received my final match, after going through a rejection the day before. I should say that from the time the match proposal was made, we both accepted on the spot. She was all excited and happy—a reaction which reflects her name, Etsuko ("joy") Isozaki. Her joy was twofold, for it was also her birthday. Another Japanese sister was there to help us with the language and process of becoming acquainted.

The spiritual impact of our wedding is one unique aspect I cannot forget. Throughout the ceremony inside of the gymnasium, I had difficulty in holding my breath. The sight of the assembled couples just had me gasping for breath—and finally tears. In the course of the ceremony there was a never-ending sniffling from almost everyone around. My spouse was so overcome by the force of it all that she cried unashamedly and clutched my hand more tightly than ever.

The entire Blessing is a unique experience in itself, an example of God's uplifting power and love for mankind. To this time I have been in the company of my wife for only four days, but so far they have been the best four days of my life.

THE GREATEST INTERNATIONAL BLESSING



An Instant Family

Ron Pine

I would like to share my testimony in order to bring out my personal experience of what the Blessing really means. I've been a member of the church in America now for more than 12 years, and it seems that's how long I've been waiting for the Blessing. When I first joined the church, the members still kept outside jobs or continued attending school.

I remember well a time of fasting and prayer conditions in support of the Blessing of 777 couples, in March of 1970. One day I was at my job at a printing company, fasting, and I saw the other employees eating and some of them also smoking cigarettes, which I had given up when joining the church; I thought to myself, "This is crazy. Here I am, fasting, giving up cigarettes, and doing these prayer conditions for people whom I've never met, 12,000 miles away. I don't even know a single one of them." But I prayed and fasted anyway, not because I really understood, but because I knew that the Unification Church was God's movement, He was behind it, and He wanted me to do it—so I did.

One evening I was praying, and during this prayer I had a vision of myself sitting with a Korean woman in the middle of a lovely green field. Since that time, I've always believed that this vision would come true. My life took a different course, however, when I became matched three years ago in America, to an American sister;

I had the bitter feeling of having been rejected before, but my heart was steady, and I was ready to accept Father's choice.



but singlemindedly I accepted Father's choice.

Before the American Blessing, however, my engagement was broken, and I was left sinking in deep feelings of rejection, and questioning my own worthiness. In such a state, I was lying on my bed, exhausted from despair and crying, when I had another vision. Again it was the Korean woman, with a face so kind and peaceful; I noticed she looked very much like a sister who is a friend of mine in the church. In this way, I received the idea that God was somehow preparing me. This Korean friend whom I recognized in the vision actually has a young son, so my feeling was that my eternal mate might be a woman who already has a child. As a result, I went to Mr. David Kim, one of the Korean leaders in America, and spoke with him about these visions, making preparations in my heart to accept anyone.

At the international matching in Korea, I volunteered for a Korean match, and Father asked me three times if I really wanted Korean. "Yes, Father." I had the bitter feeling of having been rejected before, but my heart was steady and I was ready to accept Father's choice. After waiting for the Blessing for 12 years I was so eager, and I believed that anyone Father chose would be the perfect spouse.

Father selected Kim Hwa Yeop, and we talked. "Let's get married," I said, and then she began to tell me that she had been married before, and she had an eight-year-old daughter. For me, this was even more fantastic. Already I felt as if I was in a happy state of shock. I could know that her heart of feeling rejection was greater than mine. My great wish of having a family had suddenly become very real. For me it was like a miracle. The recipe God was giving to me is "Take three people, add Holy Wine, stir and pour—Instant Family!" For me, the vision God had given me had become a living dream.

I'm sorry I can't write more, but I'm on my way to back to Korea, very soon.

THE GREATEST INTERNATIONAL BLESSING

On the second day after the Blessing, a group of about 40 members of CARP-USA and their spouses went on a trip north of Seoul to visit the grave of Rev. Chong Goo (“Tiger”) Park, the late leader of CARP in America and Europe. The Korean family provided us with a bus, and Mr. Kim, a member of Korean CARP headquarters, accompanied us. The trip became for many of us a most moving experience, both of the Korean homeland and of the hospitality and depth of service of our Korean brothers and sisters.

The burial ground was supposed to be a one-hour trip north of Seoul, but after two hours of driving through the Korean countryside, most of us knew that we must be lost. Yet few of us minded, because it allowed us to see so much more of our homeland. After leaving the hustle and bustle of Seoul, the typical picturesque countryside opened up to us. We enjoyed seeing the beautiful fields stretching from mountain to mountain. The small villages spread alongside the road seemed to have a peace that can only be found in rural areas. The mountains rose jagged and masculine, and it was so beautiful to see our real homeland.

A little later we arrived at a larger village, but once again we were lost. So Mr. Kim went on search for the local Unification Church center. Mrs. Lim, the wife of the church leader for the prefecture, hopped on the bus and led the way to the mountain where the cemetery was located and guided us up the path to the gravesites.

First we visited the grave of the late President of the Korean Unification Church, Hyo Won Eu. I sensed we were taking part in a historical event.

The Korean graves have a large earthen mound, about four or five feet high, over the actual tomb. In front of the mound is a small stone, and off to the right a stone pillar four to six feet high, with the name of the person buried there engraved on the front and a short biography of him on the back.

As we were praying at President

At the Crossroads

Joachim Baum



Eu’s gravesite, suddenly I felt that this was truly a point of crossroads of history—the past represented by President Eu, one of the earliest members, who had given his life to teach the truth to the world, and the future represented by the 40 brothers and sisters who had all been blessed only two days before. I felt that from now on, we owe it to the late President Eu to carry on his mission. We were the fruits of his labor, and the truth he had taught had already elevated us, allowing us to stand there as blessed couples. Now we had to go to the world to carry the message to our brothers and sisters worldwide.

The trip became for many of us a most moving experience of the hospitality and depth of service of our Korean brothers and sisters.

The local church leader, Mr. Lim, had by now caught up with us, and he explained that he comes every day of the year, in rain and snow, to take care of the graves of all those members buried here. He shared with us that actually the whole mountainside and several adjoining valleys were the property of the Unification Church, and that he himself had planted thousands of small trees up there. He had even won several awards from the church as well as the Korean government for being the individual who has planted the largest number of trees.

When we arrived at Tiger Park’s grave, we all felt disappointed, because there were no stones to mark his grave. It seemed amazing to me the extent to which Tiger Park had affected our lives, that we would spend the second day after our own wedding in pilgrimage to his grave. He had truly left his mark on history and would never be forgotten by us.

After praying at Tiger Park’s grave, we sang a few fighting songs in loving memory of the “tiger” who had led us so gloriously in the fight against communism and who had charged ahead of us into battle with the enemy.

THE GREATEST INTERNATIONAL BLESSING

Having been a life-long bachelor—and I am by no means as young as I look—I am now a happily married man. But the circumstances of my wedding were highly unusual, to say the least.

When Father announced the date of the Holy Wedding in Korea, I was shocked. It fell exactly on the third day of the interdenominational conference for clergy in California, of which I (as director of our church's Interfaith Department) was the organizer—in fact, the very day on which I was scheduled to speak on "The Unification Theology of the Family."

Rev. Kwak called me to his office. "You had better go to Korea," he told me.

I replied, "Here is my photograph. Please take it to Korea with you, and Father will do the rest."

"I will sincerely ask him," was his response.

Long Distance Blessing

John Andrew Sonneborn

The day before the American participants left for Korea, a message reached me from Rev. Kwak: "Father says your picture will be sufficient for both the matching and Blessing." Later came a sequel: "Father has matched you with a Korean sister who has been studying in a Korean seminary; she will carry your picture in the Holy Wine ceremony and the Blessing ceremony." I was told the hours of the ceremonies, but I was so occupied with the conference that I could only briefly pray at those moments.

The week after the Holy Wedding, I finally went to Korea and met my wife, a person of great faith, righteousness, purity and spiritual beauty—and I could relive the sacred moments of our betrothal and wedding. Now, thanks to the miracle of our True Parents and also to my wife's faith, we can make a new start in a new life—eternal.



Korean grandparents and grandchildren rejoiced in the Blessing, along with our members.

THE GREATEST INTERNATIONAL BLESSING



Life's Interwoven Threads

Tamami Ohnuki



On October 7, 1982, when I left for our homeland Korea, I never expected such a total embrace of True Parents' love or the depth of God's love. I had never even dreamt that such an experience could happen to me.

Although my words are inadequate to express my heart of gratitude, I would like to give you my testimony of those special days in Korea.

Rearranging my heart

Before leaving for Korea, it was such a task to prepare my heart adequately.

When I was in my second year of high school I had met the Unification Church, heard the Divine Principle and joined. From that time I vaguely thought that if I ever received the Blessing, I would like to be blessed with a Korean brother. Since four years ago, I have had the opportunity to welcome the early Korean disciples and serve them several times. Through my prayer I felt very strongly that I wanted to console Heavenly Father by serving the Korean people who had really sacrificed their lives for the sake of God's will. I determined to devote my entire lifetime to consoling Heavenly Father, so since that time I expected to receive the Blessing with a Korean brother.

Though this was my long-time expectation, my desire was rejected one week before going to Korea due to my ill health. Therefore, that night I



Is it that Father matches by tracing the thread by which God had already linked our lives?

was praying very deeply, and as we say in Japan, "A new Word was opened before me." In this moment of revelation, I could understand that True Father wanted to form a new heavenly tribe and a true nation through this Blessing, so the person given by True Father through the matching and blessing belongs to the heavenly sphere, that is, in God's dominion. In this way, I came to realize that it's so strange if I stick to my own idea of marrying only a Korean person.

Now I could see that I should remove the national boundary in my mind, and prepare myself to receive whoever belongs to the heavenly sphere, whoever is given to me.

Then my heart changed, and I was willing to accept anyone for the sake of God and True Parents.

We arrived at the Su Taek Ri training center about 3:00 p.m. on October 7, had a short rest, and about 7:00 we heard Father's message; then we went out to the courtyard for the matching ceremony.

"It's as clear as a mirror of still water," says a Chinese simile, and surely my mind was like that. It was a strange state of mind for me, for I had no other thoughts; I just kept watching Father's gestures in order to keep my mind so perfectly clear.

During this time the person who would be chosen as my partner was sitting in the very rear area of the brothers' group.

He had already decided to trust absolutely Father's authority about

selecting a partner for him, because he felt he had no qualification even to receive the blessing of salvation. For the last year he had been thinking about the depth of his sin.

Concerning the method Father might use to decide his spouse, he felt, "Even if Father decides to match beginning with the person in the front row and taking each one exactly as they appear in line from front to back, and even if I am the last one to be matched, it doesn't matter. Whatever Father decides to do is acceptable to me." While watching Father match one by one, he was sorry that it was taking the messiah so much time to do this, so he didn't really think it would matter if he received the matching soon or not; he really felt he would use the time to prepare his heart. That's why he was sitting so far back behind the lines of brothers.

Although we had just met for the first time, we both experienced the same feeling—that we had been longing to see each other.

I'm very grateful both of us could be share this common base of just being there, totally trusting Father, and offering ourselves completely.

Father finished matching the members of *Sekai Nippo*, who had to quickly catch a flight back to Tokyo to publish the next day's newspaper. Then about 30 to 40 sisters were called to the open aisle where Father stood, and I was one of them.

The brothers whom Father pointed out, stood up and came to the middle, Father divided the groups of brothers, and striding among them, he reached back to those in the very rear area and brought forward the one who would be my partner.

The brothers stood in a line parallel to us, and Father pointed out one brother. I was watching only Father, so I didn't even see whom Father had selected; however, something shining was coming towards me from Father, filling me with a mystical sensation—I was engulfed by a confident, knowing feeling that Father was approaching

me. Increasingly I knew Father was coming to me ... closer, closer, closer.

And then my arm was pulled by Father.

Is it that Father matches by tracing the thread by which God had already linked our lives?

Picking up my life's threads

When we had made our three bows before True Mother, I caught a look in Mother's eyes which revealed that she had already known everything about me—and I burst burst into tears.

We went to the place to register our names, and I was very surprised to see the name which my partner wrote—Satoru Ohnuki; his family name is the same as mine! Unexpectedly I shouted, "Are you called Ohnuki-san? I'm also named Ohnuki!"

Maybe it's not possible for anyone to understand the contents of my testimony until they can understand something about the family tradition in Japan. It is most important that each family have a child to carry on the family name. If there is only a single daughter, it sometimes happens that the daughter's husband leaves his clan, in order to become the son and heir for his wife's parents, even changing his name to her family name.

In my family, my uncle on my mother's side had no children, so there was no heir. In order that the family of Onuki not come to an end, I became their stepdaughter during my first year of high school, and my name changed from Tamami Yamaguchi to Tamami Ohnuki. My stepfather and stepmother loved the name Ohnuki and respected their ancestors very much; so having such a father and mother, I always thought that it would be inevitable that my husband would become their heir.

However, becoming the daughter of True Parents means that we really become a sacrifice for God's purpose; and for me this meant such such a painful cross to bear, to fail to honor my beloved adopted parents in this way. In my innermost heart, to join the church, to be the sacrifice was a terrible suffering.

Time to consider

The couples who had been matched left for the Ichon VOC Training Center that evening, so for several days we had the chance to stay there. Situated in the countryside, it's a beautiful place which reminds me of the Garden of Eden. Whenever I was talking with Ohnuki-san I had a longing feeling; although we had just met for the first time, we both experienced this feeling—that we had been longing to see each other. It's like going to Korea for the first time—you know it's our homeland, and you experience a feeling of nostalgia.

We expressed to each other how much we felt that Father is the very person who is one with God. Father is God—manifested—isn't he!

Until time for the Holy Wine Ceremony on October 13, we remained at in Ichon. During that time Father continued matching, standing, without enough time to rest. During my prayers, certain thoughts came from me, "Heavenly Father, do You want to give the Blessing to such people as us, through such sacrifice as Father is giving? I wish Father could rest more, yet he is sacrificing himself for our sake, for our eternal lives."

Through Father's example I came to realize deeply how great God's love is—and I deeply felt the profound meaning of the word, "Parent." During the days till the Holy Wine Ceremony, my internal struggle also increased even while I felt longing every time I heard the word "fiancee." At the same time I had some anxiety about becoming further from God, and these mixed feelings left me uneasy. That is why I felt such tension even though he was the person given by Father; such emotions made a base for Satan's accusations, and I continued struggling like this.

On the evening of the 11th, we talked about the paths of our lives; we both felt sadness because had been born into Satan's lineage and continually needed to confront and fight against our sinful nature.

It was with deep thanks to God that we could confirm our belief that the Blessing means our salvation and the

THE GREATEST INTERNATIONAL BLESSING



What Courageous Faith!

Shinichiro Mikkuni



As the editor of the English-language magazine *MiniWorld* in Surinam, I was invited to the World Media Conference in Korea. A week before my flight, I learned there would also be a Blessing in Korea. I felt very glad to witness a Blessing, after my own, seven and a half years ago. Many of the professionals in the news media appreciated Father's sponsorship of the conference and recognized his serious commitment to change the world in a realistic way; it is unusual to find a religious figure who is concerned about the responsibility of the media and its connection to religious aspects.

I was asked to help on the staff at the Su Taek Ri training center, where Father conducted the Japanese matching. I saw the brothers and sisters who were candidates for the matching and witnessed their sincere attitude. I will never forget the expression in Father's eyes when I was matched in 1975. He stared at me for several seconds, looking directly into my eyes, and shortly afterwards picked out my wife. Father told me, "I will give you a pretty sister"; maybe he thought I wouldn't see her beauty the way he did or the way God did, so he wanted me to see her from God's point of view.

Father concerns himself not only about a person's external image or shape, but more about his spiritual fitness, his character and personality. Father's concern is for the base or motivation upon which you will form a

Father's words divided those who were unsure from those whose courage and faith were outstanding.

family. He is very interested in the children which will come through each couple. Now that my wife has joined me in my mission country and we have a baby, we are so grateful for this happiness.

The Japanese members had been waiting a long time for the Blessing. Since the 1800-couple Blessing in 1975, there had been no large Blessing for members in Japan. (In 1969, 22 Japanese couples were blessed, and many Japanese had participated in the 777-couple Blessing in 1970, as well as the 1800-couple Blessing. Not many Japanese could come to the July 1 Blessing this year. It is reported that 3,237 Japanese couples participated in the October 14 Blessing.) Many of these young Japanese members had never met True Parents.

Japanese determination

Japanese people are very loyal and faithful, so when Father matches, almost everyone really accepts it. From the way Japanese members are taught Principle, they are very faithful to Father's choice. For myself, long before I was matched, I had already made up my mind that whoever Father selected would be my spouse. Many came to the matching with this kind of determination.

After accepting Father's choice, the members begin to introduce themselves; Japanese like to discuss each other's background, their character and

feelings, and also their faith and way of relating to True Parents and God. Then they begin to face the realities and difficulties, searching for ways to overcome any anticipated obstacles. Others feel very happy, because they sense the many possibilities for the future. When Japanese members find points of difficulties, they often consider them part of their personal destiny and a course which they must go through in order to be victorious. Indemnity because of ancestry is a strong point of belief among Japanese members.

Worries about international matching

At the international matching, held at the Little Angels Performing Arts Center, I helped interpret between Japanese and English. The Japanese leaders who were present for counseling were very attentive to the members who were matched with non-Japanese; because of some previous difficult experiences in international matches, the leaders showed parental concern and care on this occasion. We checked carefully for any indication of specific problems which might occur between Japanese and Western couples. I could see Father's great care for the members, by the way he lovingly spoke about cultures and differences and about the significance of such an international Blessing.

Japanese members, for instance, have a very strong concept about purity before marriage, and it is common for most Japanese to have maintained their purity before the Blessing. In some cases, when Japanese members understood that Western members had not maintained their purity, perhaps having been married or having had children before joining the church, they were upset. It can also be difficult for an older Western sister to be matched to a younger Japanese brother, since fair-skinned people show their age earlier than Orientals.

In reality, relationships between Korea and Japan are still very difficult, but our Japanese members have much respect for Koreans; our True Parents and many of their elder disciples have

had a lot of influence in the Japanese family. So many Japanese felt that they would like to be matched with Koreans—perhaps more than the number of Koreans who wanted to be matched with Japanese. When Father asked who among the Korean sisters wanted to be matched with Japanese or Western brothers, not many volunteered. Father talked seriously to the Korean leaders about the significance of international marriage, since God's ideal is one world and one world family, with international marriages being one very important means of achieving this goal.

For Japanese to be blessed with Americans or other Westerners is not so unusual; especially since World War II, Japan has received a lot of influence from Western culture and civilization. I can remember as a child watching lots of American television programs and gaining a sense that Americans are more developed and superior to many nations. Through good films, we had the image of Americans as freedom-loving and righteous people. Of course, not all Japanese have such feelings—especially older people who retain the strong traditional Japanese spirit.

Even though my spiritual children are of all colors and from all races, still I know how hard it is actually to live together. The ways of life, habits, manner of thinking, etc., are so very different from one culture to another, and so much effort and endurance are required. Because of knowing this from my experience as a foreign missionary, I was especially concerned about young Japanese sisters who were so eager, yet didn't speak English or have experience with Western people.

Marriage with black people can be a source of controversy in Japanese society. I observed some Japanese sisters and brothers who showed exemplary courage and faith, wanting an international match. One Japanese sister was crying with emotion after being matched to a black brother. When I looked at these sisters, I felt that they must have a great quality of spirit and courageous faith; there is much difference between the two cultures. Father talked about the challenges of joining the two cultures and the differ-

ent background that African members may come from. His words had the effect of dividing those who were unsure from those whose courage and faith were outstanding. Father spoke of the endurance and patience which these couples will need in order to resolve the problems which will occur. Much concern was expressed about how our members could digest such diverse cultures. One suggestion was that Japanese-African couples first live in Europe or America, in order to learn to know each other in a society which already is willing and able to absorb different races and cultures.

Japanese like to discuss each other's background, character, feelings, faith and their way of relating to True Parents and God.

In my mission country, Surinam, people of all races live together, often maintaining their own traditions and pride. I have learned from experience that Africans too have a very strong spiritual nature and very strong emotions. Perhaps because they have not experienced the four seasons and the extensive organization which white people have developed in colder nations, African people are not disciplined in the same way. The black people I know in the Caribbean area have very deep hearts and great sensitivity, carried over from the days of slavery. In the bad sense, there is much resentment, and in a good sense, they have good hearts and kind feelings toward other people. When I reflect, however, on the great differences that exist between Japanese and black cultures, even in such relatively minor areas as music, I am amazed at the challenges facing these couples in bridging their differences.

Marrying the culture

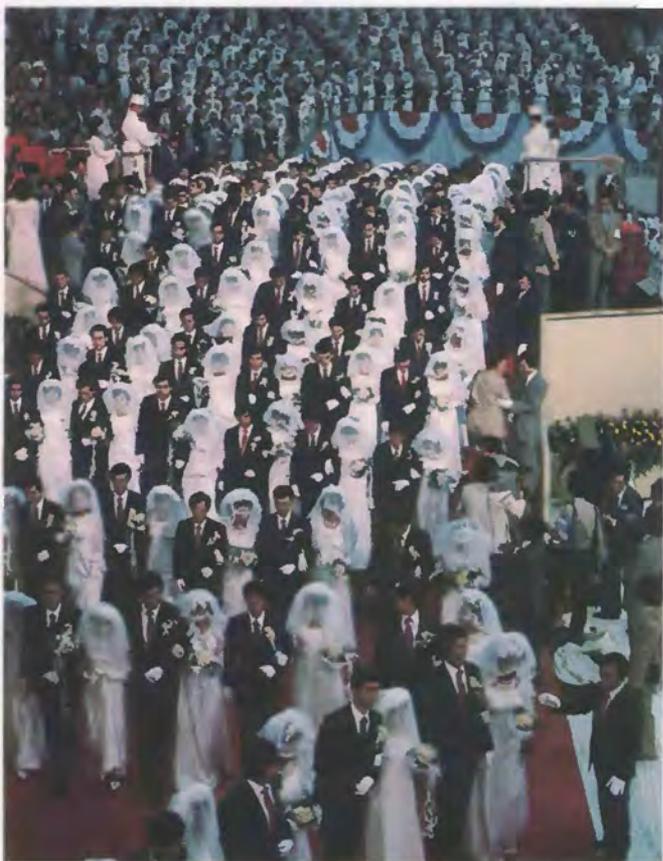
Our members have gone throughout the world as missionaries, and as missionaries they could learn to accept many differences. But those who are matched to international members have a much deeper



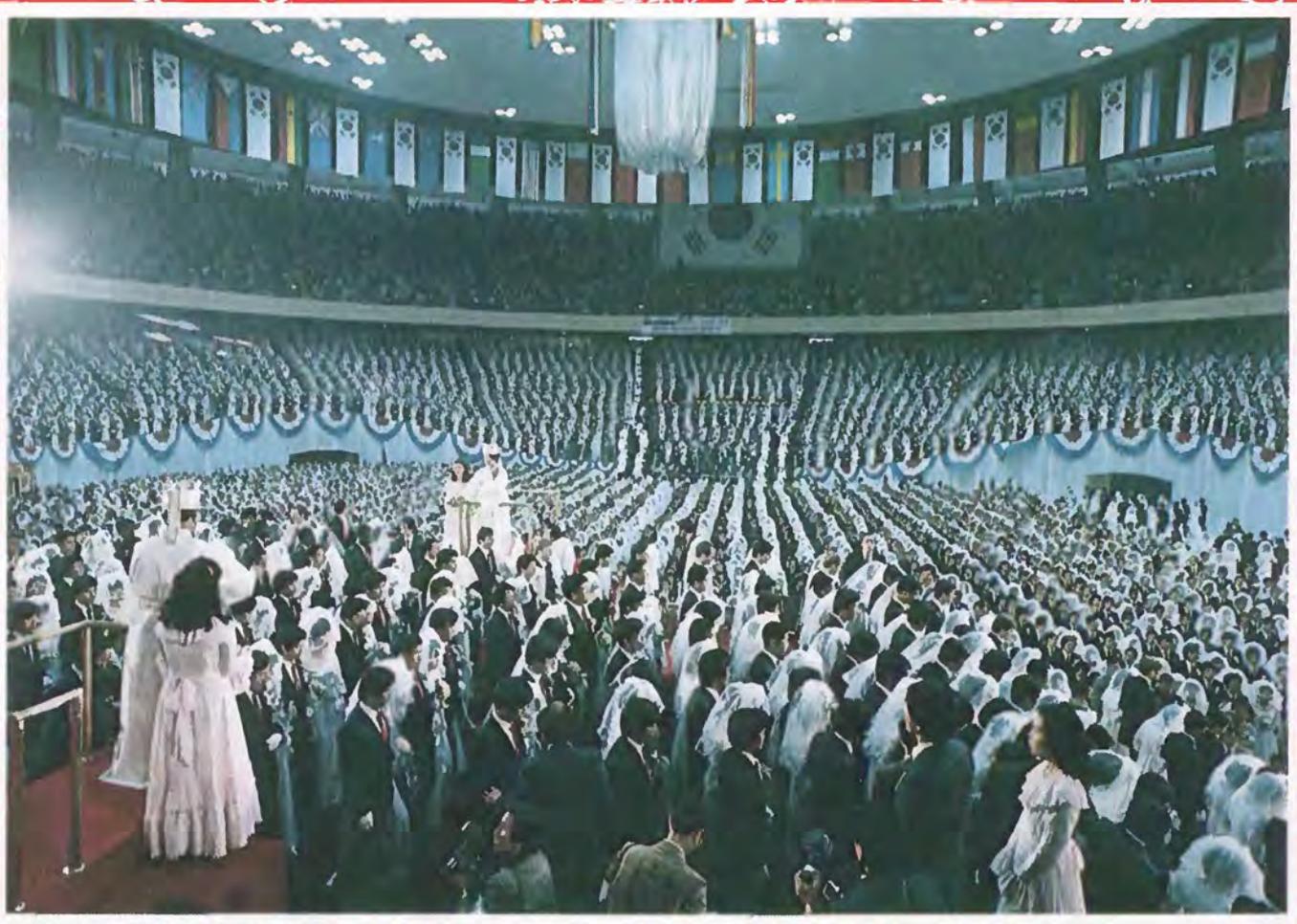
THE GREATEST INTERNATIONAL BLESSING

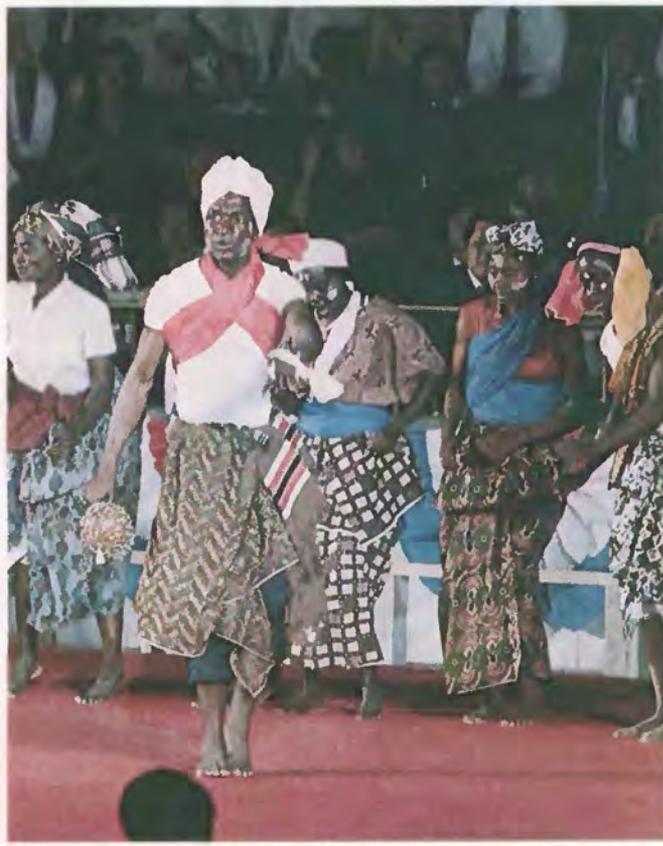


October 14, 1982, Jamsíl Gymnas



ium, Seoul, Korea 5837 couples







connection to those cultures than the missionaries could ever make. They must become people of those cultures.

Of course, before we are Japanese, or African, or whatever, we have to fulfill the roles of restoration within the Principle. In Unification marriages, during the period of separation, the sisters first fulfill the role of restored Eve, while brothers take the position of archangel or servant; thus, the sisters must unite with True Father and fulfill the instructions he gives, raising up and loving their husband as archangel, while educating him to become like true Adam, a son of God and True Parents. The Japanese sisters have this role, in addition to their role in Principle as representatives of the Eve nation, bring Father's standard to the rest of the world. I feel that the Japanese sisters will have a challenging course, in trying to be patient and tolerant, truly caring for their husband and giving him true love—at the same time being loyal to True Parents.

Living a culture

We should learn Father's language, Korean, and as missionaries we should learn the language of the people of those nations where we go to teach. We must ultimately ask the children to

be like parents, but first parents must give of themselves to the children and educate them. So Japan, as the Eve nation, must offer herself to other people, learn their customs and languages, and thus carry the word from True Parents to people of other lands.

The basic tradition—the skeleton of our spiritual life—we can receive from Father and others. But each of us must develop the flesh on our own.

Language has to carry successfully the concepts of the Principle. From my experience as a missionary in a country of different languages, I have learned that each language is very much connected to the daily life of that culture. I remember one American who came to Japan and learned to speak Japanese so beautifully; I was so touched by this. Sometimes it is difficult to translate from one language to another. When I am at a conference where there is simultaneous translation from English into Japanese, a literal translation is not easy to understand, and I would prefer to hear the original English to get a feeling for the meaning of the speakers' words. The reverse is also true; when I listen to English translation of a Japanese speech, I find that the meaning can become unclear

or confusing.

It's very good to learn the language by living in the culture where people speak it—by living their way of life, rather than learning by books or dictionary. A language barrier actually means a barrier between cultures, between lives. When I receive publications from Japan and try to translate the inspiration I receive from them into the local language for our members, they seldom react the same way I do. You must live with people and experience their lives in order to find inspiration to share with them. It's the only way. This is why we must learn Korean in order truly to understand Father.

Building flesh on the bones

When I came to my mission country I had been in the Japanese family several years, but upon arriving there all my inspiration left me. I had to start at the bottom and pioneer myself first. In my mission country I must not forget that basic tradition, that faith from Father, which is like the skeleton of spiritual life. This is what we can receive from Father and others. But the flesh is what each person must develop for himself. In Japan I had my bones, my flesh, my skin; but in the mission country, I had to shrink down to the bone and then rebuild the flesh level. I arrived with Japanese "flesh," but I could not reveal my total flesh to the people I was working with. Eventually I no longer felt a hostile or alien reaction from other people; I no longer felt a kind of resentment or uneasiness between them and myself. In this sense, I wasn't getting other flesh, but rather those people could become accustomed to me and relate to me in a somewhat Japanese way.

In one respect, I needed to become like the local people, and in another respect, I had to bring a Japanese aspect to them—that is, the heavenly side of the Japanese aspect. I found that I must not lose what was good as a Japanese, and also I needed to adopt what was good from other missionaries. This is part of the process necessary to become a universal person.

The grandest performance of all



Jonatha A. Johnson

We are here in the auditorium of the Little Angels Performing Arts Center. The full-size stage features a curtain of waves, a huge rising sun in shades of orange and gold. Four white flying cranes are superimposed over the image of the sun, surrounded by multi-colored clouds. Splashing waves make a transition from the stylized ocean to the colorful red and cloudy sky.

The texture seems to be like embroidery, giving the curtain the semblance of a handmade rug. The lower corner says HAPPY WORLD.

A collection of very high crystal chandeliers against the red velvet ceiling give the impression of crystal snowflakes—for they have a flattened appearance from where we sit below.

Gilded white pillars, mouldings and door paneling surround the room, and all around, brothers and sisters sit in anticipation of Father's arrival, in

Not just one couple—Jesus and his bride—but 10,000 couples will take this Blessing back to their countries.

anticipation of meeting their eternal mate.

As True Parents come in, everyone stands. The sea of heads—brown, black and blackest black heads before me shifts and sways as sisters lean to get a better view of Mother; curiosity rushes forward to gaze upon her, to see what she is wearing, while others see her for the first time.

Mr. David S.C. Kim is translating as Father asks to see each group—Europeans, Africans, Asians, Koreans, Japanese, Middle Eastern, Latin Americans . . . and hands are raised eagerly.

Father is speaking of the central role of Israel, how Christianity established the spiritual foundation. But

since only the spiritual foundation was won, the Second Coming was necessary. Only because the spiritual foundation was successfully laid could the Second Coming happen.

We should think about what indemnity should be paid, what conditions to set up, for the time will repeat very similarly, with relationships between the providential nations of today resembling Israel and the Roman Empire two thousand years ago.

Christians in Korea failed to support Father, and the Christian foundation was substantially lost, with Christianity gradually coming to oppose Father by 1976, when all nations—especially the Christian nation of America—persecuted him. Father had to take the position of attacking America in order to restore the situation where Israel and Rome failed to support Jesus. The One World Crusade from 1975 was like an army against

misguided Christianity.

Father is speaking many things about the immigration situation and trials in America. There's lots of laughter, but I cannot quite pick up what is funny. It seems to be the Orientals who are laughing most quickly. Anyway, it seems to be jokes about the C.I.A. or Immigration Service telling Father they have to leave him alone, now. The trial and appeal are now being called by Father "The Last Indemnity Mountain." Victories will come as Father's name is cleared. And from then, Father will go on to visit the world. The entire audience applauds in happy gratitude and anticipation.

Father stands at the point of having indemnified 6,000 years during these 21 years.

The significance of this Blessing means that the Feast of the Lamb which Jesus was meant to hold is now being carried out by us. The 10,000 couples will take this Blessing back to their countries—not just one couple, Jesus and his bride—but 10,000 couples going out all over the world.

Here in the Little Angels' Auditorium, Father says, we are all the little angels! But you have to make the evolution from angels to Adam and Eve! Do not feel that you are all from some nationality; you are from heaven. We are citizens of the kingdom of heaven here on earth.

Matching begins

Father asked first for those brothers who wished to be matched with Western sisters, and women who wanted to be matched with Orientals. Of the sisters, he asked who preferred Koreans, and most raised their hands; other brothers and sisters applauded. About 15 Korean brothers were called to stand in the central aisle, and then carefully matched to sisters—some German, some English, some American.

The remaining Western sisters were matched to Japanese—except for a few. Father kindly placed his hands upon their shoulders, said a few personal words, and dismissed them until later.

Now Western brothers are taking matches with Oriental sisters. Father is matching rather quickly, and we can feel his high confidence in Japanese sisters. Father called for Africans, and

Westerners who wanted to be matched with African members. The room took on an especially serious and concerned atmosphere. Father continued, matching African brothers with African sisters, but it became evident that men outnumbered African women. On the stage, our European missionary to Gabon, Dr. David Schweitzer, stood proudly beside his slender black Zairean wife-to-be, and waved to the audience a sweeping salute of victory.

When a black person marries a white person, all those past resentments are very likely to rise to the surface. So, you must overcome with your love.

Father called for Korean men who especially requested Japanese wives. This matching was especially lively, with murmurs and quiet cheers from Japanese and Koreans still seated, craning their necks and squirming to get a better view. These couples light-heartedly trotted from the main floor, up the four steps, along the low-rise balcony, toward a quiet place to gaze upon the face of their potential mate and discuss together. Happy applause accompanied their hasty exits.

Next day

One more day has arrived, and again we are awaiting Father's arrival. Rev. Kwak is here, Byung Ho Kim is here, also President Lee and his wife, Mrs. Won Pok Choi, Mrs. Durst, and from London is the lovely Mrs. Im Ko Marshall. I see Rev. Yo Han Lee, president of the Korean church. Of course many other leaders were in attendance, but there's an advantage to being known in America—one is more likely to be mentioned by name. As I observe these "Koreans in action," I can see how much they are like mother hens. For all their long history, they were isolated from the doings of the world—turning inward—deepening their culture of family relationships, closing the *Chosun* nation off from interference from the outside world. Now since 1945, under God's command they are newly turned towards the world—expansionists, some would say expansionists-of-heart.

Mr. Oyamada is here, Mr. Kuboki, and someone points out Mr. Chang from Taiwan.

The deepening of trust

Father begins, asking members what language he should speak. Korean? Japanese? English? Only those members who are as yet unmatched are allowed into the room, making the environment much more intimate than before. All remaining fit easily into the central floor, encircled by gold-tone lotus petal medallions and rich walnut wood frames of the low-rise balcony area. Near the stage are Koreans. Beside them is a large bloc of Japanese. The French-speaking African brothers sit close together in order to hear their translator, as Father first begins speaking Korean with Mr. David Kim translating into English.

We have five colors in the Unification Church, and many cultures and lifestyles within those five colors. You must understand Father is going to unite you from those different colors, nations and civilizations into one new culture—Unification. This will be the heavenly kingdom.

We have to make new habits and begin a new lifestyle. (Father speaks now in clear English).

We need a new culture—new life and new customs! This is the Unification Movement—making a new culture in the world.

An overcoming spirit and much endurance are necessary in bringing a new lifestyle. How will we unite all these differences? Leaving people alone will not work—we need some method.

It's the same with a man and a woman: they cannot remain separated for their lifetime, but they must join in holy matrimony and become one.

When Father marries two cultures together, they must become one. Many difficulties arise when we marry black and white cultures together.

Father is speaking about the necessity of leaving the old habits behind—how he sent missionaries to Africa to bring discipline, to bring the word of Principle, and especially to bring spiritual power through spiritual love. Now as Moonies, we all have two strong points; we could say it's spiritual power with two directions:

First is spiritual power beginning with the family and then spreading to the world. Second is spiritual love. Spirit and love—with these two we must overcome every barrier.

Father is speaking of the high-flying



crane as the symbol of high spirituality, standing on one leg and always looking up. Proudly Father points out the exquisite red-capped cranes on the stage curtain, and mentions their popularity in both China and Korea.

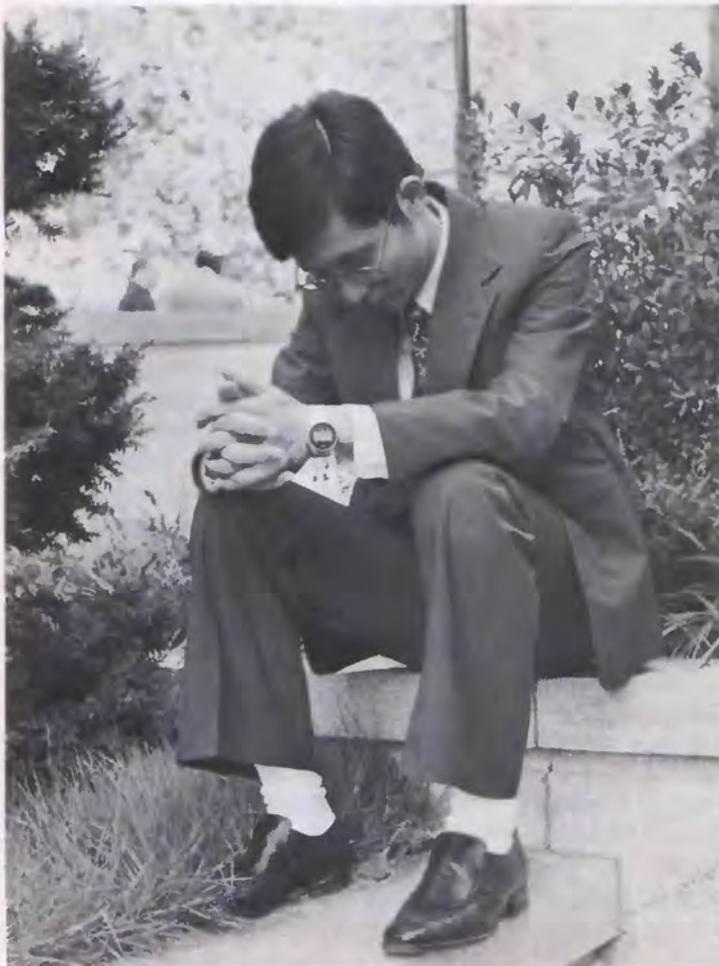
Four seasons

Korea—that's the Asian nation with four clear seasons of summer, autumn, winter, spring, making it natural that Koreans can adjust to all climates of the world.

Mr. Kim and Father stand one smiling African brother up front—Father tells him he must be the one to go to the North Pole, even. And learn to adjust! Laughter ripples around the room. The brother gives his consent.

Father continues. We must be the ones to transmit our culture to the new generation—we marry to make a new race. By marriage, you will have a family.

Father warns African brothers that the white culture was very oppressive and persecuting to blacks. But the purpose of marrying is not to take revenge. Our marriages must not be





Brazilians . . .



Japanese . . .



Koreans . . .

based on past resentments. There's a warning from Father that when a black person marries a white person, all these past resentments are very likely to come forward and rise to the surface of our emotions.

So, you must overcome this with your love.

It's a possibility that some marriages might fail, even when Father gives the Blessing, if we don't keep our responsibility. The audience is very quiet and listening so closely to these tender words of concern from our Father.

A Lesson in indemnity

In speaking about indemnity and overcoming resentment, Father goes over to the young Korean men and switches to the Korean language. It isn't immediately understandable to those of us not fluent in Korean. But suddenly Father offers a demonstration on the application of personal indemnity, and one young Korean brother in the front row is visibly moved. Brothers and sisters can instantly feel his situation. From across the aisle, we can see that even the Korean brothers were not exactly sure of Father's purpose either, for the moment.

Then Father, with Mr. Kim in attendance, quickly strides to the other end of the room and gives a similar demonstration to a handsome African brother. And Father's very kind and embracing voice is heard saying something like this, "If you receive indemnity from Father you might have resentment, so that's why Father teaches the Korean first—so, no resentment!" Everyone responds, like ripples against the sand, returning to their source, and the African brother is deeply touched by Father's words. Other brothers behind and beside him reach out to pat his back and tap his shoulders in a spontaneous action of good-natured support. Trickle of soft sound indicate understanding as Father's heart fills the room. Everyone laughs again as the atmosphere lifts, like fog under the rays of morning sun.

Parents

Father speaks of parents. If some members' parents oppose too strongly, then Father would decline to match and marry them, black with white. The same holds true for the Japanese; but

Father adds one strong point, that it is the nature of the parents of Japanese, if they do not oppose their child's international marriage, to want to visit the nation of their child's spouse. It will be very special, a very beautiful way for international harmony, when Japanese sisters marry African brothers, and the Japanese parents make the long journey to visit their home in Africa.

Visions of Japanese mothers in colorful kimonos, bowing politely to Africans in the marketplace . . . placing fresh flowers on tables in African homes . . . suddenly come to us as in dreams. Japanese Eves may be able to touch the heart of Africa in ways whites wouldn't be able to imagine! Now Father's larger vision of world peace is becoming clear. International Blessing will bring parents in the providence of God.

When you truly love the persons representing your nation, then you may be qualified to come to this international matching.

Mr. Kim's tone indicates that Father is now ready to switch to a deeper level of his message to us. And Father begins.

If you have no connection to Heavenly Father, then such an international marriage makes no sense.

Indemnity means the "left side" must go to the "right side," or, as we call this, the transformation of Cain side by crossing over to Abel side. The more highly developed nations must exchange places with the lower, underdeveloped nations. This crossing is done through indemnity. Simply marrying a man and a woman from these two cultures just does not work; only by beginning at the individual level and beginning within the Unification family, does restoration occur. For each of you, restoration must begin within your family.

Our final goal is the exchange of Cain and Abel on the worldwide level. Without passing through this process, there is no reaching Heavenly Father.

If African brothers came to the matching to receive an international match because they have decided that they don't like African women, then that is the wrong reason.

Principled thinking

Then Father turns to the Western women, and it seems he is especially addressing the American sisters: If you are here because you don't like American men, then it is the wrong thinking! Father is speaking to one American sister very directly. (On her way into the matching room this day, she had spoken of her concern, saying she wanted a Korean husband. "Why?" her friend asked. "Because I don't like American men," she replied honestly. But how could Father have known?!)

This American sister then nodded very vigorously, when Father asked her if she really could understand the level of heart he was now teaching. A rippling went through the sisters, and maybe more than one of us needed to understand this very point.

Father has continued on, switching from American to Japanese sisters, now speaking in Japanese. Mr. Kim explains that Father is giving them a synopsis of all the points which have been covered today. We sit quietly while all the sequences of emotions triggered by Father, stimulating responses in Japanese minds, now slosh back and forth like waves on a sunny beach beside us in the wind-chime language called Japanese. It's fascinating how the lights play upon the shiny black Oriental hair, casting blue highlights which glimmer as rows of sisters tip and bow their heads.

As I glance more around this beautiful room, I am beginning to understand what I missed before. The religiosity of this decor is not Western, but more like Chinese Buddhist. I'm simply out of my element. Chinese, the Koreans, and probably also the Japanese certainly respond to different environmental cues than Westerners do, and if we tune our spirituality to a different key, then we'll be able to pick up more finely this Buddhist peaceful vibration. The spirituality of this room speaks of having arrived—at the time and place of universal harmony.

Father thanks a Japanese sister—and then he wanders over to the brothers—an African brother ducks, so Father reaches to thump the white (red-faced) brother behind him. Mr. Kim is encouraging them to say, "Thank you, Father."

Father continues his message in English. When you love the persons representing your nation, then you may be qualified to come to this interna-

tional matching. First you must love the people of your country; this is the Principled process of thinking.

Loving one person first, then pushing up to loving the whole nation and being willing to accept any marriage, any match, first. When you have accomplished this in your heart, then you may tell Father if you have a preference. Father has spoken these things to clear up these concepts in your thinking.

The Authority of Love

Father is almost ready to start the matching, now, for this third and final day. One thing has become very clear during this precious time of speaking and demonstration which our Father has given: Father, under God's great and masterful hand, is truly the authority over these wondrous international matchings.

Father has taken responsibility for the lives of these members. He is now taking responsibility for their love, their family life, and consequently for their descendants. And from these nuclear centers of love—husband and wife—it will ultimately be that Sun Myung Moon is taking responsibility for our nations, too. In Sun Myung Moon lies the authority for taking care of the future of the world.

Father addresses the Koreans directly and speaks in Korean, very rapidly, very strongly, with Mr. Kim still standing attentively at his side. Silence and a serious attitude fall over the entire room. So fast are the words coming, words . . . of what? The necessity of setting the standard, I would believe.

I glance from time to time to interpret Rev. Kwak's face—he has been silently watching from the floor—but Rev. Kwak's countenance is a study in practiced inscrutability, but less so than the faces close beside him. David Kim softly tells us that Father was speaking of the significance of this Blessing: it is not just an international marriage—it is the Unification Church Blessing.

First stage of world peace

This is the first stage of world peace. In the church you must cross the family level first before crossing into the international level. The first stage in the Unification Church is mar-

riage. Then you must influence your nation, as the second stage.

I believe that Father is explaining how our Unification Church membership really begins with our Holy Marriage.

Sisters

Speaking in Japanese, Father stands before the young Japanese sisters, a bit to my left, and he's gesturing while he speaks. His voice is softer than I have ever heard him speak in America. Only in prayer have I heard him use this tone. His voice gives a kind of quality to the words—even though I cannot understand a single one—that I will never, never be able to forget.

These sisters are young. Most do not speak English or any language other than Japanese. One cries silently, dropping her face in a gesture of utter humility. In unison, they answer Father's series of questions with, "Heih!" which is Japanese for "Yes."

Short black hair over a sea of pastel—blue, pink and white dresses. Yellows. They're sitting in orderly rows on their folded knees. Like regimented flowers or black-capped Easter eggs.

In contrast are Western sisters with multi-colored heads of hair, sitting in a patternless random collection. Rather than the straight and vertical impression of students in a classroom, there is a leaning—forwards, back, left or right, giving an impression of friends watching a softball game at a picnic.

Can you Western men really love these Korean girls, with the same love as a Korean man would give them?

Now that Korean sisters are standing in the central aisle, I can clearly see their clothes: mostly two-piece suits in dark colors—greys, blues, browns, maroon, a few whites scattered in. They look like they came for serious business. They too seem young—23 or 24 years old.

Father asks the Korean sisters if they would prefer a Korean even though this is an international Blessing? Most readily indicate, "Yes."

Father then turns to the non-Oriental brothers who indicated they would like a Korean wife, and speaks, in Korean. The faltering translation comes out,



twice in confusion, before a moment of silence—and then Father speaks again, with perfectly clear translation following: "Can you Western men really love these Korean girls, with the same love as a Korean man would give them?"

Father emphasizes that in international marriage every difference will be a problem, but in English Mr. Kim has translated it to say, "Every difference will be difficult." Instantly, Father corrects this, saying, "Problem!" All the elements of lifestyle will be serious causes for problems. Even chopsticks will be a problem.

We have continued after lunch.

Father went and spoke Korean to the Koreans, grabbing one young man with too-shaggy hair, brushing it off his forehead and making him stand up. He was caught between a tear and a grin.

Then Father took a small Korean sister with a very shaggy permanent and demonstrated her curls in front of everyone, with gestures which did not need any explanation. Members were caught between silence out of consideration for her feelings, and irrepressible snickers at Father's style. This is our Father, educating his children, so no offense was taken, and it became clear that everyone was entertained.

Father pointed out how all the Japanese sisters sat on their knees, and suddenly he ordered all the European, American and African brothers onto their knees! Unwrapping their long legs, unfolding themselves from long hours on the floor, we could feel their knees creaking in protest clear around the room. Wave after wave they rolled from backsides onto knees at Father's insistence, and the entire room was shaken in laughter.

Father began speaking in English about the strict, disciplined way.

On the foundation of trust

It seems Father has taken a long time—as if he was delaying this final day of matching. Why? There are still many brothers and sisters to match. The Wine Ceremony is to be the same day as the rehearsal, the 13th. Will he begin matching very quickly now? There's a lot of concern felt in the air, and it's easy to see what Father is doing. He's building a climate of trust, because so many brothers and sisters have never met our Father before. They've come from so far away, joined the movement out of faith, and now they have met our father of faith.

I remember meeting Father for the first time, that weekend in early May of 1976. Father had started off on a valiant sermon . . . gearing for the victory of Yankee Stadium; but about 20 minutes into his speech he stopped abruptly, asking how many of us had never seen him before. More than half of us new recruits raised our hands . . . and Father cast a long, soft, penetrating, and all-knowing gaze over the eager and young American family. Internally, he lowered the gears of his heart about five notches and began all over again, a completely new sermon, which we, as babies, could receive, that lovely Sunday in May.

That first experience of meeting Father was six and one half years ago. And now I was witnessing Father again, again before an audience where many had never seen him before, and this time he stood as True Father, the Matchmaker who would select their eternal mate for them. History will testify that "Matchmaker" is truly Father's grandest role of all!

Last month, Essi described how he became a member of the Unification Church in Iran and the beginning of the suffering the members went through there. We left him and several members in prison, not knowing whether they would live or die. His fiancée in New York, and other members who knew of their situation, spent many anxious days and nights in prayer for their well-being. At the end of last month's story, a brother who was just arrested warned Essi that he might be executed.

THE STRONG HAND OF GOD

Essi Zahedi

Hearing my brother's report made me think about the situation more seriously, and I even prepared myself for death. It was a sad evening. I tried to pray, but even praying was not so easy. I tried to occupy myself looking through magazines, but reading was also impossible. I was drawn into the world of my imagination, thinking that my life might be a payment for our family's success and I would have to be ready. I thought of those who had lived and died for God and felt I was no better than them. What was life good for? Dying was easier than living, and if dying was what was necessary, dying for God would be the most valuable death.

I AM WITH THEM

Filled with such thoughts, I completely neglected the struggles of the other three members in the room with me, until my sister Mali came to me and brought me back to reality. Manige, she told me, was crying silently. I went over to my little sister and tried to calm her. I told her she shouldn't worry,



because the government wouldn't do anything to her; they would release her soon. This only made her cry harder and she told me, "Do you think that I cry for my life? I am ready to give my life for Heavenly Father because I am young and am not so useful for our family. But you are the leader and very important for God's work. I am ready to be executed instead of you."

My heart was moved. I embraced her and tried to talk about Father's life. The four of us decided to pray deeply in order to receive more courage and confidence to face this course.

On the same day, one new member who had been working on the farm came back to the city, hearing that we

had been arrested. He came to the Committee center (one of various revolutionary guard headquarters throughout the city) where we were being held and told the guards, "I am with them. If you are going to execute them, I am also a member!" So they arrested him as well and put him in the cell with the other six. Now we were eleven.

EVERYONE BELIEVED WE WOULD BE SHOT

The mother of two Jewish brothers who were arrested with us began to worry, after not hearing from her sons in two days, so she went to our center



to inquire about them. She found the revolutionary guards there. They told her, "Seven of them will be executed tomorrow, your sons among them, because they are spies!" That was such a shock for her and she couldn't stop crying all the way to the prison, where she was told the same thing.

Everybody believed we would be shot soon. They let my mother visit us. She kept crying and saying, "I have three flowers and I want to give them for God." She trusted us and had strong faith in True Parents herself. She had gradually become a devoted member and served as the mother of our Iranian family. She cooked for our workshops, prepared everything for us, raised poultry, grew vegetables and

My mother cried and said, 'I have three flowers, and I want to give them for God.'

tended the farm. She sacrificed and gave everything she could for God. And now, seeing us on the edge of death, she was ready to give her three children as well for God.

During those three days, somehow I was able to talk to the brothers in the other cell and told them that our only weapons were truth and love, that they should use the same weapons against their enemies, and that they should pray for the guards.

In those three days, our politeness, love and humble attitude towards the revolutionary guards bore witness that

all the stories they fabricated about us were false, and that we were better Muslims than they pretended to be. Our brothers and sisters showed them such strong faith and good example of religious people that the Committeh men were very surprised. "What kind of group are they?" they asked each other. Though we were known as Satan's group, they were so attracted towards us that from the fourth day on, we received more freedom and were allowed to walk in the yard, talk among ourselves, and give strength and energy to each other. The members would sing holy songs and family songs which I had translated into Persian. "Let's join our hands, friends of the earth. . . ."

LOOKING FOR SIGNS OF HERESY

During these days, they started questioning us one by one, starting with the youngest members. I advised them to give short answers and to be honest, so they wouldn't find any contradiction in our answers. Thus the guards learned about the missionaries, Father and our international activities. They looked through our books and materials, trying to find signs of heresy in Father's words. When I gave some explanation about the teachings based on Christian

thought, they stopped emphasizing our beliefs so much.

When they questioned me, I gave a short testimony and background of our family and movement. Soon the questioner, who seemed to have a good Islamic consciousness, decided that the charges of spying were ridiculous.

Later, they trusted us more and were comfortable with us. We could walk on the yard and play volleyball with the guards. Soon our members began to witness to the other prisoners and guards.

THE GUARDS WERE ASHAMED

No meals were provided, so we had to pay for our food. When our parents found out where we were, they brought food every day. Our unity and love towards each other and those who had treated us so badly was the key for conquering their hearts. From the fourth day on, the guards began to separate themselves from our accusers. However, we tried to love those who now felt ashamed to look at us because of the initial cruelty they had shown. But even they soon became our friends, as our brothers explained the Principle, the ideals of love, and God. They had brought all our books to the Committeh so they would sometimes sneak into the storage room and take our books to read.

At the same time, another miracle was happening behind the scenes. Some people in the central Committeh who knew about our situation began to support us. The man in charge of our case had broken the law by attacking us without giving us a warning or a chance to explain, and by detaining us for more than 24 hours in the Committeh center. So there was a kind of power struggle between our supporters and the boss who was trying his best to convince the others that we were spies.

The boss then changed the charges against us. He tried to prove that the relationship between girls and boys was not proper. So now we were asked, "If you are a religious group, according to Islam, why don't the girls cover their hair?" "Why did you have a guitar in your house?" "Why don't you pray in the Islamic way (five times a day, speaking Arabic)?" Of course they knew that none of what they were accusing us of was a crime.

After six days, those in charge of

that Committeh center learned that our members were influencing the revolutionary guards, who were now our close friends. Some of them even took our members out to the movies! Not knowing what to do, the Committeh heads they decided to get rid of the newer or less-involved members by releasing them. They called their parents and asked them to guarantee that their children would break contact with this movement. So they did and six members were released.

I told the other brothers in prison, 'Our only weapons are truth and love—use them; and please pray for the guards.'

The following day, those six returned to visit the rest of us, bringing food for us and gifts for our new friends. They spent the day playing volleyball with the guards!

One tall and somewhat heavysset brother went over to see the boss, who exclaimed, "What are you doing here! You signed a paper saying you would not see them any more?"

With much sincerity, the brother replied, "I didn't come to see them; I came back to see you because I missed you so much." He approached the boss and tried to give him a hug (a usual form of greeting in Iran), but the boss kept backing up, saying "No! No! Get back! I don't want your love. I don't want you to love me!" The other guards were watching with amusement the boss's reaction to our brother's extraordinary expression of love and humility.

A GUARD WORE MY CLOTHES

During all this time, our center was under their "occupation." We had no idea what had happened to our house since our arrest; we had been taken away that night without even our shoes. As we were given more freedom, we began to see the guards using our glasses and dishes, our Ginseng tea and sugar. Then I noticed my shoes and shirt on a guard! We slowly realized that our house had been completely robbed. When my sisters and the other brothers were finally released after 12 days, they returned to a bare house. My mother couldn't even find a tea pot to make tea. All our clothes, all

our personal belongings, and kitchen items had been taken. Only what had been "officially" confiscated the night of our arrest was returned to us.

Now only one Jewish brother, an older member, and I were still being detained. We had time to talk and discuss with the Mullah (an Islamic clergyman) and some others who were interested in our ideas. We were gradually given considerable freedom to move around, and some of the guards took us out to lunch, saying, "You are

not prisoners, you are our brothers."

By now, our cell was no longer locked, and in effect, we were no longer prisoners. One night two drunks were arrested and put in our room. When told the guards that we couldn't sleep because of the smell of alcohol, they moved us upstairs to another room . . . right next to the room where their guns were stored; they didn't lock the door or post a guard.

Long ago, the revered Ali, son-in-law of the Prophet Mohammad, had written this advice: "Treat your enemy in such a way that if you ever become friends, you will not be ashamed to look him in the eyes." These guards had not applied this rule, even though they believed so much in Ali; so we had to demonstrate that we had erased all our bad memories, although they could scarcely believe that we could forgive those who had stripped our house, called us Satan's group, fabricated many terrible stories about us, and even still wore our clothes. By forgiving them, being humble to them, and showing them our love, we could touch their hearts. Finally, they told us we were their guests and not their prisoners.

WE TOO HAD OUR PHARAOH

Actually, continuing to keep the Jewish brother and I in prison was meaningless and everyone knew it. But it seemed that like Moses in Egypt, we, too, had a Pharaoh whose heart was hardened against all pleas on our behalf. The boss finally succeeded in having us transferred to the central



The village near our center in northern Iran.

Committeh headquarters, in the hope that they would condemn us as spies; he was worried that he might lose his position because of his involvement in our arrest—which later actually happened.

The day of our transfer, the boss noticed a key-chain with the English inscription, "God Bless Iran." This finally gave me an opportunity to witness to him. I explained that loving the country, loving the world, and loving other people was our ideology. He kept silent, but I felt that he was very uncomfortable. When he turned us over to the new guards, I shook his hands warmly and tried to demonstrate that I held no resentment against him.

In our new prison made some indemnity conditions in order to get the best possible victory for Heavenly Father and True Parents. I was determined not to deny my beliefs. For the other members, I had encouraged them to sign papers swearing to break connection with the family, knowing it would make their release easier. But I was hoping for victory in receiving recognition of our movement from the government officials. Thus I prayed to God, trying to strengthen my resolve never to deny Him or True Parents. "Please show me how I can get the complete victory for You," I asked.

After about a week, I was called for questioning. The questioner was a



Mullah, and he seemed logical and righteous. I tried to be very polite and respectful, knowing that I was a representative of True Father and our ideology. So I responded warmly to him and answered his questions honestly. Although he tried not to show any sign of positive reaction, I felt victorious, because I made a very good relationship with him.

I knew my Jewish brother was supporting me by prayer during my questioning. Before our imprisonment, I had had no chance to know the measure of his faith. But while in prison, he showed a strong and solid faith beyond my expectation. He is physically older, and his case was more serious, since he was Jewish; still, he told me that he was ready to accept whatever Heavenly Father allowed to happen.

COULDN'T YOU WORK FOR ISLAM?

Three days later, I was called again. After asking some different questions, the questioner asked me, "What would be your answer if we asked you to stop preaching unless you register your movement and become legal?" Also he wanted me to prove that our movement and activities had no connection with the American CIA. He mentioned that

he had read our books and admired me for being a good writer. "Couldn't you work for Islam and not for Rev. Moon?" he asked. I explained that there was no contradiction between Rev. Moon's teaching and that of Islam.

Then he started preaching about Islam and the importance of praying in the traditional Islamic way. He told me that our case was a result of misunderstanding, and although he didn't directly apologize, he was kind and

The day after his release, our brother returned and tried to embrace the prison boss, saying, 'I came to see you because I missed you so much.'

sympathetic to me. Finally he asked me what my idea was about exporting the Islamic revolution to other countries!

The answers I gave him must have been inspired from heaven. In the end he smiled, shook my hand and left, without another word.

The next evening, the Jewish brother was called for questioning. I prayed that God could support him in his answers. When he returned after half an hour, he was smiling. They had told him to collect his things in preparation for release. I was so happy. But Heavenly Father had more good news in store for me: they called my name, too, and instructed me to collect my things to go home!

The man who signed our release told us, "To tell the truth, we investigated and checked everything, but found nothing to charge you with; so we have to let you go."

AFRAID OF OUR PRAYER ROOM

During our stay in prison, the members became stronger in faith and worked harder. One interesting story stems from the fear the guards had of our prayer room. That mysterious and holy room frightened them so much that they wouldn't dare enter it. Feeling that someone, maybe some spirits, were there in the room, they were afraid to sleep in the house—even though they were responsible to guard it. So they put a heavy wardrobe against the door to prevent any spirit from leaving the room!

STARTING ANEW

Following our release, we had to start anew and reorganize everything, working more seriously and more carefully than before. We did not fear the government, but the leftist groups were still a danger. We translated the VOC book and sold copies throughout the capital and in some other cities. Five times our members were arrested and placed in prison, but miraculously, they were set free. Our family contin-

ued to grow, in spite of great difficulties.

About a year after our release, our house was invaded by armed men for the third time. It was midnight, during Ramadan, the month during which faithful Muslims fast each day from sunrise to sunset. That evening, I was in the center with my sisters and brother, along with two other brothers and their sister. So we had the appearance of a normal family situation. After checking the entire house for weapons—of which there were none—and seeing us preparing for the fast, the attackers calmed down and left with apologies.

Thinking the danger was over, two nights later, the last day of Ramadan, I asked some other brothers to stay overnight in the center, so we could hold Sunday morning pledge service together. Again, after midnight, eight armed men rushed into the house. When they asked where our weapons were hidden, one brother showed them a Divine Principle book, telling him, "This is our weapon." In reply to their suspicions about the number of people in the house, I explained we were holding a special prayer meeting, on the last day of the Ramadan fast. They seemed convinced and left the house. Ten minutes later, however, they returned and took another brother and me to their Committeh center.

Later I found out that the father of that brother had registered a complaint against me for brainwashing his son. Charged with misguiding people and teaching them blasphemy, I was imprisoned in a room with about 20

other men detained for charges varying from political activities to immorality. We were treated quite badly.

However, the member who was taken with me told his father that if I were imprisoned, he wanted to be in jail with me! So his father withdrew his complaint. The Mullah who interviewed me wanted to release me, but the Committeh again sent people to search our house, where they found a guitar, two photo albums of brothers and sisters, and a Divine Principle book. They arrested four members and brought them to jail, charging that the guitar, pictures and book were evidence of our crimes. They supposed that we played the guitar and made people dance—a charge difficult to contest, since we were unable to prove that none of us could ever play an instrument!

After three days we were transferred to another prison. Along the way, our drivers arrested four couples they found in the park. In the prison, these couples were asked whether they were brother and sister; since they were not, they were sentenced to be whipped 60 times. I was able to convince the Committeh that having a guitar or taking pictures with our sisters were not crimes, and they were about to release us. However, at the front desk, we saw the official who had originated so much negativity against us in the Committeh. He sent us back to prison, calling us communists and accusing us of planting bombs and killing people!

Now charged with political crimes, we could only put our faith in God and prepare for whatever might happen. In those days, there were a lot of terrorist activities, and such a charge against us was serious. However, at 10:00 p.m. that same man called us in, gave us a short speech about Islam justifying his actions, apologized—and let us go. That was a miracle.

A DIFFICULT DECISION

The political and social situations were becoming more serious; we heard about a new government decision to eliminate all groups by executing their leaders. There was also a fear of the center being attacked again, but moving out of the house seemed so difficult. Moreover, I knew that if I were involved in any further charges, my

release would not be easily obtained. Therefore, it seemed wise to change my situation. Around this time, I was asked to attend a 120-day workshop, and feeling that the Blessing might come up soon, I decided to attempt to leave the country.

Although my passport was valid, I still needed an exit visa from the government, but hardly any were being issued at that time. The only feasible way of leaving the country was to sneak out by land. I decided to try to cross the southeast border.

Two brothers and I traveled by bus, along with two Afghani friends, to a town about two hours from the border. Because this was a center for border traffic, there were revolutionary guards observing everyone who came and went. From the way we were dressed, it was obvious that we were not from that part of Iran, and the guards immediately became suspicious and took us to the local Committeh. When they found my passport, they suspected me of intending to cross the border, so they sent us to the central prison. Although there were no reasonable charges against us, our situation was quite serious, and they threatened to send us to Tehran to be investigated.

PROVIDENTIAL WARNING

Held in a cell with others who had attempted to leave the country, we learned that people who offered their services as border guides often led unsuspecting people right into the hands of the revolutionary guards. We had been given blankets and prepared to sleep there, but late that night they

At the price of one brother's sacrifice, I was now free, but alone—without a guide, food or water—in the darkness of the desert night.

changed their minds and released us. I was grateful to Heavenly Father for giving me a warning about the hazards along the way; maybe that was His purpose in sending us to that place!

One of the brothers returned home, but the other remained with me, and together we searched for our Afghani friends. Our chances of getting out of the country seemed very slim, and trustworthy guides were scarce; even if we could find one, he would certainly ask us for much more money than we



An oasis of date palms and two local children.

could afford. We finally located our Afghani friends, and they inquired about a cheap and trustworthy guide. After about five days, they came to get us one noon and pressed us to accept

arrangements that they had made with a guide. Reluctantly, knowing it was a risky attempt, the other brother and I got into the car, paid the driver, and headed for a village close to the border. It was dark when we arrived. There we learned that ten people had been arrested several hours earlier, while trying to cross the border.

Our guide asked us to walk some distance, while he drove the car through the guard station. Later, we had to get out and walk through a dry



against the sands of southern Iran.

river bed in the dark. On the other side, we were surrounded by guards who began firing shots. In the darkness, I looked for some means of escape. Behind us was a cliff, and at

Whenever I felt unable to continue and decided to give up, the strong invisible hand of God lifted me up and pushed me to go on.

the bottom a small cave which flood waters had washed out. I crawled into the cave and asked the brother to hide somewhere else. But when he saw I was safely hidden, he called out, "I'm here, don't shoot," in order to draw attention to himself and away from me. They turned on their lights and asked him about his friend. "I have no friend; I'm alone," he insisted. In disbelief, they checked all the bushes and almost found me. Miraculously, they didn't notice me. After a while, they took the

brother and left.

At the price of that brother's sacrifice, I was now free, but alone—without a guide, food or water—in the darkness. I decided to depend on God's guidance.

THROUGH THE WILDERNESS

Climbing a cliff, I set out in what seemed to be the proper direction and walked all night. I didn't dare take an easy way, because I knew they would continue searching for me when it became light, so I climbed the rocky hills and took dangerous paths in the darkness. The next morning, I could hear cars and sounds of people searching for me, but I was high up the hill. I had been sweating a lot and was very thirsty, but there was no water in that wilderness. A desert lay before me and the sun was hot. Still, I had to cross it. Setting my sights on distant hills, I walked all day, finding some trees but no water. Although a camel caravan passed nearby, I couldn't trust them and headed in the opposite direction.

After two hours, I saw a man gathering firewood with his family, and somehow felt I could trust him. I approached him and asked for water. He was surprised and asked what I was doing there. With much sincerity, I told him my story. First, he recommended that I return and give myself up. However, I was determined to finish my trip. Next he offered to help me for a certain amount of money. However, I had very little money, so I just asked if he would give me water and point me in the right direction.

He invited me into his tent and offered me water; about an hour later, he changed his mind and decided to help me, even without much pay. For two hours, he drove me through the desert hills and valleys; then he stopped the car and told me we had already crossed the border and were in Pakistan. He pointed out a narrow pass and told me that after about an hour's walk I would be able to see the lights of several houses, where people would help me. He was right; the mayor of

the village welcomed me.

That first night in Pakistan, I slept in the small village mosque. Without an entry visa or much money it is not easy to travel in Pakistan. The nearest town with train connections to the capital is about an 18-hour drive from the border, and the route is dotted with frequent security checkpoints. To go by bus would have been too risky, and I had no way of knowing how to find a trustworthy person to drive me. The kind mayor introduced me to a man who had happened to stop in the village for a cup of tea, enroute to my destination. God must have guided him to that place at that time. He offered me a free ride in his van to the town with the train station. As he was well-known locally, the police would not stop him to check his van, and I would be safe. Arriving at the train station, I observed that a soldier was checking the papers of every foreigner who bought a ticket; just as it was my turn at the window, however, he was called away, and I was able to pass through without incident.

After a tiring 40-hour train ride, I arrived in Rawalpindi at night without the address of anyone there, but with just enough money for a three-minute telephone call to my fiancée Katie in New York. Hearing her voice, I was finally able to relax.

When I look back on the past and what I went through, I cannot stop thanking Heavenly Father, because, during every step along the way, whenever I felt unable to continue and decided to give up, the strong invisible hand of God lifted me up and pushed me to go on. Later, I found out that the brother who sacrificed his own freedom in order that I could escape was released after three weeks.

Although I am out of the country, I cannot stop worrying about all those who are there, trying so sincerely to do the will of God and keeping their faith in True Parents. I have much desire to be with them in their difficulties, because I don't want them to feel that I left them behind out of concern only for my security. However, in the present situation, it does not seem possible to return. When I read their letters, I cannot cease admiring them. I know Heavenly Father is proud of them. They may seem to be isolated, but from my experience, I know that Heavenly Father never leaves His children alone.

THE WORLD MEDIA CONFERENCE

Penetrating Smokescreens of Untruth

Larry Moffitt

It has been said that journalists are like sharks following a ship, waiting for someone to fall overboard. That statement is a little unfair, but not greatly so.

Given that journalists tend to react to the smell of blood in the water, Father could see that it is necessary for the media not to lose sight of a guiding sense of responsibility. It is a healthy process for journalists to gather from time to time to examine their conduct in the coverage of certain issues.

Thus, the World Media Conference, now in its sixth year, was founded by Father and News World Communications to allow journalists to step away from the deadline pressure for a week each year and look closely at the character and responsibility of the media.

This year I finally discovered why Father founded the World Media Conference. For one thing, the conference brings together righteous people of integrity. They are anti-communists who also believe that the media has a higher responsibility that it is currently failing to meet. Every year I am flabbergasted to find that so many of these people are meeting each other for the very first time at our conference. Here they are, dedicated to freedom, fighting with all their energy for the very same causes—but they had never met. They should have already been friends for the last 20 years. They should have joined forces a generation ago, creating the kind of unity that would foster a righteous media that never would have allowed a Hitler or a Stalin or a Mao to gain credibility.

Good people meet each other and gain strength at the conference. In addition to the sessions, there is what I call the real conference, the exchange of business cards and phone numbers at mealtimes, and the appointments to see each other again during the year to collaborate on a book or other project. A substantial number of participants contribute something to the editorial pages of one of our newspapers during the year.

A gratifying spinoff

A spinoff to the conference that I find most gratifying is summed up in a statement made by the editor-in-chief

of a major European news agency after hearing Father's opening address.

"After this morning, I had to take everything I ever thought about Rev. Moon and throw it out the window," he said. In one morning's time, one of the foremost opinion-shapers in Europe went from being a critic of the church to an ardent supporter.

'After this morning, I had to take everything I ever thought about Rev. Moon and throw it out the window.'

One of our VIP guest speakers, a man who writes and speaks to large audiences all over the world, said in his impressions of the conference, "My wife and I both had our eyes opened to a wholly different view of Reverend Moon and his preaching. Above all else, the truth of Reverend Moon is most accurately reflected in those who adopt his teaching. The best gauge of any enterprise, movement or religion is the quality of the people who identify themselves with it. The Reverend Moon's followers are top-notch human beings, all to his credit. The world is a better place for his ministry."

I get a letter or two like this every day. And the people who write them are the kind of people who feel obliged to speak out aggressively and correct injustices like the kind that have been dealt to the Unification Church.

The place where the church has gotten the most abuse has been Korea. It is especially painful because Korea is our spiritual homeland.

In light of the official atmosphere there, I was worried about how the Korean media would treat the conference. It was pretty certain they wouldn't write negatively, but what if they just ignored us to death? What if we invite 274 top journalists from 71 nations to see Korea—and the local press writes a one-paragraph blurb, the size story you would write if a stranger were found dead at the bus station?

Fortunately, we were received beyond our expectations, and the conference dominated the 6:00 and 9:00 evening news and the morning shows. This was largely due to our having

some participants who were of special interest to Korea: Ambassador Douglas MacArthur II (nephew of the famous general); Nguyen Cao Ky, former Premier of South Vietnam; Maj. Gen. John Singlaub, former chief of U.N. forces in Korea who was fired by former U.S. President Carter for publicly opposing his troop withdrawal plan; Commander Lloyd Bucher, famous for having his boat, the U.S.S. Pueblo, captured and held for a year by North Korea in 1968; and others.

A great staff

The conference was blessed with an incredible staff, led by Tomiko Duggan and featuring a Unificationist tossed salad of people from other departments. Joy Garrett from Dr. Durst's staff and Joan Suzuki from New Future Films were among those who sacrificed a lot of their own work there to assist our regular *News World* staff.

A final benefit of the conference is that many who attend feel compelled by their sense of justice, and the fact that journalists will always be journalists, to ask for further information about the founder's beliefs. Thus, a new level of Divine Principle seminar has been created for the media. The first one was held last summer in the Bahamas, for about 50 journalists, and there will be three seminars of that size this year.

If you take a person of integrity and courage and show him the Unification Church in the clear light of day—I believe he will be amazed, impressed and inspired. If so, and if he is a journalist, he will say exactly what he thinks and to hell with everyone. If the World Media Conference did not exist, this network of righteous journalists would probably never be formed—and very few of them would be able to penetrate the smokescreen of untruth surrounding Unificationism.

We are grateful for the prayers and support of all our brothers and sisters in your various missions. We are connected, and the fate of one mission is destined to be shared by all the others. Without this spiritual connection, there is no doubt we would have failed. But with it, we walk through the valley of the shadow of death, and sweat not.

THE WORLD MEDIA CONFERENCE

Founder's Address

The solutions which are developed and successfully applied in Korea are not merely local solutions: they can become solutions for the world.

Rev. Sun Myung Moon

Excerpts of Father's speech at the opening of the World Media Conference in Seoul, Korea, October 4-11.

Honorable Chairman, distinguished guests, and ladies and gentlemen. I am very pleased and deeply grateful that you have come to Korea to attend this Fifth World Media Conference.

The Media Conference brings together prominent communications professionals from all parts of the world to seek a greater understanding of the responsibility of the media in today's society. The scope of the conference is global, and the understanding which we seek is international. It is, therefore, particularly appropriate to hold this event in the nation of Korea, for it was here, 32 years ago, that 16 nations of the free world joined forces to turn back the unprovoked North Korean invasion of the South. This is certainly one of the noblest examples in history of unselfish international cooperation. The people of Korea will never forget the tremendous service which the United Nations rendered in the face of such a serious violation of international peace.

KOREA AS A WORLD PROTOTYPE

It is also particularly appropriate for this gathering to take place in Korea, because it is here that the great cultures of the world are today coming together. Korea is unique among the Asian nations. Here the ancient culture and way of life has been preserved largely unchanged for five thousand years. The purest Oriental culture in the modern world is to be found here.

At the same time, many of the major religions of the world have come to Korea and have flourished here. Christianity, the spiritual core of Western culture, has taken deep root and is thriving in Korea. While Christian churches stand empty in many parts of the world, Korean Christian churches are alive with prayer and worship at all hours of the day and night.

Korean Christianity is the fruit of the Western tradition of spirituality and faith in God which has been passed down from the Hebrew prophets, through the Christian saints, and into the world of today. Across the 38th parallel of Korea, this Hebraic tradition confronts the external, Hellenistic tradition in its most extreme form.

A world which denies God is opposing a world which accepts God, and Korea is the place where these two worlds collide.



The Korean War was the embodiment of the clash between these two worlds. It was not merely a local conflict: it was a global war involving the forces of world communism and the forces of the United Nations. The Korean peninsula is a microcosm of the world, and it could be said that the problems of the world are encapsulated in the Korean peninsula. This being the case, the solutions which are developed and successfully applied in Korea are not merely local solutions: they can become solutions for the world.

What type of solution is necessary? The struggle is a struggle of ideas, a struggle of belief, philosophy and ultimately, of ideology. If God exists, then atheism must be wrong; if there is no God, then materialism must be correct. Since two contradictory beliefs cannot both be true, then there must be a showdown in which truth will prevail.

We believe there is God. It is therefore our most important duty to make that God real in our lives, and make that God indisputable in our world. By doing so, we will bring the ultimate solution to atheism and materialism. For this task, the Unification Movement has been established. Korea is the logical place for this movement to have begun.

TRANSFORMED AT AGE 16

I would like to take this opportunity to share with you some of the experiences which led me to establish the Unification Movement. When I was 16 years old and was living in the northern part of Korea, I began to have a series of extremely significant experiences.

It is difficult for me to describe these experiences to you in words. I can say that the spiritual world was opened to me, and I was able to freely communicate with the saints of that world. In the solitude of the mountains of northern Korea, I communicated many times with Jesus and God Himself. The truths which were revealed to me at the time now constitute the core of the Unification teaching.

REDIRECTING SOCIAL TRENDS

After having these experiences, I established the Unification Church, and from this the Unification Movement has come about. The Unification Movement will bring solutions to the

most grave problems which face mankind today:

1. The Unification Movement will bring about a positive solution to the problems of atheism and materialism. To achieve this, a spiritual awakening must occur—a spiritual awakening which will provide the necessary foundation for the solution to the physical problems of mankind.

2. The Unification Movement will bring about cooperation between the religions of the world and the unification of all religions into one God-accepting force. The original mind of man recognizes the common Creator and Father. Under this common Father, we can and must unite into one human family.

3. The Unification Movement will bring about a moral world. This is especially important for today's young people. In the absence of an absolute moral standard, immorality is becoming rampant. A greedy, self-centered way of life, in which others are seen as merely to be used for personal gain, is popularly approved and even encouraged. If this continues, it will certainly lead to the destruction of society.

KEEPING THE MEDIA BUSY

In bringing the unique message of Unificationism to the world, I realize that I have often been misunderstood by the media. If anyone could justifiably feel unkindly toward the media, it would certainly be me. I feel, however, that rather than be offended by the attacks of the media, I should be flattered that you have given me so much attention. Of course, I have consistently provided the press with a most valuable service—I have given you a lot to write about. Keeping track of Reverend Moon, the media has never had time to get bored.

In fact, I have no ill will toward the media corps, for I have great faith that the tremendously good potential of the media will ultimately be fulfilled. Up until this time, I have not been properly understood. Ignorance invites misunderstanding, and misunderstanding invites distortion. The reason why I am speaking to you today is to improve the understanding between us. I don't avoid speaking to you—because it is my duty to communicate the truth, no matter how impossible this task may seem to be.

WHY INCHON?

Most recently, there is a great deal of excitement regarding myself and the movie *Inchon*. The film cost almost \$50 million to make and has a cast of famous Hollywood stars. Many people have been asking why Reverend Moon, being a religious leader, would be so interested in a Hollywood movie. I would like to give you my own personal explanation.

I had two reasons, and neither of them involved making money. The first was that I wanted to document the historical fact that it was the North which invaded the South in the Korean War. Over the past 30 years, there have been persistent efforts to distort this fact of history.

The second reason is that I wanted to pay tribute to General Douglas MacArthur. General MacArthur loved God and loved mankind, and he wanted to do battle for God and mankind. In 1950 the very existence of Korea and the Korean people was in jeopardy. General MacArthur was motivated by a deep desire to do God's will. Through remarkable faith in God, he planned and executed the Inchon landing, a masterpiece of military strategy—and an impossible mission became a great victory.

There is also a very personal side to my involvement in the making of this film. When the Korean War broke out, I was being held in a prison camp in North Korea. I cannot begin to describe the horrible conditions of that camp. Most prisoners died within six months; but with the help of God, I endured the life in that camp for almost three years. Following the Inchon landing, as the United Nations' forces were fighting northward up the peninsula, guards began executing all the prisoners in the camp. Just hours before I was to be taken out and executed, I was liberated by the U.N. forces. *Inchon* is my way of saying "thank you" to General MacArthur.

The presence of Ambassador MacArthur, Chairman Rusher, and the others here at the head table, as well as all of you, gives me the highest hopes for this meeting. Please work hard these next few days, and when the conference is over, I want you to have a chance to relax as my guests. I would like to show you my country and have you feel, when it is time to leave, that what you want to do most is come back for another visit.

Thank you for coming, and may God bless you.



HOW DO YOU PICTURE FATHER?

We have spent many hours studying slides and proof sheets of New Future Photos, looking for the best pictures of Father—and the rest of the True Family—to share with our readers. Some have been especially memorable.

My favorite one recently was the cover photo on the September issue of Today's World. To me, it seemed the kind of picture I could step into and walk around in . . . Father and baby at home, relaxed, smiling, inviting me to join them in their realm of heart. A month before, Jeung Jin Nim was asleep. Now she is awake, looking out with serious eyes onto the world.

I think of Father as a universal person, with 360 degrees to his character. How many of those degrees can we perceive? I don't know. In my dreams I can sense some different phases of Father. I presume other members do as well. Sometimes I wonder, if Heavenly Father had a camera, what view would He choose of Father? I'm sure it would be quite different from ours. We see Father from below. God would view him from above. Quite a different angle.

In many countries, members have almost no opportunity to see Father. Even in New York most of us rarely see him except on official occasions, speaking at Belvedere on Sunday mornings, speaking and singing in the World Mission Center on holidays. Through pictures we can probe other aspects of Father.

We like pictures of Father with a kind smile. We feel more comfortable with that aspect of him. In his speeches, however, he reveals a vast range of emotions and expressions. In Korea, for instance, Father matched over 3,000 couples in one week. He treated each person individually, projecting himself as True Father to members of every nationality. Our magazine cannot portray all that variety. We leave spaces for your imagination.

- Joy Pople

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Send us Blessing testimonies

We invite overseas members who went to Korea for the October 14 Holy Wedding to send us brief testimonies: especially about your impressions of Korea, or about your international or intercultural Blessing. Photos would be nice, as well.

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