

# TODAY'S WORLD

August 1991

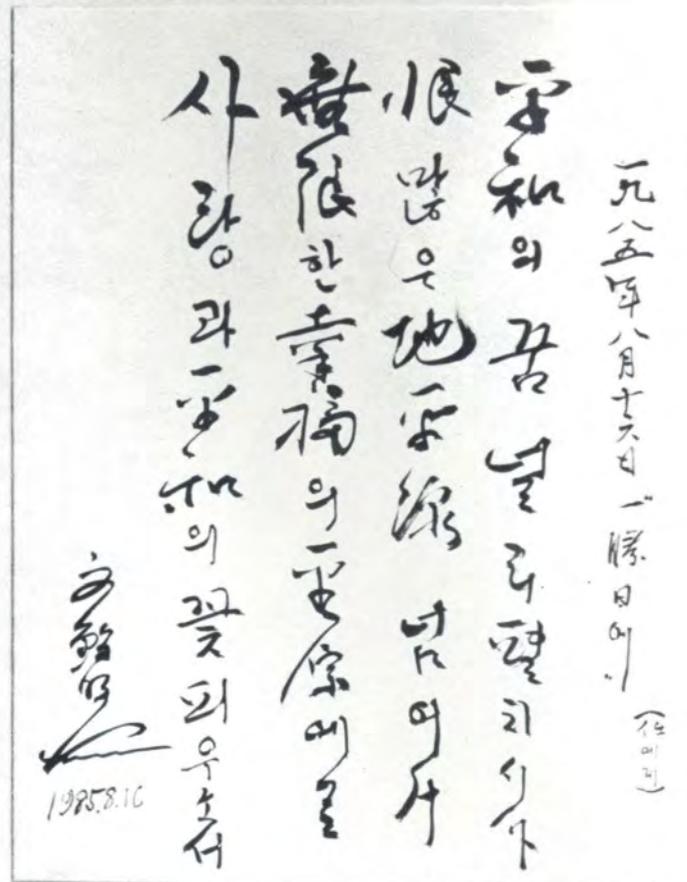


**DAY OF ALL THINGS SPEECH  
SOVIET DELEGATES VISIT AMERICA**

# FATHER'S POEM TO MOTHER

In a diary kept during his Danbury imprisonment, True Father wrote his first poem to True Mother on August 16, 1985. She keeps the framed poem on the wall of her room.

On behalf of brothers and sisters around the world, we would like to express our gratitude to True Mother for having supported True Father with her blood, sweat and tears through many lonely years.



*To my love,  
By widely unfolding the dream of peace,  
And crossing the horizon of regret and chagrin  
Toward the plain of endless happiness,  
May your flower of love and peace bloom.*

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**FRONT COVER:** Father and Mother's duet enabled their East Garden guests to witness true love in full blossom. (Photo: Ken Owens/NFP )

PUBLISHER/ADVISOR: Rev. Chung Hwan Kwak  
EXECUTIVE EDITOR: Mary Trifault  
ASSOCIATE EDITOR: Lynda McKenzie  
EDITORIAL ASSISTANT: Victoria Clevenger  
ART DIRECTOR: Toyozo Narihata  
SUBSCRIPTIONS: William Repke

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# The Day of All Things and the Fruits of Love

BY REV. SUN MYUNG MOON  
JUNE 12, 1991, WORLD MISSION CENTER

Translator: Col. Sang Kil Han

**T**he topic of Father's sermon this morning—Manmul-e nal gwa sarang-e kyôlshil. Can you grasp the meaning in English? "Manmul-e nal" means "day of all things." "Sarang-e kyôlshil" means "the fruits of love." When Father says "love", he means true love. It is distinctly different from secular love.

Those who's age is over 40, please raise your hands. So, you

are predominantly very young people—like blooming flowers. You love all things; whereas the interest in all things of those who are over 50 years old declines. So we give flowers to women, and small animals to young boys.

When we say all things, is man included or excluded? It depends on how you define all things. But in this case, we have the concept of the Creator and the created; so everything created includes human beings.

So whom do all things resemble? (God, man.) With man as the standard, God created everything else in man's image. God is the vertical standard for all created things. From this perspective, does God have eyes? If God was alone in the beginning, for what would He need eyes?

Before God created all things, including man, did he need eyes to look at something, or ears to hear, or a nose to smell? No. Then when did God's eyes, ears, and nose come into being? This is a question most theological seminaries would never dream to ask. But the Unification Church is qualified to ask this question and prove the answer. The Unification Church's mission is to unify all religions. In order to unify, you have to stand as a center principle, in a subject position, relating to and harmonizing all other things. That is the meaning of unification.

When we seriously think about God, we realize that when He is alone He doesn't need eyes or ears, because He has no one to behold or listen to. We can reason safely that only when He began creating the object



KEN OWENS / NFP

*What is the bridge, the common denominator,  
between God and all of His objects of love?  
What can spark God and the creation together?  
It is the five senses.*

world, would He start needing eyes, ears, a nose and other senses.

It is reasonable to assume that before He created, God did not have a need for these things, but that doesn't mean He didn't have them—He did have them internally. Would God have had love too? Then God could have said, "Oh, how wonderful am I!" and caressed Himself; "Oh, how nice!" and looked at Himself in the mirror. It is not difficult to understand that although God had love, it didn't mean anything until He had an object. Imagine a woman who never marries. She has love, but she cannot express it, so it is the same as if she doesn't have love. What does she need the love for? For her, it is not significant.

For love, the realm of object is absolutely important. Without the realm of object, love itself has no meaning. Even though God had all the senses internally, would His hand be as visible as our hands today before He created the realm of object? Everything exists for a purpose, and God had no reason to have a hand. God is a God of personality, but can He have a personality without an object? So through legitimate reasoning we conclude: Only when God created the object world, did His own senses become active. Since man receives all his characteristics from God Himself, man's urge to dominate all things—govern the countries in the world and so forth—comes from God. God also wants to govern His own country, His own people, and have one-to-one contact with His objects. We inherited that urge from God. We, too, need an object.

Then what is the most precious thing for man? Even from an external viewpoint, man needs 5 senses—to see, hear, smell, taste and touch. Isn't this true? But what is absolutely necessary and precious for these senses to be centered upon? Centered on love! And what kind of love? Not the kind of love we see today, but love which God can approve of and be a part of—love that God can enjoy.

God doesn't need material, nor knowledge or power, because He can produce as much as He wants; but only love, because that is what He can only have with someone outside of Himself.

## **GOD'S PURPOSE IN LIFE**

Now we can clearly understand that when God has a perfect man and a perfect woman centering on true love who are perfect images of Himself: characterwise, true lovewise, and lineage-wise—He cannot help but follow them because without them, God has no purpose in life.

It is like the pull of a magnet. God is a strong, absolute plus, and the minus is automatically drawn to that, in spite of itself. So wherever this perfect Subject is, the object or everything minus will simply follow in an orbit. God must have had that world in mind when He created. This was His principle of creation—the best thing God can have and needs is love, and in order to have love there must be an object. That object follows the subject in such an unmistakable orbit that derauling

is not possible. God must have created that sort of perfect world. That is why man has an absolute desire to possess the same eyes as God has, so that he can see God and His love. And the same nose as God's nose, the same ears as God's ears, and so forth. The perfect man is always wanting to have the perfect things which God has, because he and God are meant to be partners in love. It is an absolute desire in man because he recognizes in his heart that he is an object of love for God. Therefore, in order for him to become object of love to God, he must have everything that God has.

So what is the bridge, the common denominator, between God and all of His objects of love? What can spark God and the creation together? It is the five senses. Our five senses perceive in different ways—you can see one thing and hear another. When is it that all five senses come into perfect unity, centering on one focal point? When you see lots of money or attain tremendous knowledge or power? But wouldn't it be true, not only for God, but for a man too, that when a perfect woman emerges, perfect in every way—lineage, heart, blood, beauty—his five senses will move toward her in perfect unity?

Wherever our eyesight travels, so automatically does our hand. Our nose wants to get closer and smell it, while our mouth wants to taste it. Isn't it interesting to note that the nose can't smell far away, but the eyes can perceive at great distances? Then, as the object gets closer and closer, the eyes close, and the nose takes over. This is perfection. Have you seen any truly loving couple who has their eyes and ears wide open to each other when they kiss? No, the eyes and ears surrender to the nose and mouth, who say, "We will be doing most of the contact—you stand behind us." The eyes and ears will say, "It is okay with us."

## **HOLINESS MEANS UNCHANGING**

You may have imagined this before, but when Rev. Moon says this, is it far more thought-provoking, exciting, realistic and stimulating? (Yes!) Everything develops a mystique. The world was so hateful and dirty to look at, but all of a sudden we want to look at this new mysterious world. How do you feel, women, about that kind of a world of true love? It sounds good, but it is not real or practical, do you think? It is real! So how would all of you like to really embrace your beloved spouse and really love him or her with your whole heart and shout, "Mansei!"?

What about God then? "Oh Father, you are talking about men, maybe, but not God." Or does God, when He finds His perfect object of love, do the same as man does? (Yes, and more!) That means, the person who can feel these things can be closer to God than anyone else. God will say, "Do you want to represent the standard of the strongest love?" Then each person will say, "Yes, I want to stand in that representative position." God too, would like to kiss the one whom He loves. Then the existing churches, whose concept is far away from that, might say, "Oh, you are talking about secular things." But these are truly holy.

*If man's form never changed, even through thousands of years, and his mind never changed as well, then both mind and body would have carried the name of holy eternally.*

Some scripture in the Bible is poetic. So do you imagine God enjoys poetry or not? We read poetry with lots of love phrases, describing eyes like a dove, lips like cherries, and so on. When God recites that kind of poem, is it secular or lowly? (No!)

Does the color red, with its mystical, holy quality, belong to the lowly world, or the holy world? (Holy!) Why the holy world? Because it is unique and unchanging: nothing else is red but red, and it endures forever. Diamonds too are unique and exist forever; therefore, every man cherishes and wants to own diamonds.

Is the form of a man eternal and unchanging, or changing? Unchanging! Generation after generation after generation it stays the same. If man's mind stays the same, which it was supposed to, then everyone would be holy. But when man's dedication, loyalty and love toward God started changing, then lowly and vulgar things came to exist. After the fall, how impossibly and disgustingly changing man's mind became. It became lowly, never holy.

If man's form never changed, even through thousands of years, and his mind never changed as well, then both mind and body would have carried the name of holy eternally. So white people, whose color is unique and never changing, and black people, whose color is unique and never changing, are both holy. But no matter how proud white people are of themselves, if their children commit changeable actions, they are secular people. Only an unchangeable person qualifies to be called holy. Do you understand? No matter how difficult his situation is, he is the holiest of all.

So the general shape of man's hands and face—his form—will never change. Those should not change, and neither should man's mind. When it does change, it becomes Satan's dancing floor. Satan can do anything in that changeable land. Is there any woman here who wants a changeable husband? Certainly not. Even though she may not be perfect, she still prefers a perfect man.

Well, if a woman wants that kind of a man, and a man exists like that, the questions remains, "Is she herself unchanging?" Do you women want your husband to be a holy man or a secular man? (Holy man.) By the same token, do you want to be holy women or secular women? (Holy women.) How about a holy couple: "I am united centering on eternally unchanging love"? The years should follow man, not the other way around. Man should be the eternal life center. That kind of man is a holy man, like God. God controlled Himself through thousands, millions of years. No matter how much the seasons change upon the earth, God didn't follow the years but the years followed God. This is the true understanding of holiness.

The concept of holy is clear and enduring. The concept never changes as long as God is there. When we command a flower, "Please change your color from red into white right away," it cannot do that. No, even if God gives a command, the flower would be bewildered and say, "God, you created me according to a certain principle. Do you want me to change?" And God would say, "You are right."

Only if we go back to the root and change something there, can a flower change from one color to another, perhaps over several generations. If it were grafted onto something, then it could change.

## THE COMMON DENOMINATOR

What about man? Man is the same. I just gave an example through the flower. Fallen man cannot help but go in a fallen direction, so this is why the Bible says you must go back to the root and graft onto the true olive tree, or else you will remain as a false olive tree.

So the common denominator between God and man is the five senses. Once we have the proper relationship with God, then we can return to the original purpose for which God created us.

When man returns to God by himself, all things will protest, "What about us? We too want a common denominator with man and with God." They would say, "Please share that with us." So, all things too have eyes, ears, a nose, a mouth, a sense of touch—all five senses. And they have their own system of love, a pair system—male and female elements. Through that love principle they can unify their five senses.

When all things realize, "Yes, we too have the basic set of five senses as a common denominator with God and man, even though our class may be lower," they say "Thank you, amen!" Flowers are either male or female—it has to be either one, because there is no third. Through male and female connecting and multiplying the generations can continue, otherwise there is no way. If flowers don't engage in reproductive action, they will stop at that generation.

When man kisses a true flower, it is so happy. Can you imagine this? The keenest senses are these male and female senses which respond to love. Let us look at one class higher: the insects. If you go out to a field and examine the grass, you may find hundreds of different kinds of insects. Do they have eyes, ears, mouths, noses? And tentacles? They do, invariably. What about their sexual reproductive organs? Their ears hear certain sounds, just like man, and their noses smell certain smells. It is not different from man, only the class is different. When these small insects reproduce and lay eggs so tiny you cannot see them, will the parents defend them with their life? There is a clergyman in the audience—what is your answer? (Yes.) When an insect reproduces its own kind, in the form of eggs or small larvae, will it trample its own offspring, or cherish them and help them to grow? (Cherish.) And do male and female insects love each other with great pleasure and enjoyment, or only do so because they are forced to? They are the same as humans!

There is no way for us to deny that God shared everything with His creation when He created. He gave this common denominator of five senses not only to man, but to insects, to flowers, to the mineral kingdom and to atoms. Do they have eyes too, like us? Something comparable to the eyes, let's say. If some living thing has no eyes, ears, nose, or senses, then



*Demonstrating the appreciation a true man has for all things, Father lovingly touches a flower from the celebration bouquet.*

there is no meaning to being alive. You may think, "Well, they can exist just by themselves." But there is no such thing as "just by themselves." Everything is created to exist in pairs, like God and man.

So, everything is intermingled in love with one common denominator—the five senses. When male and female are perfectly in love, whose voice would call out the loudest: "Oh, we are happy"? Would it be the animals, or the insects, or the vegetables? Whose exclamation of ecstasy would be greatest? (Man!) How about beetles? How about pigeons? How about cats? (Laughter.) So, God has dispersed these characteristics, starting with man. Each animal has different sounds to utter their happiness. Sometimes an insect has a long antenna to emit this kind of love energy response. (Eeeee! Ooooooh!) It is like an orchestra! The love sounds become an orchestra that literally shakes the universe. In the evenings, especially as summer turns to autumn, all the frogs and insects come out to chirp and make different noises, but in a harmonious way, like an orchestra. They never cease making harmonious music throughout the night. You may wonder, What are they doing now? They are kissing, calling out love signals. That is a love action orchestra. Is this secular and lowly, or holy? I don't know—do you know? (Holy!) How do you know it is holy? Because they will continue like that forever, never stopping, generation after generation. It is eternal. God created it that way, so it is holy. So, the clergyman, do you agree with this? Everything you have heard so far is okay? (Amen.)

Amen means number one man, A-man!

## CONSECRATING THE FRUITS OF LOVE

How wonderful to be born as a man. Why is man so happy? Because man eats the fruits of love. We eat vegetables, fish, animals, even flowers—the fruits of love. How happy is the human being who eats the pure fruits of love and lives! Those who live on the fruits of true love will never become ill. For example, here is a piece of plain bread, but it is the fruit of so many things—where the wheat was grown, the hands of people who made it into bread, those who brought it over here, with heart, to his table. When he is grateful to that bread as he eats it, he will never get sick. But if he complains as he eats, then he may get sick. Is that true? A holy man who eats the abounding fruits of nature, the fruits of love of the mineral, vegetable and animal kingdoms will stay healthy as God intended him to be. If you eat with tearful eyes and a sympathetic, loving heart those vegetables and animals who come to your dinner table will say, "If I remain as I am, I can never get higher, but being eaten by you I can become a part of you and get closer to God. Please eat me. It is my honor." It is very logical reasoning. Let us take the example of beef. A small calf is nourished by his mother with lots of tender heart, and grows and eventually becomes meat to be eaten by man. If the man eats that beef with an equal heart, a sympathetic, loving heart with a higher goal, then that man will never get sick.

When you eat choice food and leave the piece of bread, but go back and take it up again in your hands, and eat it while thinking about the fruits of love, then that humble bread will shout out a big "Mansei" from happiness! This really happens! Some people just sit at the dinner table, bringing their fork and knife to attack the most delicious food, and then throw everything else away. That is a secular person. The holy man would look around and give equal appreciation to the food, starting from the more lowly food, truly valuing it, while progressing on to the better food. Such a holy man will stay healthy.

If you eat like that, then humble food will be so excited to go into your body that it will pledge: "Yes, I'll go into your body and eat up all the bad bacteria in your system." It is enduring truth, too, that nothing sweet can be a medicine. Medicine is always bitter. You have to think about the preciousness of the food as you eat each piece, chewing and swallowing them one by one. Start eating from the more humble food.

Those who want to get sick, raise your hands! If you practice what I said today, if you eat with that attitude, no matter what you eat or how much you eat, and even if you wish to get sick, you'll never get sick. Food that might ordinarily disagree with you, if you eat it with a grateful heart, will say, "Let's protect this body. We have a holy owner, so we have to protect him!"

How do you feel, good or bad? (Good!) So, eat some spinach

*The fruits of all things eventually become the cells of your lips. Those lips are used to kiss your beloved. Then the elements that come from the food itself will be really grateful, shouting: "Hallelujah, amen!"*

—a lot of people here don't like spinach. It is not tasty, but as we appreciate it, eating it leaf by leaf, it will become so lovely. We say to our food: "We appreciate you being available to me," and then begin eating. It will feel it is being upgraded closer to God, which is its true wish.

Your lips have elements from all things; the fruits of all things eventually become the cells of your lips. Those lips are used to kiss your beloved. Then the elements that come from the food itself will be really grateful, shouting: "Hallelujah, amen!"

### **COOKING: A HOLY PROCESS**

Here in America especially, there is nothing which doesn't come from all over the world. We eat food that comes from all over the world, and it is so proud to become a part of us. How wonderful it is! That kind of person can never hate Korea, never hate Japan, never hate any other country, because if he hates some particular country, he had better take out his cells that come from Korean or Japanese food. What if those happened to be the cells of the tip of your tongue, or the most sensitive part of your reproductive organ? That is true—why are you laughing? Father is giving a holy talk—those who laugh have a bad secular concept.

"The whole world is being mobilized to supply nutritional elements to me. How wonderful I am in light of the whole world!" We were created to be welcomed everywhere! Would God, the Creator, looking down at us, be happy at our enthusiastic response, our pride and gratitude that the whole universe is mobilized to support us? God will endorse that, saying, "Yes, that is why I created you—to be a center of the world." For example, if you wash a dish in a sink full of water, those particles of water come from all over the world, not just America. Five oceans combined to make that water. Isn't that true? Can we say, "This is American air"? No, for the most precious things, such as air and water, have no boundaries. Who made boundaries? Bad men! Boundaries protect a man's power, as is America's case. When I speak like that American people don't like it. But I still teach the truth, whether good or bad, because God only protects righteousness.

We ate countless numbers of meals up until now. How many times have we eaten with deep appreciation of how God created the universe to support us? All things are the fruits of numerous generations of love. So, as we eat, knowing how much we cherish our own offspring, how grateful we should be to these vegetables and animals, which are our food! How much have we bowed down to them in deep appreciation? As we cook do we understand how holy a process it is?

My question was, do all things have senses, our common denominator, or just man? (Everything does.) So, when they are about to be eaten by an evil man, they shrink away. They don't want to be eaten by a mean-spirited, bad-looking man. But if they are eaten by good and true persons, they are elated. Have you lived in deep appreciation of what comes to your table? As you cook such holy material in the kitchen, dance

with a grateful heart and the kitchen becomes a dedicated, sacrificial holy place. This world is the real world. It is women who have more opportunity to deal directly with these foods, which are the fruits of love, so they live longer than men. A woman who understands the value of food to its fullest extent is like a chief priest whose privilege it is to make an offering to God.

### **THE SECRET TO GOOD HEALTH**

Spiritually speaking, food can actually weep. We can't hear or see it crying, since we are not in the same position as God or a true person. There is no way for us to know, but it is a reality that food cries. In order to understand this, we must arrive at the place where we understand all things exist as holy beings, as fruits of love. Man's position is a being who mediates between the world of all things and God Himself, and fulfills his responsibility to the utmost to bring these lower level beings to a higher level, through himself to God.

When birds chirp, there are only two kinds of chirping. One is in search of food: they exchange information. Second, they search for a spouse: love, that is. There is no other kind. What about man? Man too should have only two purposes in speaking—in search of food and in search of love. Art and literature can be connected to that, but those are extra activities.

So when there is a steak and an english muffin on your plate, if your hands extend to the english muffin first, in appreciation, then everything will say "Amen" to you. And the chairs and table on which you sit and eat will be are happy to serve the princes and princesses of this world. They become holy too, set for true love. That kind of couple is the most happy couple in the world. You want to be like that, don't you? Until now, you didn't know that, but from now on, you understand everything clearly! So follow this way from now on! (Yes, Father.)

Do you know how Father maintains his health? How old am I? (Seventy-one.) No, forty-two! If you determine in your spirit that you will never go beyond the age of forty-two, and maintain your body like that, then you become someone like Father. Mother is the happiest person. You, too, give an enthusiastic ovation. Why? Because the universe is built like this. Can we say no-men or amen, that those couples who live like this will be truly blessed?

This is a happy Day of All Things. We now know that we are the glorious objects of love to God, for whom all things exist to support. We shall become the mediator for them to bring themselves up to the level of God. Amen!

When I sometimes drop some food from my chopsticks or fork onto the table, without thinking twice I pick it up immediately and eat it. Sometimes this is considered to be not such good manners, but I never mind that. When something drops I feel it is the most precious ingredient at the whole dinner table—"If I miss that, I miss half the meal." I want to give due recognition to the food. So the value of the food increases—everything says "Amen!" There is no room for getting ill. We

*Sixty thousand people are dying from starvation every single day, and the President of the United States doesn't think it is his responsibility. Neither does Gorbachev. Only True Parents feel it is their responsibility.*

have a saying in Korea: "Even a flea has a face." So, even germs have a face to maintain—they can do bad things but only up to a point and not beyond.

## **RESPONSIBLE TO HELP THE HUNGRY**

I became a black person, didn't I? There is not one day I didn't go out to the ocean recently, fishing from very early in the morning. Fish can be a tremendous human resource. They can lay thousands or even millions of eggs, and every one of them can hatch. The natural birth rate is 0.8 percent, but if you artificially hatch them, it can increase to nearly 100 percent. Imagine the staggering numbers of fish! Now, 20 million people on earth are starving. Sixty thousand people are dying from starvation every single day, and the President of the United States doesn't think it is his responsibility. Neither does Gorbachev. Only True Parents feel it is their responsibility—our mission and our children's responsibility.

So this morning, I spent a considerable amount of time right after pledge to talk about this subject to all blessed couples. I asked that all blessed couples buy a boat and practice living on the ocean, catching and eating fish. Buy a trailer and a 20-foot boat. We have been making beautiful, unsinkable boats. Absolutely safe, A-plus boats. I have been preparing for this time for the last 20 years. We have a good prototype boat; all we have to do is stamp it out. So, many people are afraid to go out when the ocean is rough, especially in Alaska. But I always say, "Shall we go out?" and we go out in any kind of weather. Everyone said, "Only steel boats can handle that weather," but I built fiberglass boats, which are completely safe. I have pioneered so much in ocean enterprises, so we could inherit this foundation. I see that we can now bring ocean water to the highest mountain with no problem. And we will hatch and raise fish, right on top of the mountain. Those who are blessed couples, raise your hands. Those who are not, raise your hands. Those who are not blessed couples, are you supposed to be here? (Yes!) In the future, you will be blessed. So all Unification Church members, will you buy a boat for your family? What if you have no money? For years to come, you can skip one meal and set money aside to get one boat. I foresaw this happening and have already prepared for this. I skipped lunch everyday when I was young and needed the most energy. I did this for seven years. I made the foundation, all we have to do is just follow it. We cannot say no; there is no reason. For whom will we do this? For our own sake, or to please Father? More than that, for the sake of humans starving to death all over the world. We have to help those people! That is our mission. Those who disagree with Father and think they have a better idea, raise your hands.

So, Father taught us how to fundraise. How wonderful that we will become standard bearers of a strong movement to save the starving world. We will catch fish and exchange them for many other commodities. We'll be exemplary families so others can follow us, and we will teach them fish farming. Those who say, "Father, I can skip one meal for the

whole year, and come up with 20,000 extra dollars; I can go fundraising and mobilize all of my resources," raise your hands. I feel it is possible. Training is the most important thing! You can then do anything. I will train you: "No matter how difficult the situation I will reach the goal, I will open the door, I will make it happen!" We have to follow in Father's wake, or we will fall to the bottom of hell. Can everyone do it, or not? (Yes!) Those who determine themselves internally: "Yes, Father, I will eventually buy a boat for my own family" raise your hands. Mr. Kamiyama—you saw these hands—such a beautiful phenomena! Can you make that many boats? That is your problem. How many boats do you need to make per day? Your name means "God's mountain." Noah built a boat on another mountain, Kamiyama has the same meaning—you have to make the ark!

## **WE ARE GOD'S CHILDREN**

So, what is my sermon topic today? The Day of All Things and the Fruits of Love. Can we feel God's love? What about here on earth? Is the blessing of God's creation here or not? We are totally surrounded by love. What a wonderful atmosphere we are living in. We must bow down in thanks to God. Food, clothing, air, water, trees, —green, blue, and red colors! We are surrounded by love. How much value God gave to us: "You are my children" means we are God's princes and princesses. We are living in God's palace and royal gardens. How wonderful we are!

We are living in a godly enjoyable atmosphere, with God's creatures—eating and enjoying the fruits of love everyday! Mansei! Don't ever complain! If you live the way I have just described, you will live a long, long time. Heavenly fate will protect you. A love king will have a long life, because nothing will harm him. Look at me: no matter how much people come against me, I never fell down even once. I overcame every time, and now at 71 years old, I am still standing strong and healthy in front of you. How wonderful that God created us!

Your physical and spiritual five senses are united centered on true love power. Without true love power you cannot completely unite the mind and body world—they are separated and fighting in the fallen world. Your body must be centered absolutely on the mind—that means no complaint. Your body must always take the minus position to your mind in the plus position. Your mind will stand in the front forever, with the body as its partner in the minus position. It is especially important how you unify these sides—physical and mind. You do it entering on the axis of true love. God is the vertical axis. Do you understand these positions?

As a result of my teaching this morning, I expect that the perfection of the Day of All Things will come to its completion. The regret of all things will fade away from this time on. On a hot summer day, we will say, "Ah, how wonderful the water is, it is purifying everything." Drink water with a renewed attitude. Then if even if you drink a lot of water, no problem, it will say "Mansei" if you have that gratitude. The air will love



*Father and Mother hold up the Happy Day of All Things card for everyone to see.*

to go into your lungs: "Mansei!" Our work is holy, because we are surrounded by love fruits. Every morning we are awakened by sounds of love. Every morning will be a mansei morning!

You sometimes say that something stinks. But do you know what vegetables thrive on? Those things which have a foul odor. How is it that you like vegetables, but you don't like the source? How foolish and inconsistent that is! Sometimes if you go to an Oriental bathroom, you can look down at your own feces. Sometimes I saw flies alight on my feces, so I wondered about those flies—"You are so wonderful, because I wouldn't go so near to that but you do." Those flies were having their breakfast, lunch and dinner. So have your meals served in your bathroom—a Korean, not an American bathroom—why not? That is a holy man, really. That means there is no such a thing as hell—hell is heaven, too. What kind of bacteria would want to harm him? When Father commands the bacteria to get behind him, they obey. Those who live a life with that kind of attitude, are they a happy or unhappy person? The ones who say, "Oh, I would like to have that kind of a husband—I will be the happiest woman in the world." Would you try to live that way, then? And if the wife became like that, the husband would rejoice wholeheartedly. The holy man and holy woman who lived their lives recognizing all the holy things surrounding them, and abiding by holy attitudes, specifically the holiness of food and love, are such a wonderful couple!

How did you like this speech? I thought that this was an appropriate teaching for the Day of All Things. Everything is living according to the rhythm of true love, everything except fallen man. But if we learn the rhythm of true love, we will walk proudly and joyfully with lots of hope, thankful to everything.

### **THE POWER OF TRUE LOVE**

When we go out fundraising and are persecuted, don't retaliate but respond joyfully with love. We don't return hatred to them, but rather love. If you later bump into a person who spit at you while fundraising, and say, "Oh, a long time ago

you spat at me, didn't you? How much I prayed for you, how much I liked you." He will be amazed, "How is that possible?" After he spat at you, you sold 10 times more, so you were thankful for him spitting at you. That is a good way to make him completely surrender to you. How can he not surrender? What a strong power true love is!

Those who lived by their own law, rather than according to God's law, and beat their own spouse, raise your hands! If you raise your hands, Father will forgive you. How about you women, who may not have struck your husbands

physically, but did something else, like really nagged your husbands, or put them in a difficult position, raise your hands. Father will forgive you good for nothings, on the condition that you never do that again. You people, who are supposed to be holy but behave in such an unholy way, how ashamed you must be in front of your spouse!

How wonderful is the value of man's existence! God made such a wonderful creation, and we eat the result of that creation, the result of love. What a wonderful position we are in. Man can imitate the sound of any animal, with no exception: Baaaa, Meow! Sheep, cats, you name it. And man has the ability to classify the minerals, plants, and animals, from high to low. The animal world can't do that. Since man is the only direct object of God, we are capable of doing that.

So God's partner of love—complete love, not just partial love—is man. When God looks down on man as the center of the whole creation He'll shout, "You are meant to be my only love partner!" That is man's purpose of creation. God is the subject, and we are the true love partner. God will live with His partner forever. This is the theoretical conclusion—centering on true love, we are connected to eternal life. Not secular love! Not American love! Not free sex! Eternal love! Through that the created world will be automatically connected to eternal life. Why was man given this priceless value? We lost everything! You didn't know these things, because they were taught clearly for the first time when Father appeared on the earth. When you understand truth and follow it, you will attain freedom! Your result will be the fruits of love. Humankind must make the same results as the creation—our eternal purpose is the fruits of love.

So we should be grateful for the theme of this morning, the Day of All Things—that through practicing this truth we will become perfect people—God's princes and princesses, returning to Him with all blessings. This is man's responsibility and purpose. With this awareness, we will make this result at this time. Raise your hands if you will do this! This is a beautiful morning! □

*(Edited for Today's World)*

# Striving for Stronger Unity

By Jin Sung Moon

*From March 19 — 25, In Jin Nim, Jin Sun Nim, their son Shin Myung Nim, Kwon Jin Nim and Sun Jin Nim spent 4 days in France and 2 days in Germany. The following sermon was delivered by Jin Sung Nim after pledge service on March 24, 1991, in Frankfurt, Germany. This sermon was first reproduced in the tenth issue of the European Newsletter of the Unification Movement. Jin Sung Nim later added several points to his sermon for publication in Today's World.*

**G**ood morning, brothers and sisters. We have felt the love you have for True Parents in all the places we have visited and through the brothers and sisters we have met. We want to offer you our sincere gratitude. We know that this trip to Europe is very short. You can be sure that all that we have seen and experienced has increased our desire to return, possibly for an opportunity to study in Europe. Our Family will come again to Europe to attend the Olympics in 1992. Since the games will be in the summer, we pray for an opportunity for True Parents and True Family to come. Each one should prepare for that time when Hyun Jin Nim and Un Jin Nim will be competing in the Olympics representing our True Parents.

## Promoting Unity

It is very obvious that every German brother recognizes a French brother, even though he speaks a different language. But the True Children can still sense that there needs to be a movement toward a greater unity. Just as we pray for unity between the different countries in Europe, we should also live that unity every day. When brothers and sisters from different countries have give and take, there should be more of a heartistic jump for joy. If you don't do it, then those in the fallen world certainly won't. We witnessed a wonderful and harmonious give and take between the French and German brothers and sisters, so there is no sense of criticism in what we say. However, because unity in Europe is so important and so difficult, we feel that it is necessary to promote this concept and spirit. When you work with someone from a different country or culture, make an extra effort to respect them and to create a very good connection. By doing so, your differences be-

come strengths and not weaknesses; the differences shouldn't lead to separation but to stronger unity.

If one brother or sister were to visit East Garden after attending a university far away, will you say at first meeting him, "Hello, how are you?" and then just continue eating breakfast? Does such behavior express love and a desire to

what Father has exemplified amongst yourselves.

When brothers and sisters meet together or greet each other, they are aware of their many differences. Instead of thinking of the immediate horizontal relationship, think first of the vertical relationship that person has with God and True Parents. Then you can always re-

member you are meeting a representative of True Parents. Ultimately, that person comes to have infinite value.

The second generation is very important and falls under the re-

sponsibility of the True Children. We feel the connection between the second generation blessed couples and True Father is very important. I want to share some perspectives of the True Family so you can have some ideas or facts to convey when you are discussing certain topics with your own children. It is very important to have the blessed children

***When you try to understand True Children, you must first comprehend them as a whole before you start to look at their differences.***

make some kind of relationship? In the True Family, when we hear someone is coming back from a long journey, it is very special news. You heard about True Children's coming, and we were touched by your welcome. But we cannot come too often: It is going to be several years before we can visit more frequently. Until then, you will have to practice living



***The True Family hikes to the famous Castle of Neuschwanstein during their visit to Germany in March. From left to right: Kwon Jin Nim, Jin Sung Nim and In Jin Nim with Shin Myung Nim, and Sun Jin Nim.***

relate to the True Children. There is some gap in understanding the True Children, which may be due in part to many of the security measures.

### **True Children's Lives**

True Children lead an incredibly public life in everything we do: from what we wear, what school we are attending, to what we have for breakfast. Some room has to be made to grow in, as the public view can sometimes be very penetrating and disconcerting to young children. When they were growing up in the 70s, there was not much communication. Misunderstandings about the True Children's lives didn't help either. There shouldn't be any misunderstandings and that is why I want to share this information with you.

God gives us the capacity to analyze: to take something apart, divide it and compare. The process of analysis is a tool which we can learn to use as we grow. We shouldn't think that people with an analytical kind of thinking are Cain type. Not at all. One of the keenest analytical minds I have seen at work is Father's mind. Father's motivation is pure. When he sees a tree, he first views it as a whole. As you know, Father can speak for hours on the roots alone; then more hours just on the leaves. But he always draws the analysis back to the whole and we understand the whole better. Others, however, use analysis for a selfish purpose. They take some plant or animal and just start cutting, not caring about the whole. Finally, in their mind, they have destroyed what they were studying... Maybe they have learned some interesting facts but they cannot see the tree or origin anymore. Such a process is powerful and we feel vibrations from the members eyes or minds all the time in the True Family because True Children have a heightened sensitivity.

### **Learn From Each Other**

The life of the True Children is that of a very high standard. The most important aspect of the True Family is that they are the direct lineage of True Parents. When you try to understand True Children, you must first comprehend them as a whole before you start to look at their differences. Before you make or think any comment in the presence of the True Children, be aware that they experience these thought patterns as

sharply as knives. "She is wearing red and he is wearing yellow, why? Is there any significance in that?" They feel constantly scrutinized, as if they were in a shredding machine. We are supposed to be brothers and sisters. We understand that questions naturally arise; but if they are not purely motivated, they cut the very object you are trying to love. Therefore, brothers and sisters shouldn't always examine one another; just embrace each other and learn from one another.

True Children were created to go to the twelve corners of the world to represent our True Parents. Again, the True Children must be viewed as a whole. A study of them starts to lose its meaning if it begins by looking at the differences. To a certain extent, such emphasis is natural because brothers and sisters want to know about True Children. But when analyzing the True Family, you have to carefully consider what you are observing; the True Family looked very different 40 years ago. I am sure the time will come when all True Children are

***Therefore, brothers and sisters shouldn't always examine one another; just embrace each other and learn from one another.***

grown up, blessed and have children. Right now, only half of the Family is blessed. If you compare your pre-blessed life and eternity, how small a part your early life is! So before you examine any one part you have to first understand the whole. For example, the eternal state of 14 True Children is not as individuals. We have True Parents and will eventually be 14 couples with our own children. Once you are blessed, unity is created and continues through eternity. Six of the True Children are not even blessed yet. With that in mind, how can you compare younger members to older members of the Family—especially in terms of capability? If you should do that, your conclusions would be terribly inaccurate.

### **Not as Spectators**

I know there will be generations of scholars who will study the True Family; yours is only the beginning. There will be generations of people who dedicate their lives to studying True Parents' words and the individuals of the True Family to determine how they created one Family. We need to make sure the

motivation of our desire to know the True Family (which is an Abel kind of desire) is pure and made as brothers and sisters—not as spectators. I speak to you this way, because we sense this kind of desire. I understand the difference in both perspectives: for I was first looking from the outside and am now on the inside of the True Family. There is a big difference in the views.

True Children and blessed children are born without original sin. The True Family represent the blood lineage of True Parents, but True Children must also grow through the formation and growth stages. Can you imagine the pressure of living up to the very high standard which members expect of them? To better understand the True Family and to liberate them in a sense, we should remember that they have a formation and a growth stage in their own development, as we all do.

Similarly, before you criticize other brothers and sisters, you should know that they love God and True Parents,

and remember that they are still growing. Keeping these three facts in mind will alleviate much accusation among you. I ask you to give the True Chil-

dren the benefit of that same understanding. The True Children are in the same situation as your children: growing up in a difficult society with many problems, while also facing many difficulties within themselves. When your children are 7 or 15 years old, tell them, "The True Children have to go through exactly the same difficult course as you. But you can use True Children as a model, while the True Children don't have a model." I know that sometimes True Children envy the blessed children. This is because the True Children are held to a very high standard. They study many hours a day and often don't have an opportunity to be with their friends for weeks at a time.

Even though many of us may now have our own children, we are still first and foremost sons and daughters of our True Parents. That doesn't change. God has been waiting for the one True Parents to give life to this earth. All of us are sons and daughters of the one True Parents. They are more than first parents and ultimately grandparents; we are just beginning to have a basic understanding of the elements of True Family



*In Jin Nim and Jin Sung Nim cut a celebration cake on May 18 at East Garden, with Hyun Jin Nim, Hyo Jin Nim, Shin Won Nim and Shin Gil Nim looking on.*

and True Children. First we look at True Children as a whole, then we look more carefully to understand them as an expression of God's Heart, with each one being a special creation of God. Together, they form God's perfect model of a family: a family He created to represent and guard the world.

### Structure of the True Family

Let us look at the True Family in a structural sense. There are fourteen children—7 sons and 7 daughters—in perfect balance. Each brother has a sister and each sister has a brother who corresponds horizontally, to make 7 pairs of siblings. The first child, Ye Jin Nim, is a daughter. The second child is a son, Hyo Jin Nim. The third child is a daughter, Hye Jin Nim, who passed away after 8 days. Then In Jin Nim, Heung Jin Nim, Un Jin Nim, Hyun Jin Nim, Kook Jin Nim, Kwon Jin Nim, Sun Jin Nim, Young Jin Nim, Hyung Jin Nim, Yeon Jin Nim, Jeung Jin Nim.

Of the first 4 children, 3 were daughters. According to Korean custom, it is more important to have sons than daughters. Using this kind of shallow logic, many in the past accused Mother as a failure. You don't know how much

suffering Mother went through because of this. If you ascribe to a very primitive concept of subject-object, you must force things to fit within that concept. To have 14 children is an incredible feat in itself; but to also bear the burden of a public position without the support of others in difficult times, imposed a great deal of suffering upon Mother. Mother recalls Hye Jin Nim as a very beautiful young daughter. When she passed away, Mother prayed for another daughter and so In Jin Nim was born. Then Heung Jin Nim came. When he was born, he almost passed away; although he had a very difficult beginning, he grew up to have a very fruitful life during his short 17 years on earth.

### Connecting to the World

One of the precepts of our church is that God has no direct dominion over the physical world because He has no physical body. He wanted to create True Parents to be His representatives and to teach man to live for the sake of joy and harmony. But then man fell and it took 6000 years and three attempts—Adam, Jesus and True Parents—for True Parents to come. True Parents are God's representatives on earth and God con-

nects to the world through them. Because Father and Mother are teaching us that we represent God, there is always a potential accusation by Satan to question the children's right to represent their Parents. Satan will say, "I know God, are you like God?"

This is one reason why Father's and Mother's experiences are very similar to God's. When you look at Heung Jin Nim and Hye Jin Nim you can see a parallel between the suffering way of Heavenly Father and the suffering way of our True Parents. Only Heung Jin Nim was worthy enough to take that place. Heung Jin Nim and Hye Jin Nim didn't come to die. They serve a special mission as Father's anchor in spirit world. Certain patterns become obvious as we continue our study of the True Family.

When God prepared His son Jesus, He had so much hope and many high expectations. Jesus was God's second son. Satan took God's second son. He says, "I took him once, I can take him again." That's why we can see certain patterns repeating. When Satan strikes he strikes with the

same dirty old tricks over and over again. When you know his pattern, you can defend yourself. Father is a master of knowing Satan's evil ways and was carefully watching his second son. Additionally, all the second sons of Father's uncles passed away prematurely.

### Avenues of Study

Father always stressed that it was very important to have 12 children here on earth. Father likes to talk of them in pairs; there is a kind of horizontal link. The first 6 out of 12 are 3 sons and 3 daughters: Hyo Jin Nim/Ye Jin Nim, Hyun Jin Nim/In Jin Nim, Kook Jin Nim/Un Jin Nim. The top half is the exact mirror image of the bottom half. You can cross them horizontally and vertically: Kwon Jin Nim/Sun Jin Nim, Young Jin Nim/ Yeon Jin Nim, Hyung Jin Nim/Jeung Jin Nim. This is only one way for you to study the Family. But you should always study them with a pure heart, learning something about God and True Parents. Studying them in this way should give you great hope.

The name of every True Child contains their particular characteristic and the word "Jin" which means "march forward." Whenever a True Child was

born Father recognized it as a significance of the moment. It is very important for each brother/sister pair to be united with each other on the horizontal plane and united with God and Parents vertically. Ye Jin Nim and Hyo Jin Nim represent the most important pair, for their unity sets a very good foundation. God gave them completely opposite characters. The birth of Ye Jin Nim signified the first extension of our True Parents. In the Bible it says the Word of God was made flesh. "Ye" means "literature" or "the written word." She has a strong writing ability. She has already published two books and majored in English. The brother in her pair is Hyo Jin Nim. "Hyo" means "filial piety": loyalty to True Parents and to God. The two together make the fundamental building block of the Kingdom of Heaven. It is the first step you need: to have the Word of God embodied with filial piety.

### Poetry of the True Family

Fitting the True Children's names together in this order is like a poem. When you write poetry in Chinese characters, it is not like English poetry. It is not so much the rhyme scheme or meter that is important; putting the Chinese characters in a certain order gives you a

Kwon	權善榮妍享情	譽孝惠與仁顯恩國	Ye
Sun			Hyo
Young			Hye
Yeon			Heung
Hyung			In
Jeung			Hyun
			Un
			Kook

*The Chinese characters for the True Children's names.*

powerful expression. I want to share with you the poetry of the Family.

Next we have Hye Jin Nim and Heung Jin Nim. "Hye" means "beauty" representing the Holy Spirit. "Heung" means "to rise" or "to ascend." Together they have a very particular mission in spirit world: beauty and rising. They sacrificed ultimate purity and beauty at such a young age. Then we have In Jin Nim and Hyun Jin Nim. "In" is "to be virtuous" and "Hyun" is "to manifest." So what does one do when he has the Word of God and he loves God as a son with filial piety? He manifests virtue. Father was thinking of very strongly manifesting that virtue.

"Un" Jin Nim means "grace" but with deeper meaning and "Kook" means "country" particularly Korea; so this name manifests the Fatherland. You grace the world. What do you do when you establish a Fatherland? After you establish the Word of God with filial piety and you manifest virtue, you work to build God's country. When you have a country, it is very powerful; so "Kwon" means "authority." God will have authority united with "goodness" which is the meaning of "Sun" with is the pair of Kwon Jin Nim and Sun Jin Nim. "Young" means "glory." "Yeon" is "beauty"—so God will be glorified and



*The True Family gathers together for a group photo at a recent occasion at East Garden.*

KEN OWENS / NFP

beautified. Then finally "Hyung"—"everything goes well" and "Jeung"—"world of the heart. We now see the growth process the providence manifested in the names of the True Children. Please try to appreciate the True Family not only individually, but as one group. When we look at True Family's

***True Children are really like our heroes — fulfilling their responsibilities in spite of persecution and years of setbacks.***

different parts we are amazed at its beauty and symmetry and the way God created each element. Half of the True Children are married, extending the True Family to include sons-in-law and daughters-in-law. To understand the Family more completely, we have to include the growth of the Family horizontally through the Blessing and vertically through the grandchildren.

### Creating One Unit

It is a Korean custom for a bride to leave her own house and live with her in-laws. But in the case of the True Family, the sons-in-law also have to leave their home and come into Father's house, because it is the subject home, the core Family. Father loves to count his children. We are 40 now. The work of the 12 True Children is carried out initially by True Parents' sons and daughters; after their Blessing, the work is to be carried out by couples. Sons-in-law and daughters-in-law must establish their primary relationships with Father's Family. I see why this is very important in my daily life. When your children grow up, they become like you. I grew up in Dr. Pak's family. Although Dr. Pak is a 36 blessed couple whose blood lineage has changed, Father said it takes many, many levels to realize perfection. Father wants to make sure that I always act as a true son. The Blessing should come when we are in the position of perfection. Are we perfect? No. So now we have to live up to that standard because God gave us the Blessing prematurely. Thirty-six Couples will go down in history as great disciples, but they cannot compare to Father. My heart has to transform itself so that I think of Father and Mother as my physical Father and Mother. According to Korean custom, Father should give up half of his children; but Father wants to keep the core Family as one unit.

When Father gives the Blessing to a True Child the first thing he says to the parents is, "You think you are happy but you don't know how difficult this is." The first 3 years are particularly difficult for the elder blessed parents to fully comprehend. Their child accepts Father and Mother completely as the only parents to be attended. This is very important, for only in this way can the spouses of the True Children be able to maintain their representation of the whole Family and the universe.

### Our Heroes

The members of the True Family are learning, with the older ones taking more responsibility for the younger ones. You will be very surprised to see all the great accomplishments that are coming. Recently one child had to fill out an application form which required a list of all the brothers and sisters with their accomplishments—the form allotted two lines for this. We had to create a separate document to write down all the names and all the information required. When the school read this paper, it just knocked them out. Usually evaluation of a student takes 10 to 20 minutes—30 minutes if it is a long interview. But the school officials were in there for hours, causing us to wait and wonder what was going on.

True Children are beginning to recognize how important it is for them to fulfill their responsibility so they can stand as a model for you and your children. They are really like our heroes—fulfilling their responsibilities in spite of persecution and years of setbacks. Succeeding academically is extremely difficult when everyone hates you. I know clearly of situations where True Children were downgraded because of their

identity. I personally saw one paper of a True Child where the teacher, graded it in pencil, had written good on every page until the last one. There, in the footnotes, one of the documentations was the Washington Times. We could see clearly that the pencil remarks were erased all the way through and in the end the paper was graded an "F". You could see what had been erased was an "A", along with comments such as, "good argument", "good points"...We don't know what happened, but we know that everything seemed to be looking very good, until the last page where the footnote cited *The Washington Times*. Then somehow the whole thing was reversed.

So tell your children to study hard; also tell them that the True Children are coming very close to a straight A standard. Help them to understand how much harder it must be for the True Children to accomplish that and how they should do the same.



***While in Munich, the True Family visits the German Museum of Technology and Industry.***

In Jin Nim said, that if your children wish to write True Children they can send a letter to East Garden and it will come to them. They will gladly read it. True Children are very happy when they receive letters from the Blessed Children. Blessed children can try to make a relationship particularly with the True Child similar in age to them. Surely, it would be difficult for the True Children to answer everyone.

Thank you very much and let us close with a prayer. □

# A Public Life for God and Others

by Rev. Zin Moon Kim

June 9, 1991, Belvedere

Whenever Father speaks to Western members through a translator, I realize several points need to be explained more clearly. Father is now over 70 years old, and says he needs to prepare to go to the spiritual world. But before he goes he feels the urgency to make a solid tradition of the Heavenly Kingdom; so he speaks very quickly with deep content. Even Koreans sometimes can't understand his speech very well. The translator also has a very difficult time, as Father uses very long sentences; since Korean and English are very different languages, the translator sometimes misses a point. We should always pray for the translator. For example, Father many times uses the word "Han," "Hananim-ui Han"—God's "Han". In America, "Han" is usually translated into grudge or resentment, which is only around one or two percent correct. In Japanese it is translated into "urami", but that also is very different from the true meaning. That is why Father is asking you to quickly learn Korean. Please try. I am learning Japanese myself, because I often talk with Japanese members.

So when Father speaks very quickly and it is not fully translated, someone needs to explain his meaning in more detail so his guidance can be practiced in our daily life. We have grown up in a very external society. The Principle concerns itself with mainly internal matters, so we must desperately try to understand its deepest internal meaning.

Several years ago Heung Jin Nim came to many of our members and said, "We need quality more than quantity." Whenever Father or any leader says something, we should ask ourselves, "Why does he say this?" "Why" is a very important question as it refers to the internal side. If we hear words like that, each of us must think, "I am not very good quality. He is pushing me to become good quality." We need to apply the words to ourselves, and feel that Heung Jin Nim was not just talking about other members, but us. So as we share Father's speech we need to evalu-

ate how much we are personally applying it in our daily lives.

Father said that sitting down and negatively criticizing others is bad. A good person stands and works for Father. This means we must do something, not just talk. Whenever Father says something, we must ask ourselves, "Why did Father say this to me?" And answer that question with, "Because I have a problem." Then we can understand very clearly.

I was raised by the rod—by being physically punished when I misbehaved. America has a very short history, but it matured very quickly because your ancestors had a very good standard: "Spare the rod, spoil the child." But today, in most homes we are sparing the rod and spoiling the children. Juvenile delinquency is rampant. 'Spare the rod and spoil the child' is your ancestors' principle. But many of today's parents have forgotten the rod. "Why should we spank our beautiful kids?" We have

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***We are here not to enjoy the American environment, but to revive America to its former greatness.***

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spiritual diabetes. Diabetes symbolizes our fallen nature, which likes sweet things. Too much sweetness will kill us spiritually. We need bitter medicine, so this morning I want to share some bitter medicine with you. Please swallow it, then as our stomach digests it we will become very healthy people, both spiritually and physically.

Democracy is very good compared to communism, but democracy itself is not God's ultimate ideal. It is a kind of bridge between a bad kingdom and a good kingdom. However since we have already crossed the bridge, we now need Godism to advance beyond democracy. Many Americans think democracy is the ultimate ideal. But the United States, as one of the most developed democratic countries, still has serious social prob-

lems which occur in great numbers: such as AIDS, divorce, and drug addiction. Some patriotic Americans may be very unhappy about my speech, but I hope you will understand as I continue.

America was really great, and we must make America great again. With God and True Parents in America and praying for it, that is possible. We are here not to enjoy the American environment, but to revive America to its former greatness.

## Take care of your mind

Father said to me, "Zin Moon's center is his mind, not his body." This statement sounds simple, but has a very deep meaning. Whenever we have some physical problem, we dash to a drug-store or hospital. Whenever we feel some struggle or "mind problem", we should quickly come to the church, our "spiritual hospital", and pray. I feel that some members don't like to come to the church center.

Whenever we have a heart or spiritual problem, we must feel more serious about it than we do about a physical sickness. All kinds of physical problems originate from heart problems. For example: anger, complaint, excuses—these kind of negative emotions will produce a heart attack very quickly. In America, the rate of heart attacks is the highest in the world because we are thinking of ourselves constantly. On March 9, 1991, Father outlined very clearly that the individual exists for the family, the family for the church, and the church for the country. But I feel that in American society people feel that both the family and the church should serve the individual. The traditional churches criticize the government, but don't eagerly want to help. Father, however, is doing much to help America because he believes the purpose of the church is to serve the nation. Some home members are thinking very differently. "My home is more important than the church." Church education is more important than school education, but some mommies are only thinking of

school education, forgetting church education. Harvard, Columbia, Princeton, or Stanford University professors never teach who God is, or what kind of life human beings should have, or what the purpose of creation is; only the Unification Church teaches these things. If we don't know these answers we won't get the desired results, no matter how hard we work. Our American ancestors worked hard to make America a nice country, but today it has many problems.

We must seriously think of how to take care of our mind, then we will go to the Heavenly Kingdom. Likewise, as my center is my mind, so the country's center is its spiritual tradition—not its external tradition. Tradition usually means external rituals to us—such as how many times we should bow to True Parents on Sunday mornings. Instead we must understand why we should bow to True Parents. If we deeply understand the “why”, bowing once can be enough. But if we don't know the ‘why’, even bowing 100 times has no value.

The first immigrants from Europe, the ancestors who came here, built God's home, the church, first. They used the best materials. Next, they built schools, and finally, their own homes, which were humble shacks. America is important not because of its riches or famous schools, but because of this original wonderful heartistic tradition. Today, almost everyone has forgotten to do this. Even our members take care of their homes very nicely, but don't make effort to care for the church. If a window in the church is broken, we need to dash there to repair it quickly. The church is more important than our home.

Around one or two months ago, *Life* magazine selected 150 wonderful persons from around the world, including True Parents. They published their picture and an excerpt from one speech explaining true love. When Father saw it, he said true love must be explained more. True love means living for the sake of others, for the sake of the public good. The bigger the number of others, the better true love. If we love our country, then sacrificing it is big true love. If we love our spouse and just sacrifice for him or her, it is small true love. Small

true love means a small reward will come. We need to evaluate ourselves in terms of how much a man or woman of true love we are. Usually we can easily love our home, our spouse, our children, but neglect the church. Not so many think seriously about preparing the church. How can we be blessed again and again by Father? We can't.

Please try to understand that True Parents are great, but also very miserable people. A man of Father's age is



*Rev. Zin Moon Kim speaks at Belvedere.*

usually playing with his grandchildren. But Father can't do that because he needs to take care of us fallen people. He is a constant example of following the Principle. I never saw Father embracing his children more than five minutes; for whenever he embraces his child, he thinks of God who is missing billions of His children. In front of Heavenly Father's sorrow, True Parents cannot just enjoy their family. We need to follow such a pattern of life.

When we are in front of True Parents, we can't just enjoy our babies. Mothers come to hear Father's speech, but often pay attention to their children instead of to the speaker. I have four children and know children are cute. But if we know God's heart, we must be a person of heartistic tradition.

### **Be a public person**

Father says the center of the universe is the universal, cosmic mind. The universe

consists of three components: heaven, earth, and man. These three must cooperate with each other to reach God's goal. God can't make His goal without human beings. Earth also can't make a tradition without human beings. Even human beings can't make a goal without the help of others. In this sense, everything is public, not private. The more privacy you seek, the more problems you will get. In National Headquarters every office has one person

and one computer, although Father has said many times that all should be together so we can help each other. Fallen people need to be supervised by each other. If we want privacy it means we want to do something secretly. Father said that each of us are surrounded by more than 700 spirits. Even at nighttime at least 700 spirits are looking at you! So actually, there is no privacy.

Our compartmentalized society originated from the archangel after the fall. The archangel should have been with God all the time, helping God's providence. But with anger, complaints, and excuses he left God; individualism started from that point. Everyone needs to strongly criticize our own self, centering on this speech. If I criticize you individually you feel unhappy, so you need to criticize your-

self.

Human beings have many kinds of organs. Father said each organ of my body is representative of myself. Each organ must be in balance or else the human body has a problem. God's providence is in a sense balancing human history. If one had many bad ancestors, then to make a balance, he needs many kinds of indemnity conditions. One who had many good ancestors doesn't need much indemnity to make a balance. When we think vertically, then we can understand everything. But when we just think horizontally, we fail to understand: “He and I are the same age physically and joined the Unification Church at the same time, even attended 40-day workshop at the same time, but why I am so suffering yet he is so happy?” Such a person isn't thinking of his ancestors.

In one Sunday sermon Father explained about freedom and dictatorship.

Because dictators have always been bad people, we have a bad feeling about the word. But if there is a dictatorship based on true love, everyone likes it. When your husband embraces you so tightly that you can't move, you are still happy because your loss of freedom is motivated by love. Dictatorship in and of itself is not bad or good; but why one is using dictatorship is the key. Freedom needs responsibility. In Genesis, God gave responsibility first—"Don't eat the fruit." He never said, "Please enjoy freedom." This is historically the first responsibility given to human beings by God. If we seriously fulfill our responsibility, then freedom automatically comes.

Father said a good dictatorship makes balance, harmony, and unification centering on the public purpose, serving all people. If people use the dictatorship system for an individual person or political party, it is evil. Freedom and dictatorship can be harmonized through true love.

Father asked me to educate members. So, if I know you are having a meeting, I will come whether or not you invite me, because when members gather it is a good chance to talk. Recently I attended a meeting to which I hadn't been officially invited; at first they didn't pay any attention to me. But I had a mission given by Father: "You must talk." So I started and for around one hour I just shouted. I was in San Francisco for five years and members were suffering so much because of my shouting. One day Heung Jin Nim came and said, "Rev. Kim's shouting is like medicine. You must take it." After that, no one complained. Fallen people need bitter medicine. Sweet talking will give us diabetes and kill us spiritually. Usually, Chinese medicine is very bitter, with no sugar coating, but is very effective. We need bitter medicine.

So whenever there is a meeting, I will suddenly be there. God never makes an appointment to say something. I'll follow God's pattern. Heavenly speech is the starting point of creation and recreation, so we need heavenly words. They are the most important—more than our baby, more than our spouse, more than myself. If we don't understand the Principle deeply, we are not members.

I always ask blessed members, "Do you know what you pledged when you raised your right hand in front of True Parents at the Blessing time?" If we don't know the content of the pledge, we are not a blessed member and should re-

move your ring. Many of us are not serious about understanding that pledge. In other words, we like the Blessing—we enjoy sex and having babies—but animals do the same thing. We are not animals. Human beings must do something which animals don't do.

### Be united in heart

One month ago we invited 170 Soviet politicians to a three-day Principle workshop. At the end of the workshop one of them said, "People like unification, but communist unification is very bad. I think Rev. Moon will make a good unification." I learned something from him. We unite very nicely sometimes, but it must be for the purpose of the whole, not just for a particular group. The Unification Church is God's church, or humankind's church. We need to resolve any divisions; we must change our attitudes.

If we hurt any part of our body, no matter how small, the whole body feels pain. This is like the ideal world. If you have a problem, then I also feel some problem. Sixty thousand people are dying of starvation everyday and yet Americans are pre-occupied with dieting! How unbalanced this fallen world is! Our garbage cans are overflowing with leftover food. I was in Africa for three years, travelling through 30 countries. Everyday I felt hungry and many times sick. But I couldn't show it because then everyone would feel hungry. So all the time I had to pretend I was healthy.

But since I have come to America, I feel full everyday. Here one day fasting is easy, but in Africa it is very difficult because people are already hungry. If we were God seeing our hungry children in Africa and

your children in America having too much food everyday, what feeling would we have as parents? We would feel very sorrowful.

In Zaire, we have around 1000 Blessing candidates but at this moment they can send around 10 people to the Blessing next year. If they want to send 1000 people, they need about 10 years of hard work to make the necessary money. We can make money for tickets very quickly; so we must work harder and sleep less than African members. We must read Father's speeches more than African people, to make a balance. But in reality, they are witnessing eagerly while we have been getting self-centered. Before the Blessing, we usually work very hard; but after having children, we become more selfish. This means our children become obstacles for the providence, in a sense.

We are meant to have a common purpose and feeling. We can't say, "You are different from me." Your situation is my situation. If we don't try to understand True Parents' difficult heartistic side, we are not members. Father needs



Rev. and Mrs. Kim with their family in Korea.

to rest and prepare to go to the spirit world, but he is always busy. During Father's Sunday sermons, I see him sweating. If Parents have to work so hard it means we are lazy children. If we were doing everything very well, he would not have to talk a long time. He said many times, "I gave you everything." But he continues to give and give, because we don't practice what he has given. So we need to repent all the time.

Usually we pray, "Good morning Heavenly Father." I never say that, because I know our Heavenly Father can't have a good morning. He is missing billions of children and is crying all the time. If we miss our children we are very sorrowful, so "Good morning" is not a good greeting. If we know God's situation, our prayer must start from repentance first.

Father explains true love all the time. More than 200 books of Father's speeches have already been published. One common essence of these books is "true love." Please try to practice living for the sake of others. Life for the sake of myself is a problem. Jesus said 2000 years ago, "If you want to follow me, first you must deny your own self." Father has talked with us about self-denial many times. I'm also a fallen person; so before I push you, I push myself first. Before shouting at you, I shout at myself first in my prayer room.

Unification, harmony, and balance can only be made by true love. Without true love, without living for the sake of others, we can't make world peace. Many politicians are trying to make world peace, but it can't be done because they don't live for the sake of others.

Heavenly Father exists for human beings, so we must love God more than anyone else—including myself, my spouse, or my children. Then we become one with God.

### Responsibility and freedom

One time last year in Moscow, Father said, "God created human beings better than Himself." We are supposed to be better than God. But we became very strange. God is practicing His responsibility. Likewise, we need to practice our own responsibility. If we do, we shall become almighty and all-knowing like God. We have a spirit, and God is spirit. But God doesn't have a physical body like we do, so God created His children better than Himself. He had such great hopes for human beings; but

when man fell, He was miserably disappointed.

When I was a center leader in 1970 in Taegu, Korea, one old lady visited me early one morning to tell me: "In my dream, one person appeared in front of me. He said He is God. When I looked under His two eyes, there were two big trenches, like a river. A human being's face is small, so how could there be a river there?" I told her, "Heavenly Father misses all of His children, so through 6000 Biblical years—scientifically millions and millions of years—He cried and cried. His tears made a trench. Through such a dream, we should understand how sorrowful God is and ease His heart through our own dedica-

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***Unification, harmony, and balance can only be made by true love. Without true love, without living for the sake of others, we can't make world peace.***

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tion and sacrifice." She said, "You have a very good interpretation."

True Parents are also the same. Without Father praying for us, we would not be here. Everyone has received the tribal messiahship activity application form. Everyone must go back to their hometown. In Korea, knowing one's hometown is very easy, but in America it is difficult. So I asked Father again and again, although I think he didn't feel so happy, because I wanted to make hometown very clear for you. Father said "Go back to your hometown." But he never went to his hometown, and he never let me go back to my hometown. He never let Rev. Kamiyama go back to his hometown. But all the time he says, "Go back to your hometown." So, I wanted to know what is our hometown? Father gave a very clear answer, which is printed on the back page of that application form. Father said, "If a blessed couple doesn't submit that sheet, I cannot be responsible for them." If Father has no concern about us, our destiny will be very difficult.

Try to witness quickly. I think many of us are not serious to witness. It means we are dying. Members who don't want to witness make many kinds of complaining excuses. The first historical human excuse came after God asked Adam why he had eaten the fruit. Adam replied, "You created a woman, and be-

cause of her I ate the fruit." Usually members who don't witness have many kinds of satans coming to them—anger, complaints. Eventually, they are hiding from the Church. If we do our mission clearly, we will have no problems.

We need to raise our children to be heavenly patriots to revive America. We must care for our babies more than ourselves or our spouse. Then when the children grow up, they will take care of us, the parents, very carefully and sacrificially.

Please educate blessed children children directly and indirectly. Teach them to feel responsibility. Children who enjoy freedom without responsibility will become juvenile delinquents. We need

to educate children by action, not just by saying, "Honey, don't do this, don't do that." It doesn't work. Every morning we should

get up, wash our face and bow to True Parents' picture. After that husband and wife need to bow to each other, and let our children bow to us. In the beginning you must force them to do this, but after several months it becomes automatic. We know in Father's home, all the children from Ye Jin Nim to Jeung Jin Nim bow whenever they greet their parents, and bow when they leave. We too need to follow such a tradition, but we usually don't. If children never see their parents getting up early to bow to True Parents, to pray and study the Principle, they won't do it either. When I visit a home where there are children, and the parents say, "Honey, say hello to Rev. Kim," many of the children say, "No." I am unhappy about the parents' education of their children. If parents give freedom without responsibility, they will eventually spiritually kill their children. They are God's children, not our personal children. We need to raise children to understand "we" not "I". If we say "I, my, me" many times we will develop heart trouble.

You are laughing even though I am shouting! Thank you very much. I think you have swallowed this bitter medicine; so you will become nice people. See you soon to share some more bitter medicine. God bless you, my dear brothers and sisters. Let us pray. □

# 1991 UTS Graduation

*On Sunday, June 30, 1991, the 15th Annual Commencement Ceremony was held at the Unification Theological Seminary in Barrytown, New York.*

*Fifty graduates received their degrees. Eleven received the Master of Divinity degree and thirty-nine received the degree of Master of Religious Education. The standing room only audience of over 400 people included parents, relatives and friends of the graduates, who came from all over the world to see their loved ones receive their diplomas. Five of the second generation received the degree of Master of Religious Education, as well as the first non-Unification Church member, Irfan Omar from India.*

*After the processional march, a welcome by Dr. Mose Durst and an invocation by Rev. Dr. Shawn Byrne, Dr. David S.C. Kim conferred the diplomas and delivered the address by the Founder, Rev. Sun Myung Moon. In his speech, Father outlined the responsibilities of the mission of tribal messiahship.*

*The atmosphere of gratitude and determination of the graduation ceremony changed to festiveness at the luncheon banquet, where the musical and artistic talents of the students and graduates warmed the hearts of their guests. The day's activities included a Won-hwa Do demonstration and a performance of "The Little Prince" during the evening dinner, as well as plenty of time to share past experiences at the seminary, and plans and hopes for the future.*

## 15TH COMMENCEMENT ADDRESS

BY REV. SUN MYUNG MOON

JUNE 30, 1991, UNIFICATION THEOLOGICAL SEMINARY

**D**istinguished guests, parents, graduates, alumni, administration, faculty and staff, ladies and gentlemen:

On this happy and joyous occasion of the Unification Theological Seminary's 15th graduation exercise, I extend my heartfelt congratulations to 50 new graduates. At the same time, the administration, faculty and staff of the Seminary, who have helped these graduates complete their academic program, deserve to be congratulated.

Taking the opportunity of this special occasion, I would like to offer to you a message regarding your future and the fundamental problems and issues in the world. Your mission is concerning the restoration of not only this United States of America and other free nations, but the entire world according to God's ideal.

Our whole purpose of life here on earth is to learn to love. Therefore, in order to fulfill true love you have to totally unite your mind and body. The world has been divided into 10,000 different directions because the human body seeks after carnal desires. When the mind and body are not united your love cannot be one beautiful pure love, nor can your life be one pure single-minded effort. Your mind is eternal but your body is temporal, so your body must be 100 percent obedient to your mind.

The fall of humankind destroyed the God-centered family that God had originally planned to build on earth, and which would have subdued and had dominion over the creation through love. Therefore, in the final stages of restoration our work must begin at home. A country or nation consists of families, so when the family has been restored then everything

else will be automatic. The important thing is to be motivated by God's Will and purpose so that you will serve and love your spouse, parents, children, country and God. Your membership in the Kingdom of Heaven will be as a tribal messiah in your hometown.

The grandparents of a family represent the past ancestors, your parents represent the contemporary world, and you yourself represent the future. Thus by serving your family you are serving all of human history: past, present and future. Connecting those three levels means connecting all history through love. It is for that reason that grandparents, parents, and children want to live together.

### LIVE FOR THE SAKE OF OTHERS

Without true love you cannot unify mind and body, husband and wife, nor all people. You have to take the concept of "living for the sake of others" completely into your whole self. Only then can you make the ideal society. Absolutely the most valuable thing is living for the sake of others. Now you can clearly understand what Jesus meant when he said, "The Kingdom of Heaven is in the midst of you." When you become the possessor of true love, you become the palace of true love and God wants to dwell there. The Kingdom of Heaven is within you.

So I have given you this title of "tribal messiah." It is an incredible title. You should make your hometown into a God-centered place and create God-centered parents, brothers and sisters, and relatives. After all of your hometown work is completed then a "home-nation" is created. After "home-nations"

*The important thing is to be motivated by God's Will and purpose so that you will serve and love your spouse, parents, children, country and God.*

get together, they can be created into a "home-world" —that means the original world of God's ideal.

There are so many complex situations in the world today so you must know in what direction human history is moving. In reality, nobody truly believes that the evil world of our present society will end and that a good history will begin. Many people say, "Oh, that is too idealistic!" But I want you to know that God is absolutely determined that in fact evil will end and that good history on earth will begin.

Today, both the right-wing and left-wing, conservative and liberal camps, are fighting against each other and are in chaos and conflict, even after the ideology of communism has collapsed on the worldwide level. Seventy years ago communism appeared, promising to be the salvation of humanity. But after killing more than 170 million people, finally at this time they have raised the white flag of surrender. The atmosphere in the world has completely changed. God Himself has been working for almost 250 million years of human history and a great price has been paid for everything to come together at this momentous time of history.

I want you to consider deeply what God has done. But es-

pecially today I want you to think how God made this brand new Christian nation of America and let it prosper for two hundred years. But now America is weakening and declining in morality and needs lots of help. There is a lot of terrible decadence going on in this modern society, but the most horrible crime is that a satanic way of life is spiritually killing so many people, young and old, by destroying true love, true life, and true lineage. There is no greater sin or crime than to destroy true and pure love.

In this nation and world we want to lead people to the highest level and standard of morality. In order to save future generations we want to leave a good example of a great tradition here on earth. You are going to be the "doctors" to those who commit adultery, incest and other immoralities. You will be doctors with a "special field." Adultery is the worst disease in this country. Families have broken down, and all society is breaking down. Immorality continues to spread—where will the future generations go except into total collapse and destruction? No matter how much technology we have, technology will never help to solve this ethical problem. Unless you can do that, America will perish.



*The 15th graduating class of the Unification Theological Seminary hold their diplomas, together with President and Mrs. David S. C. Kim.*

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In one word, the true tradition of the family is "parentship." You must invest and invest, giving everything to create the foundation upon which your own relatives, neighbors and your tribe can be restored. When God created the world He invested literally everything, giving one thousand percent of Himself, not reserving one drop of "blood, sweat or energy."

The quality of your eternal life will be determined by the quality and quantity of your efforts to establish heavenly tradition on the earth. If you are determined to do this you could have the power to explode a spiritual atomic bomb. Christianity began when 120 of Jesus' remnant disciples got together and prayed. An incredible holy spirit came down, and with that power those 120 disciples went out into the world and created Christianity!

If the fall of humankind had not taken place in the Garden of Eden, an ideal civilization would have begun and would have continued to prosper. The perfected Adam would have had "eldership"; that is, the elder son's birthright; he would have formed a perfected family, and the developing civilization would have reigned and automatically connected itself to the kingdom of Adam himself.

First of all, Adam would have made the foundation of eldership (sonship) and second, perfected Adam and Eve would have made the foundation of true parentship, and finally the foundation of true kingship would have come about. This is what God wanted to create, but because of the fall God lost all this. Your mission is to lay the tribal messiah foundation, moving toward the restoration of kingship. In your hometown plus in your small tribe or kingdom you are like a "king and queen."

Truth will give you "guts" or strength to do it. What kind of truth? You must know that you are the restored elder sons, you are the tribal messiahs, and your mission is to also restore heavenly parentship and kingship. These positions were never fulfilled in the Garden of Eden; after the fall Satan claimed them. But today the elder son's position is restored. By the merit and works of "blood, sweat and tears" and after paying untold indemnity for several decades, "True Parentship" has been established and fulfilled by me. Your tradition is to sacrificially go out and restore other families and your relatives. In other words, practice heavenly tradition in your own home and expand it to your relatives and neighbors.

This is your messianic mission responsibility. So far, you have been serving and giving unconditionally just paying indemnity; but no more. You can now harvest and gather and elevate others to create a heavenly tribe and nation. You must not only be restored to God's side, but now you must go and help the people. When you push forward with conviction and strong determination you can reach people at every level of society, from the laborers to the president, and all obstacles will crumble.

Here in America the prevailing idea is one of brotherhood and democracy. Yet in this society there are still factions of brothers fighting each other. "Parentship" has to be one, never divided. When we are born can we vote for who our par-

ents will be? No. But in the democratic society the leaders are elected by the people, so in the free world we can see the elder's position being voted into the system by divided brothers.

The major world religions of Christianity, Judaism, Islam, Buddhism, Hinduism and Confucianism have never been harmonious nor unified. They set their own boundaries saying, "This is my domain and that is yours." We must work together to digest their various cultures, their way of life and way of thinking; bringing in a unifying power, creating an interdenominational and interfaith spirit among them, broadening them and lifting them up to a higher level.

### **PREPARE FOR ETERNAL LIFE**

We also have to bring together, internally and externally, the atheistic countries and theistic free nations. As you know the Unification Movement has peacefully been bringing unity on the external level, through the International and Inter-Religious Federation for World Peace. With religions, not only peace but unity is essential; in this way, the world and religions both are coming into unity.

The earth is simply the stage on which we practice for our eternal life. The best preparation for living in the life beyond this physical realm is through creating the Heavenly Kingdom on earth. Originally, people should have been unified on earth and then gone to the spiritual world. But due to evil's dominance of the earth, various battles emerged. In the spiritual world people continue to live within boundaries.

Everything I needed to do as my mission of True Parentism, on the worldwide level, here on earth has been done. I have already told you that restoration of the elder son's position is done. Restoration of the parents' position is done, and the restoration of the kingship position has been fulfilled. The spiritual world must now listen and be obedient to you here on earth.

The textbook of the family and tribal messiahship lies in uniting three levels of grandparents, parents, and you and your spouse, by serving with true love and by uniting your own mind and body. This is the central model that only has to be expanded to other families, relatives, and community people. This is the key to connecting all generations to come with true love, and in making the atmosphere for the Kingdom of Heaven on earth.

I am passing this inheritance to you 50 new graduates by giving you these three great restorations: the birthright of eldership, true parentship, and heavenly kingship. With these you can successfully fulfill your mission as tribal messiah in your hometown, in your home church ministry, or in your country, taking care of 360 households wherever you go.

May God and True Parents' blessing be upon your future mission of successfully solving the fundamental problems in this troubled world by restoring everything to God's side and to God's ruling Kingdom on earth.

Again, my heartfelt congratulations to all of you, and may God bless you. Thank you very much. □

# Congratulatory Remarks

by Dr. David S.C. Kim

**D**ear Fifty Graduates,

I wish to convey my personal congratulations to you all. I finally must say, "You made it!" I am referring to the great accomplishments you made in two or three years: to your intellectual and spiritual struggles in the course of your education and training here at the Seminary.

Everyday, throughout your academic years, at 6 a.m. you attended a morning service. You delivered sermons alongside engaging in practical-training activities, reading lots of books, and writing many papers. I should say, "...not by your own will, but by someone else's will." You experienced a daily disciplined life of faith while trying to bring total unity between your mind and body for your individual perfection.

During these academic years I believe you discovered many things about our beloved Founder: his great vision, his tremendous works completed under unbearable hardship and persecution, and his heavenly strategies for world salvation. Also, I believe you must have had valuable experiences of God's presence at this Seminary, including the so-called "Barrytown experience." I am talking about the situation here in which many brothers and sisters from

all over the world, including non-Unification students, came together, prayed together, and studied together. You experienced laughing and sharing many things together, suffering and struggling together, and interacting together in order to reach spiritual and intellectual growth and maturity. Thus, during this period you shared a precious "togetherness" in the Seminary.

I hope you shall not forget these experiences after you graduate today, and

will cherish all these things, keeping them deep in your heart in the years to come. Hereafter, whenever you confront difficulties in your mission in the future I hope you will always think of this place in Barrytown, remembering all the wonderful things you learned and experienced. Why? So that you can be encouraged, inspired, and strengthened by that remembrance. In conclusion, I want you to remember my three F's: 1) Forget the past; 2) Forgive others with love; and 3) Forward March, to build God's Kingdom on earth for everyone.

May God and True Parents bless you all. Thank you very much. □



*Pres. Kim delivers Father's remarks to the graduates.*

Photo: UTS

## Graduates' Response

delivered by Chris Le Bas

**D**r. Kim, esteemed guests, parents, friends, fellow graduates, ladies and gentlemen:

Today's ceremony is entitled a "commencement", since it is a new beginning for us graduates. Although we have certainly been celebrating the end of our studies, this event is more importantly a "launching" for us into a new phase of our lives. I know that many of us have approached this day with a certain amount of anxiety. If this event was simply to mark an "end" to our studies, we would surely feel mostly relief and jubilation, just as we felt on the completion of the last page of our theses, and at

the end of our exams. However, today's ceremony is much more than such a celebration; most essentially, it is a "rite of passage" into a new level of responsibility.

I'd like to borrow an analogy here from our President, Dr. Kim's dissertation, to shed some light on our present situation. He has described life, and particularly the educational aspects of life, as a series of "births" in which we move from one "womb" to another. Our graduation is one such birth.

Now although our "birth" today is a far more conscious process than that of a baby from the womb, the image is

helpful for putting our anxieties in perspective. We have spent many hours discussing and trying to imagine the kinds of difficulties we may face after graduation and how we will deal with them. It is easy to feel worried that we will not be able to live up to the high hopes and the lofty ideals for which we long. In the midst of all this, we should remember that an actual birth is primarily the concern of the parents. Although the fetus needs to be prepared, it is impossible for the newborn baby to know what awaits him or her in the world beyond the womb. In our case today, we should be reminded first of the parental care of the Providential Hand of God, who gave us our calling, and also the patronage of the Founder of our seminary, Reverend Moon, whose vision has inspired us in our studies.

Without such an awareness of a sense



*Josef Schrattecker receives his diploma from President Kim.*

of destiny and the over-arching Providence guiding our lives, we will simply become drowned in the immensity of the tasks facing us, and the demands of everyone's needs. And especially today, I'd like to thank all our parents, without whom we would not even be here, let alone would we treasure the values and principles which drew us to a theological education.

In graduating, I find myself reflecting on these past three years and the analogy of the seminary as a womb seems particularly appropriate to my experience. (After all, the word seminary does, in fact, mean a place for nurturing seeds.) We have been both nurtured and trained during our time here, in preparation for this time of "birth" we now face.

When I think of my experiences working on the student government, it seems

to me that I have been experimenting with a model of the political and social structures in the world at large, under the shelter of academic freedom, which has allowed me to explore and make mistakes. Our administration and staff have done their best to provide us with this kind of nurturing and protective environment.

On the other hand, we have also been trained, under the guidance of the faculty, to respect and utilize the vast heritage of theological, philosophical, psychological, and educational scholarship of past centuries, which is all in preparation for that great unknown called "the field." This has clearly not been an easy task for our teachers, as I recall in the look of desperation and frustration on Dr. McMahon's face as he would slap his forehead, trying to temper my

naive idealism into a more informed professional wisdom.

I think that the most exciting thing about today is that it is not only a personal new start for each one of us graduates, but it is also a time in which immense changes are taking place daily throughout the world. One of the most hopeful areas of change concerns the ending of the Cold War and the opening up of more and more possibilities of international exchange and reconstruction between the Eastern and Western blocs.

Just yesterday, I came back from spending a week with a group of Soviet students who are here in the United States on an "International Leadership Seminar." It was fascinating to find out how they perceive the world, and to understand the needs of their country.

They have a longing for building good relations with the West, and it is clear that such bonds will not be easily broken once they are formed. One of the Soviet professors has already offered to be a godfather to one of my fellow graduate's children. As we build such bridges of genuine friendship and concern, new levels of global unity are undeniably opening up.

Through this new birth, then, we are being given an important responsibility today to be unifiers in the world, a task which begins within our selves and in our families. All that we have been given by our parents and our education must be multiplied tenfold so that we can create good homes and communities. If we accept this task, we can celebrate this commencement day with hope and joy. Thank you very much. □



*Graduate Moon Sook Choi Yoon shares a happy moment with her family after the Graduation Ceremony.*



*The evening performance of "The Little Prince" delights the audience.*

Photos: UTS Photo Dept.

# Eternal Commitment to True Love

by Dr. Thomas Ward

*In April 1991 representatives from 15 Soviet Republics attended the World Leadership Conference in America, and had the opportunity to meet with True Parents. Dr. Ward recounts the events leading up to this historical conference.*

Today many American evangelists seem to be traveling to the Soviet Union to preach. They return to the United States and report about the vast potential for reaching "the unsaved". They ask their television viewers to contribute to advance new mission fields. As we know, members of the Unification Church are also going to the Soviet Union and through organizations such as CARP, PWPA, CAUSA and others, Father is trying to reach the Soviet people.

problems which the communist world is facing.

On the evening of December 26, 1990, I received a phone call from Dr. Bo Hi Pak. He explained to me that Father hoped to organize a Unification Principle seminar which would reach out to Soviet legislators representing all fifteen Republics of the Soviet Union. When I received the phone call, I knew from the way Dr. Pak spoke that Father saw this as a very important and providential

is toward increased coordination and unity among nations. Father has also spoken of the Soviet Union's historical mission to act as a bridge between Europe and Asia. Father does not advocate force as a way to keep the Soviet Union together. It is Father's conviction that through a new vision most, if not all of the Republics can be inspired to work together and build a model nation composed of many races and nationalities.

One reason why our True Parents want to help the Soviet Union is because they have a special appreciation for President and Mrs. Gorbachev. Without President Gorbachev, the Soviet people might still remain hopeless victims of a long history of totalitarian oppression. As we know, Father committed himself many years ago to visit the Soviet Union; however, without Mikhail Gorbachev's development of glasnost and perestroika, there would not have been the proper environment for Father and Mother to be received as they were in April 1990.

Whenever Father visits a place, he does not go there in order to take from it, but, instead, to bring God's blessing to it. Furthermore, Father's commitment

***Whenever Father visits a place, he does not go there in order to take from it, but, instead, to bring God's blessing to it. Furthermore, Father's commitment toward a nation is eternal.***

Our foundation, however, is different than many American evangelists. Hidden beneath our current efforts is a story which is yet to be told. In 1946, Father himself became our first missionary to a communist country when he went to Soviet-backed North Korea where he endured imprisonment and torture. Since the early 1970s the Unification Church has had missionaries in virtually every Eastern European country, including the Soviet Union. Many of these missionaries endured long years of imprisonment and privation. Some of them were martyred. The Unification Church has paid its dues.

True Parents' message, the Unification Principle, can benefit the communist world in a very substantial way. American television evangelists can only preach a message of spiritual salvation. This helps some people to cope on an individual level; however, their message of spiritual salvation cannot solve the serious problems of political rivalry and ethnic unrest which threaten the very existence of the Soviet Union itself. Because of its insights into restoration history, the Unification Principle can concretely respond to these and many other

manner to promote reconciliation and understanding among the Soviet republics. Father had spoken in the past of how the trend in the world today (as shown through developments such as the European Economic Community, the North American Trade Pact and growing cooperation in the East Asia region)



***Dr. Ward, Dr. Pak, and Mr. Rick Swarts offer a photo album of the Conference for True Parents' perusal prior to the banquet at East Garden.***

toward a nation is eternal. Having been received in the Soviet Union, he feels concerned by the divisiveness and the unrest which continues there. More than anyone, he understands that the root of such unrest is an ideological and spiritual vacuum, resulting from the collapse of Marxism. To save the Soviet people from nihilism, Father has worked to reach the youth through CARP. He has worked to reach scholars and political leaders through organizations such as PWPA, the World Media Association, and CAUSA.

### Envoy to Moscow

Because of two earlier programs which we held for legislators, Dr. Pak insisted on having the most qualified person to coordinate our activities in the Soviet Union. He chose Jesus Gonzalez, who has been working as CAUSA's missionary to Central America for the past eight years. In a sense, Jesus' activities in Central America paralleled closely the activities of some of the Soviets whom he would meet. Jesus had been educating young people in Latin America who were seeking to transform their societies into ones which would have greater justice, freedom and equality. In many ways, the earthly goals of Godism and Marxism are the same; however, whereas Jesus' Soviet counterparts denied God's existence in the education programs which they promoted in Central America, Jesus affirmed God's existence and clearly pointed out why such faith in God was extremely important.

Jesus arrived in Moscow in late February. He had many interesting spiritual experiences while in Moscow. When he first arrived he felt the spirit world was so active that for the first few nights he could not even sleep. Finally he had to pray to the spirit world and explain that they had to allow him to sleep for a few hours because, unlike them, he had a physical body.

In Moscow, Larry Moffitt and Tomiko Duggan had already been preparing to bring a delegation of legislators to America to participate in an American Leadership Conference. The delegation was headed by Soviet Minister of Justice Sergei Lushchikov. Afterward that delegation would have a chance to meet with Reverend and Mrs. Moon.

Jesus was very moved by the serious effort of Larry and Tomiko to establish a proper foundation for the seminar. For some time, Larry and Tomiko had been enduring the infamous Moscow winter which had even defeated Napoleon and Adolf Hitler. Larry had not brought a coat with him, except for a light trenchcoat which had no lining. Throughout that cold Moscow winter, Larry had gone out every day with that trenchcoat. Larry joked that every time he checked his coat at a public building or a restaurant, he prayed that the coatroom attendant would make a mistake and confuse his coat with somebody else's.

Tomiko, Larry and Jesus stayed in a very simple apartment in Moscow. They were very hesitant to bring political leaders to their flat because it was so humble. When people did come, they would explain, "Now you know where we live. Do you know why we live in such a simple place? It is to save money so that we can send more people to America to attend our seminar."

Larry Moffitt and Tomiko Duggan

***Many of them told us that not only did they deeply appreciate the invitation but that Reverend Moon was the only leader making an effort to promote understanding among the fifteen Republics.***

returned to America with the Soviet Delegation in February 1991. Jesus stayed on to organize the World Leadership Conference, which did not take place until the end of April.

### Inviting the participants

The Soviet Union has given Russia, the largest Republic, a privileged position. In some literature on the Soviet Republics, each of the fifteen republics is referred to as an "equal among equals" with the exception of Russia which is referred to as the "first among equals." For a long time, the other fourteen Republics have been accustomed to being treated differently than Russia. When Jesus began to visit people from the other Republics such as Kazakhstan, Turkmenistan, Kirgistan and Moldova and explain that Reverend Moon wanted to invite them to attend a Conference in the United States, they could hardly believe it. Many of them told Jesus that not only did they deeply appreciate the invitation but that Reverend Moon was the only leader making an effort to pro-

mote understanding among the fifteen Republics.

In Moscow, each of the fifteen republics has a kind of embassy which represents it before the central Soviet government. When Jesus visited these embassies, he soon learned not to let them know that he was coming in advance. Otherwise, they always wanted to organize a banquet in his honor in order to express their gratitude for the invitation to visit America.

Prior to the departure for America, Jesus had to convene a special orientation for all those who would be traveling to America to attend the program. It was not easy even to decide on a meeting site. For example, the Lithuanians refused to attend the orientation if it took place in the Russian embassy in Moscow. Some of the Republics said that they would not attend an orientation if it was held in the embassy of one of the smaller, more backward republics. Finally a compromise was worked out, when everyone accepted Kazakhstan as an appropriate meeting place.

At the orientation, the participants expressed their gratitude to Jesus for the opportunity to attend the program. What impressed Jesus was that instead of just asking questions

about visiting America, they were particularly interested in knowing more about Father and Father's work.

Jesus had one particularly interesting experience when he met with representatives of one institute which had been training Latin Americans in Marxist-Leninist theory. When Jesus met with the directorate of that institute, he quickly understood that they had come to the realization that their message had lost its relevance. They felt that their past efforts were worthless.

Jesus felt that it was important to communicate to them a sense that even if their ideology was incorrect, their work and experience still had value. Their experience could be used to help others to avoid the traps which had victimized Soviet society. Several of those who met with Jesus thanked him for treating them with respect. One woman even wept when Jesus tried to comfort them and appreciate their work. Jesus then gave them a lecture on why the spiritual world exists and when the director of that Institute came to America,



*True Parents receive a plaque honoring their friendship with the Soviet delegates.*

he told me, "We have met with Mr. Gonzalez and I want you to know that we agree with Reverend Moon's view that every individual has an eternal spirit."

### **The Conference in America**

The conference site which we chose for our program was located just outside of Baltimore. The site was interesting because it had many birch trees. We were very surprised when we learned from the Soviet guests that the birch tree is the national tree of Russia. Many participants expressed how they felt very much at home when they saw the birch trees.

As the conference opened, we honestly did not know what to expect. Some of the participants expressed their concern because they said that they could not understand why we referred to the program as the World Leadership Conference when it only involved Soviet participants. In his opening presentation, Dr. Pak clearly explained that we chose to refer to the program as the World Leadership Conference because the Soviet Union is a world power. This

seemed a satisfactory explanation for them.

Many of the attendees were members of the Communist Party and we were concerned that, although the participants had been briefed in advance about the religious nature of the program, they might have a great deal of difficulty in responding to the Principle. Honestly, we were even concerned that many of the participants might walk out of the lectures. When Bill Lay and I prepared our lectures, what we received in prayer over and over again was the same message, "Teach to the spirit world." Several members of the conference staff headed by Rick Swarts also received that the key was to mobilize the spirit world. Some staff members felt the presence of Jesus Christ and Christian saints who came to support the participants. To our amazement, they attended every lecture.

The discussion groups after the lectures were particularly interesting because very quickly a number of the delegates could see how the Divine Principle might be applied to the situation of their country. When Dr. Andrew Wilson met with his discussion group,

one of the participants asked him how Father would solve the nationality problem in the Soviet Union. Andrew explained that probably Rev. Moon would say that the best way to solve nationality differences was through intermarriage among the young people of the different Republics. Needless to say, the group was rather surprised by this very frank response.

When another group leader, Alan Ballinger, had representatives from one Republic express to him their frustration about being paired in their discussion group with one of the most backward of the Republics, he reminded them of the need for them to feel and act as an elder brother. That inspired the members of that delegation to change their attitude toward the representatives from the other republic.

For the discussion groups, people were usually divided up according to nationality. However, as the conference proceeded, people expressed the desire to include people from other Republics in the discussion groups. This was another beautiful fruit of the Conference.

Our conference took place from April 30th to May 2nd. May 1st, we felt, represented a crossing point of good and evil in terms of God's Providence. On the one hand, the Soviets, in coming to America, had sacrificed the opportunity to participate in their traditional May Day celebrations. On the other hand, on May 1st, the anniversary of the founding of our Church, they were exposed to the Divine Principle teachings on the Fall and on Restoration History. In the evening of that day, Dr. Pak spoke to them very candidly of Father's life and mission.

In April Father had left for Latin American and, originally, we did not expect for him to be available for our program. When he returned to America just prior to the seminar, he decided to organize a special reception to welcome the entire visiting delegation. When Dr. Pak informed the Soviet participants that they would have an opportunity to meet Reverend and Mrs. Moon personally they applauded and applauded with great joy and expectation.

### **Meeting with True Parents**

On May 3rd, all of the conference participants were blessed with the opportunity to meet our True Parents at East Garden. Father and Mother graciously met each participant personally. They shook hands with each guest in the entrance

hall at East Garden. Following a very beautiful dinner which was carefully prepared by our True Mother, Father spoke to the guests. When Father asked whether guests had felt some type of personal transformation through the seminar, a number of them raised their hands and Father thanked them for their courage to admit in front of their fellow Soviet delegates that this had been a transforming experience for them.

Father spoke to the delegates in the same way that he might speak to each of us as members. He strongly emphasized the need for living a moral life. He particularly spoke about the ideal relationship between spouses and Father indicated the great need for there to be loyalty between spouses. He spoke of the complementarity of the physique of men and women in a very frank manner:

"When I went to the men's room in Moscow, I could not read the words in the Russian language. Fortunately...he men's room diagram had broad shoulders, so I could know that it was the men's room. The women's room diagram had slim shoulders and a wide skirt.

"Husband and wife are truly the most loving and beautiful partnership. You can even carry your wife on your back. Have you tried? Even the wife can carry her husband on her back. Have you tried? Try it! If you have not tried it, go ahead and try it when you get back home. You will make your object happy. This is where peace exists!"

Although Father's speech included many jokes, the essence of his speech was very clear. He wanted the participants to understand, first of all, that there is a God. Secondly, he wanted them to understand that the spirit world exists and that we are eternal beings. Thirdly, Father wanted to stress that in the course of this life, the most important thing for us to do is to cultivate the love of God and that the only place where such love can truly be cultivated is in the family. Fourthly, Father explained that the relationship between husband and wife is meant to be a sacred union, and that under no condition was it acceptable for a husband to betray his wife or for a wife to betray her husband.

Father also openly stated that God

was a very big surprise for the Soviet guests. Their idea of a religious leader was a Russian Orthodox priest in a long black cassock, with a long grey beard and a mitre. For them, the religious leader speaks only from the altar in the midst of great formality. But suddenly, there was a man before them who had no beard and no mitre. He was making faces, bumping into Dr. Bo Hi Pak, leaning on Dr. Bo Hi Pak and explaining how husbands can carry their wives around on their backs.

This was a new experience for the Soviet guests and, at first, we were unsure about the way in which they would respond. Among the Soviet guests, there was one Orthodox priest. This man was very polite during the course of the conference, however, we learned that he was also struggling in his heart because of the tremendous differences in the Unification Principle interpretation of God and his interpretation. He was a deeply religious man and after seeing Father, he felt that he had to bear testimony to him. He told a number of his friends, "I have seen many hypocrites in the course of my life; however, this man Reverend Moon is not a hypocrite. He is a man of God."

In speaking of Father, one gentleman from Tadjikistan expressed his feelings in this manner, "Our great poet, Khafiz, who lived in the 12th and 13th centuries, once said, 'I must bow my head in front of a person whose tongue speaks the language of his heart and soul.'"

A man from Russia also had a very profound experience with Father. He told one of our members, "Ever since meeting Reverend Moon, I have begun to feel the presence of God."

A gentleman from the Ukraine shared his experience after seeing Father and Mother. He was a traditional Marxist-Leninist and one thing had pained him a great deal—that one of his sons seemed to be wasting his life away *with religion!* When he heard the Principle and especially about Cain and Abel, he began to feel rather liberated.

The son who was religious was actually his second son. When he understood how God had often chosen the second son in providential history, he felt that if his son was religious, it was not because of any failure on his part as a father. It was simply due to his position as the second son. This gentleman was so deeply impressed by Father's message that the day after the visit to



**Father and Mother welcome Soviet participants to East Garden.**

Man was made this way and woman was made this way so that when men and women are sitting together in a crowded subway, they fit together perfectly. Women are shaped like this for the sake of men and men are made for the sake of women."

Father was truly able to embrace the audience. At times he spoke to them in the same way he speaks to members:

had given to him a special revelation through which humanity's true mission could be realized. He also emphasized that not only was the family the instrument through which humanity could prepare for eternal life but that, in addition, the family was the model upon which relations in society should be based as well.

In some respects, Father's speech

East Garden, he told me that he had decided to send his son to Moscow in order to study Divine Principle with our missionary Peter because if his son was going to be religious, he should be exposed to Divine Principle, the *best* explanation of God there is.

The representatives of one Republic were so impressed by Father that they expressed the sincere hope that our Church would soon send a missionary to their Republic. They had come to the conclusion that Unificationism was the

political standpoint, this conference would have to be defined as a great success. Not only had the Conference succeeded in gathering representatives from all of the Republics but in the course of the seminar, they began to interact among themselves. The Lithuanians could feel, for example, that if they had difficulties in the future, they would be able to turn to the delegates from the other republics who had become their friends.

This particular conference reminded me again that Father knows Heaven's timetable. Father's initiative opened the way to a new spiritual foundation for each of the fifteen Soviet Republics. Now there are legislators and other significant leaders in

moments, time and again.

As Moses crossed the desert, God gave the people many signs and miracles to indicate the importance of the time. Likewise, as Jesus preached in Galilee, Nazareth and Jerusalem, God gave the people many signs. Our True Parents' accomplishments in the Soviet Union and elsewhere are substantial but they are also signs to awaken each of us to the significance of the providential moment in which we are living.

Sharing Father's thought with very sophisticated individuals including many intellectuals, government officials, and even heads of state has given me absolute conviction that there is no other philosophical or theological system which even approaches what our True



▲ Father delivers his talk with Dr. Bo Hi Pak translating.  
▶ World Leadership Conference participants vigorously applaud Father's comments.



message which could heal their land which remained divided because of ethnic rivalries.

Some delegates from Siberia also expressed hope that Father would soon send a missionary to their land as well. They mentioned that Siberia was the juncture point in Russia where Christianity, Islam and Buddhism met. They lamented that all three of these religions, because of past government persecution, had declined in spirit and lacked the ability to engender a spiritual awakening.

A woman from Lithuania came to us at the end of the Conference and said, "Please tell Reverend Moon that we know that he spent a great deal of money on this project but he must know that this money was not wasted." She requested a copy of the Divine Principle because when she returned home, she intended to share the Divine Principle with her young son and with her fellow citizens.

Another participant from Lithuania mentioned that even from a purely po-

every Republic who know Unificationism and have met the Founder of our Church. It is the responsibility of all of us who are working in the Soviet Union to help these leaders as well as the students who represent the next generation of leadership to understand more deeply how Unificationism can be applied in order to resolve their difficulties.

History shows that, repeatedly, humankind and even chosen peoples and nations failed to grasp the importance of the providential moment. In spite of all the signs from Heaven, the people who crossed the desert with Moses often forgot the providential significance of their pilgrimage and longed to return to Egypt. Those who lived and walked with Jesus also failed to recognize that theirs was a providential moment. Likewise, we who have lived with the True Parents have failed to grasp providential

Parents have brought to humanity. Yet I must humbly confess that on a day-to-day basis, I am often lackadaisical or neglectful of the fact that Father's message, and Father's message alone, can cure and redirect our world, which has become a living Hell.

I hope that what I have written can serve as a reminder to me and to others of the power of Father's message. But perhaps more importantly, I hope that it can help me and help others to recognize that we are living in a providential moment. In an era when True Parents are victorious, God and True Parents (as well as our own lineages) still need us to stand as perfected Tribal Messiahs.

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*Dr. Ward currently serves as the Executive Vice President of CAUSA International.*

# Meeting True Family in the Fatherland

by Toby Fernsler

*Toby is the eldest son of Diane and George Fernsler of the 43 Couples Blessing. He and several other Western Second Generation teenagers moved to Korea for several months in 1988 in order to learn Korean. What follows is a testimony of his experiences with True Parents and several of the True Children while he was in Korea.*

I was probably the most set against going to Korea of all my blessed friends. Then at the end of Christmas 1987 we had a workshop with Hyo Jin Nim, including Western blessed kids for the first time. It was held in Korean because most of the participants had Korean parents. We didn't really understand what was going on. Before that, we had been the first Western Second Generation teenagers to go fishing in Gloucester with the Korean Second Generation teenagers. At that time the idea had come up to go to Korea, and we had been set to go, but we didn't have any means of transportation, anywhere to stay, nor plans for support, so it had been out of the question.

There was also some pressure on us to know Korean. Hyo Jin Nim had said at that time that he wanted us to learn Korean in one year. He had said something similar the year before to Tim Porter and Isaac Durst, so they had gone to Korea. So it was suggested that we go to Korea to learn Korean, which I guess made sense, but it was the middle of my junior year of high school. I was finally on top of everything, and things were looking really good. But the other five Westerners all decided they were going to Korea. We'd always done everything together, growing up together since we were just little kids. So they convinced me into going with them. When Hyo Jin Nim heard this, he got really excited,

and said that's really nice, you're just going to pick up and go. True Parents got word of it and started making arrangements. Mother started making arrangements for Korean homes where we could stay. At that time we had no idea that True Parents were involved.

After the workshop, David and I finished up the little bit of school we had for the half-year mark so that it would be possible to come back and enter at the same half-year mark. We

worked to get together as much money as we could, and money was donated from different sources. The \$1000 championship money from a big Jute contest at the workshop was donated to us, so that really helped. About two or three weeks after the workshop, we just packed up and left. Thel Schuhart, Wesley Samuel and Chaim Durst, the three oldest, had already left. They went there a month ahead of us and enrolled in the

Yonsei program, which is the most advanced language program in Korea. But when we got there it was too late for us to enroll. I was the oldest of the latter group, which included Jonathan Pumphrey and David Ang.

We were put up in a Seoul church basement, and Father said that his college preference for us was Koryo Tehakyo (Korean University), because that was the school he officially supported. That was the college he was pouring all his energy to convert.

## True Mother's assistance

We stayed in the basement of the church while Mother looked around for families for us to stay with. Of course, we weren't fully aware of how involved she was in this until after about two and one-half weeks. We got an invitation from Han-nam-dong, just the three of us. I was scared because as the oldest, I would have to do all the talking. This would be the first time to meet Mother so directly. When we arrived Mother was there, and we greeted her. Mrs. Choi was also there. She took us aside and told us that Mother had been working on homes for us, and she had gotten together enough homes for each one of us. Earlier it had been suggested that we stay with non-church families, because many people would just love to have a Westerner in their home to converse with in English. There are some really rich families, so economically it might make more sense, but she wanted us to stay with Church families. Mother had written the names on a piece of paper and Mrs. Choi put them on the table, asking us to pick our families. It was still not set when we were going to move in.

Then we went down to the ground floor, where a very elaborate multi-course meal had been prepared for just the three of us, set up at the end of a long empty table.

The very next evening, the eldest son of the family I would be staying with showed up at the door and said, "Let's



*Several of the Second Generation participants of Ocean Challenge in Gloucester return to port after fishing all day.*

We were having a tough time at the workshop because we didn't know Korean. There were six Westerners and a few Koreans who didn't know Korean well. We'd sit there while Hyo Jin Nim talked, and then afterwards somebody would translate everything from their notes and we'd copy it all down—it was really intense. There were lectures all day long, because everything was twice as long for us.



*The tour stops for a beautiful view of Jejudo Island. From left to right: Toby Fernsler, David Ang, Kook Jin Nim, True Mother, Thelord Schuhart, Wesley Samuels and Jonathan Pumphrey.*

go." He was there with the family car and a driver. But we had been there for three weeks and had our things all over the room. None of us spoke any Korean and none of them spoke any English. Just explaining what was going on took a long time. Luckily, a Korean teacher who knew a fair amount of English showed up a little later and we worked it all out. I just took everything that I could immediately see and threw it in bags. I had lots of little packages which I threw into the car. I went to the first house where I was to stay.

David and Jonathan were upset to see me go, because I had been kind of in charge the whole time. Suddenly Jonathan was stuck with all the responsibility. It was really tough on both of them, but I guess it was good. A few days later they all got picked up too.

I stayed with this family and started commuting by bus once school started. This family had also taken care of Hyo Jin Nim while he lived in Korea.

At one point Kook Jin Nim came to Korea to study Korean. He went to Koryo also, but he was in a higher level. He was in the same level as Thel and Wesley, but since Jonathan, David and I had shown up too late to go into Yonsei, and too early to go into Koryo, we were one class behind.

Kook Jin Nim did a lot of things with us. He called us over to Hannam-dong to play football or just to talk to us. One time we were over there, and Father asked to meet us. Father was having supper with all the big leaders—he called us in there and had us introduce ourselves and tell him our parents' names and what Korean families we were stay-

ing with. I told them I was staying with the Im family, and he didn't recognize the name, and then Mother said, "That is Young Bong's family." Young Bong is the son, but somehow all the church members knew him. He is a very outgoing person.

### **To Jejudo with True Parents**

Then Father asked us what our plans were. That was near the end of the first semester. We told him that we were going on vacation. Then we went back up to Kook Jin Nim's room. We were informed later that evening that we were invited to go to Jejudo Island, the resort island at the south of Korea, but that

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***We really felt like Mother was our mother. She wasn't just someone we call Mother, but something we could feel.***

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they would be leaving the next day. The entire luxury class section of the airplane to Jejudo had been booked, and they had extra seats. It's only an hour flight. We stayed there playing Dungeons and Dragons with Kook Jin Nim until five o'clock in the morning. Then we got about two hours of sleep and woke up at seven. We were given a quick breakfast and then told to go home, get some things together for a couple of days and come to the airport in three hours. The airport is way out of town. Even if you can get a taxi and encourage the driver to go fast, it takes an hour. We had to go

by bus, so we were really cutting the time short.

I took the bus home, ran inside and as I flew by my Korean parents I informed them I would be going to Jejudo. I threw some stuff in a bag and ran back out with no time to explain. I told them about it when I came back.

The flight was only an hour, but it is something else to ride that whole distance with Father right there next to you—Father, Mother, Kook Jin Nim, and all the big leaders were all there. You are so nervous you don't want to move.

When we got there, the cars were at the airport entranceway, and we all jumped in. Father had his personal driver, who is really fast. We kept trying to encourage our driver to catch up with him, but he just couldn't. It was a little two lane highway and we were going 80 kilometers an hour.

When we got there it was early in the day, so Kook Jin Nim took us to a modern art park. He recruited True Parents' personal cameraman to come along and take pictures. We were running around taking pictures—it was just a great time. We ran off the path seeing how lost we could get. After that Kook Jin Nim took us to the shore, which is all cliffs, because Jejudo is a volcanic island. We spent the whole time climbing up and down the cliffs. There were lots of ledges and crannies, but it was still sheer cliffs.

That was the first day. We got a good seven hours of sleep that night in a church center. The next day, Mother decided to take us out for a day on the island. That was an incredible trip. We went in two cars: Mother, Kook Jin Nim, and the three of us. If we hadn't come to Hannam-dong the night before, this never would have happened. Mother took us all

around the island. It was just incredible. She showed us all the major sights on the island. She treated us to lunch at one place where we had venison, which is very tough to get in Korea, and she treated us to an afternoon snack of pork.

She took us first to see two waterfalls. I remember that she told us we had to remember the names of the waterfalls, but I didn't. Anyway, I wrote them down. The first one was Chônji dang, heaven and earth. I never got the name of the second one quite right—Chung bang. The second one was by the seashore, falling right into a pool, just 20 or

30 feet from the sea, and from there it ran straight into the sea. We went around to so many places in that day, it was just like one long day.

The next place we went was to a reconstructed Korean village. We tried out the various traditional things. The sister who was taking care of Mother showed us how to use a seesaw-like thing. Women in olden days weren't allowed to leave the house during the day, only at night, so in order to see what was going on out in the street, they invented all kinds of ways to look out. They had a special seesaw, which was basically just a log with a board over the top. What they would do is one person would jump on it and the other person would just jump up. When he came down, the other one would jump with the force and she could jump a little higher and see a little more. They could keep going and they could get really high. Mother showed us how to do this.

She did it really well—she was getting maybe three feet off the ground. We tried it, but we just couldn't get it right. It was a lot of fun. We would just lose our balance when somebody jumped on the other side, and fall over. We wouldn't go straight up like they would.

We also tried out a swing, where two people would stand on it and hold

the ropes. Through shifting their weight it would go up higher. Mother made us all put on a special wicker basket, which is for carrying rice, and pose for the cameraman.

### Close to our True Mother

We checked out the whole village. It was all very intimate. We stayed with Mother that whole day. Because our Korean was so-so, Mother spoke English with us. We did so many things in that day. Mother took us on a total circle of the island, just about every place people go to sightsee. People go there for weeks to see all these things, but we did it all

in one day. We went to one series of caves that had been used in a battle with the Japanese and we posed outside of them.

We also drove along the coast for a ways. At one spot, Mother had us pull over by the side of the road, and we all went down and picked up seashells on the beach. Then she had us collect pine needles from these little stunted pine trees that grow along the coast. She tied all the longest and tallest ones together with a string and she pressed it against her head, like a massage, to get rid of her headache.

The next place we went to was an old volcano. It had a very big crater, and it was much higher than it looked. We could climb it in a few hours, but it was very steep. Mother stopped halfway and decided to rest there, but Kook Jin Nim and the rest of us ran up the mountain. We got there and tried to sneak down into the valley which was roped off, but we were stopped by a guard. Everywhere we went we were noticed because Americans don't normally go to Jeju. The valley itself was very interesting. It was said that there used to be wild horses living there. I don't know what became of them, but we did see wild pigs running around down there.

We came down, met with Mother again and got in the car. We drove along and then stopped at one beach where Mother wanted to take a little break from driving. She said if we wanted to go swimming, go ahead, but be really fast. So we just ran in there, but it was a large shallow lagoon that was maybe a foot deep. We rolled up our pant legs and splashed around.

That was just half the day. We drove further and stopped by another place where there is an amazing outgrowth of rock. It is all volcanic rock, so there are all kinds of funny shapes sticking out. Below it was the sea, with a cliff you had to edge around to get to the outgrowth. Mother said, "Why don't you go and take a picture in front of that?" So we all edged our way around, with the waves crashing, because it was very deep there, and took the picture.



Upon their arrival at Jeju, Kook Jin Nim takes the brothers to a modern art park.

We did so many things in that day it would be hard to tell them all. At that moment, we really felt like Mother was our mother. She wasn't just someone we call Mother, but something we could feel. Just telling you the things we did kind of gives you an idea, but it's hard to explain, it's that intimate. She told us stories about different things.

We went back, and the next day we were scheduled to go hunting with Father and Mother up in the mountains, but it had rained very hard and there were flash floods, so that was cancelled.

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***Kook Jin Nim talked to us as we walked, asking us about how deep our loyalty to True Parents was. It was not so much the content of what he said, but the heart he was trying to give us.***

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Instead, Kook Jin Nim suggested we go out for a walk. Mother gave us all a good bit of money, so Kook Jin Nim took us out, first to an arcade. He said that we should have the goal of trying to spend 10,000 won at the arcade, but the games were very cheap, 50 won apiece. I think I only spent a little over 2,000, but we were trying very hard. Then we just wandered around, as it rained on and off, and stopped at tape stores where he told us all to buy tapes. So we picked things out. We were moving very quickly. After that we got lost, because nobody knew where we were going. Kook Jin Nim talked to us as we walked. It was very intense. He asked



Toby and Wesley try the traditional Korean swing.



**Kook Jin Nim and others scale some sheer cliffs near the ocean.**

us how deep our loyalty was to him and True Parents, and how we had to be willing to give our lives. It is not so much the content of what he said, but it is the heart. That's really what I think he was trying to give us. We wandered around. He intentionally got us lost one time, just to keep us walking around. We were soaked to the bone so back home we all got into dry clothes. Then he invited us up to his room.

Mother had also been out that day while we were gone. She had picked out shirts for each of us. We hung out in his room and listened to tapes. They were in English, things that I hadn't been interested in before. True Family really liberated my views of music. I don't know how much my parents appreciate that, though. Kook Jin Nim was telling us that you have to learn to appreciate everything. He had bought an Elvis tape, Elvis's greatest hits. I think I liked most of it.

### **A hike up Jeju Mountain**

We went to an evening banquet with True Parents and all the big church leaders who had come with us. Father's table was at one end of the room, and there were two long rows of tables down the center of the room. Both long tables were filled up with various church leaders. But Father had us all sit right at the end of the table that was closest to him, right next to him. It was very intimate, and even kind of fun. Kook Jin Nim was joking around with his parents: "Gee, do I have to eat my vegetables?" We all ate our food, and when Mother was talking with Father, when he thought she wasn't looking, Kook Jin Nim switched his plate with Thel, because Thel had eaten his vegetables, trying to please Mother.

Then Thel switched his plate with Wesley, who switched with David, who went ahead and ate them because he liked them.

The next day was the climbing of Jeju Mountain. You can take the path, or you can drive up most of the way. We drove up most of the way. That morning Mother had made sure that we were all dressed warmly, because she thought it was going to be very cold up there. We found out later that if we climbed that hard, we would get really hot. We got new thermal underwear. She bought pants for some of us, because we hadn't come prepared to go up the mountain—all kinds of things she thought we would need.

We got there and we started to climb up the mountain. It was really rough going. The guide was setting a fast pace, because Kook Jin Nim was pushing him. But we took breaks every once in a while. We had started really early that morning, and we were pushing hard. Finally we got to the top and I looked around and I thought, "Yup, this is the mountain." Kook Jin Nim said, "Alright, we made it!" I was really happy because it had been a tough climb. We were standing there exalting and the guide turns around and says, "You're not on the peak—it is over there." We looked around again and discovered that we weren't on a mountain, but a big plateau. This plateau stretched out for miles in each direction, and right in the middle is a huge spire of rock, just going straight up, with no discernable means of climbing it. It was about two miles away, across a broken jagged terrain. He said, "That's the mountain." We all groaned, because we were already tired.

After that, Kook Jin Nim said he had to climb that mountain. He took off and we started. It wasn't fast enough for him, so we started running. Because we were walking single file through thick and tall underbrush, we could only see the first couple people in front of us. We had taken some other people along too. Kook Jin Nim started running. I didn't realize this until I noticed that the people in front of me had started running. I took off running and I couldn't find anyone, but I caught up eventually when they had all stopped at a well to drink.

Mother had sent the cameraman along with a movie camera—a humongous movie camera. He was practically dying. So Kook Jin Nim put David and

Thel on duty to help carry the movie camera for this guy. Kook Jin Nim was pushing us very hard, and we had passed what people there were along the way. It was the most strenuous experience climbing that spiral peak. It was just going up and up and up. We were really strung out after a while, with Kook Jin Nim way up there, and Wesley right behind him. I was keeping up pretty well, and Thel, David and the movie cameraman were way behind us. We had to forget about everything but putting the next foot up the next step. Our muscles and lungs were hurting. We finally got up to the top and the wind was almost strong enough to blow us all away. There was a beautiful crater valley, half lake and half grass. We climbed part-way down and Kook Jin prayed on the slope. The movie cameraman got that on film. He hadn't gotten much of our climb, because he could never catch up



**Toby and his third Korean family shares some warm moments together.**

with us. We were all very thankful that we had made it up there without our lungs collapsing and our legs crumpling up. Then we went down in the valley and we all took pictures by the lake. It was very nice because there was no sign of people, just the mountain. It was the most incredible sight.

We headed back down, taking it very slowly. We stopped at the base of the mountain and broke out our lunches. We had gone up the mountain with bottles of McCool, which were really heavy, but now were grateful for having so much to drink.

Coming down, Kook Jin Nim asked Thel and me to carry the camera, so we were slower. We went back down and caught up with Kook Jin Nim.

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# A Journey to Russia

by Dr. Thomas G. Walsh

*In March 1991, Dr. Walsh travelled to the Soviet Union for his 40-day world pioneering condition. His testimony includes his experiences lecturing on Ethics to students at four major universities and meeting with educators and religious figures during his stay there.*

I have always wanted to go to the Soviet Union, and most especially to Russia. When I learned that Russia was my assigned country for the International Exchange Program, I became very excited. However, I was also concerned with reports of instability and great food shortages. I wasn't sure how I could arrange my trip under such conditions. Also I wanted to involve myself in Russian society in a way that related to my work with the International Religious Foundation and as a professor at Unification Theological Seminary. As it turned out, I was blessed with a very wonderful opportunity and experience.

From March 9 through April 12, 1991, I lectured on the History of Ethics at Tver State University, about two hours north of Moscow. I was part of the Department of History and Culture which is chaired by Professor Boris Gubmann, whom I had met in the summer of 1990 in Tokyo at the 7th International Seminar on Unification Thought. I could receive the appointment to lecture at Tver State University due to the development of the PWPA chapter at the university.

What follows is a series of reflections on the time spent in Russia, which included frequent trips to Moscow and visits to various other cities, including Leningrad and the Siberian city of Sverdlovsk.

## Some first impressions

Tver is a very lovely city situated on the Volga River. Prior to the October Revolution it was known as the "city of churches." Revolutionary fervor and enthusiastic atheism, however, led to the destruction of all but a handful of churches.

March and early April are not the best months to go to Russia. It is either extremely cold or, perhaps worse, the snow begins to melt, creating conditions of muddiness, particularly with the uncovering of mounds of dirt and salt used to keep roads passable during the snow season. Also, the sun is a scarce resource at this time, and people are generally

wrapped in many layers of clothing.

Like every nation, Russia has strong points and weak points. Certainly the people are friendly and interesting, and their history and culture are fascinating. In fact, there seems to be a natural mutual fascination among Russians and Americans concerning our respective cultures and characteristics. Russians

very fond memories of Americans who helped them during the Second World War (to Russians it is the "Great Patriotic War"); they described in great detail the articles of clothing they received from Americans at that time. Not once did I leave a home without a full stomach and a gift under my arm.

I was shocked to see the pervasive



*Dr. Walsh lectures on "The Foundations of Ethics" at Moscow State University.*

have produced some of the world's greatest art, particularly in literature and dance, as well as great mathematicians and scientists, and great athletes. There is no lack of intelligence or talent in Russia. Even within the realm of religion and spirituality, Russians have demonstrated greatness.

Whenever I met with Russian people, I experienced great generosity, humor, interest in world affairs and friendliness. Although there were drastic food shortages I was always welcomed into people's homes where veritable feasts had been prepared. Such a collection of food represented not only hours or even days of standing in lines, but perhaps most of a month's income. (The average Russian citizen, a university professor, for example earns about 400 rubles, which is equivalent to about \$15.00 per month.) I spoke to Russian people who have

display of statues, books, post cards, and photographs of Lenin. He was truly the Soviet system's patriarch and "holy father." I have never seen anything that even comes close to the quantity of "iconography" and "sacred art" devoted to Lenin; no religious figure in any country that I have traveled to is so indulgently represented. This is not to suggest that Lenin is or ever was regarded as a god by ordinary citizens, but that he was indeed promoted by the communists in a way that can only be compared to religious adulation of a saint, prophet or messiah.

## Historical reflections

Certainly I cannot count myself as an expert in Russian or Soviet history. However, certain points stand out to me as significant in shaping the Russian character and ethos. First of all, there is the

history of a cold and largely hostile physical environment. Secondly, there is the history of monarchy, Czarism, and feudalism, which lasted by some accounts up to the October Revolution. Thirdly, there is the history of the Russian Orthodox Church, and the conspicuous absence of any successful correlate of Europe's Protestant Reformation. Fourthly, despite the efforts of Peter the Great in the Seventeenth Century, the European Enlightenment was imported into Russia without the cultural conditions that made it a European phenomenon. Fifthly, although there was a Russian counterpart to the Industrial Revolution, I could find little historical evidence that it had much of the impact and energy that swept northern Europe and the United States in the nineteenth century. It never had the chance to create a large middle class. Moreover, to some extent Czarism and Russian Orthodoxy gave rise to a longstanding tradition of popular resentment among disenfranchised Russians. Russian literature and art has a strong satirical tradition, portraying nobles as uncaring and manipulative.

For some of these reasons and many more, the ideas of Marxism and Leninism found fertile soil in Russia. The question of why this was the case dominated my thinking all during my stay. Marx had predicted that communism would emerge in advanced capitalist societies like England, France or the United States, where the industrial proletariat would have grown numerous and restive, not in a largely feudal, mercantilistic, monarchial, Euro-Asian society. This phenomenon has been re-



**Professor Larissa Sobolova of Urals State University in Sverdlovsk is one of Dr. Walsh's hosts during his lecturing tour.**

ferred to as the "weakest link" problem; i.e., that communism emerged in capitalism's weakest links.

My current thinking on this question leads me to suspect that the Russian spiritual tradition indirectly created certain conditions hospitable to communism. For example, its anti-materialist and otherworldly tendencies did not promote a culture conducive to economic development. The Russian Orthodox tradition also generated strong anti-clericalism among both peasants and intellectuals, just as did the Roman Catholic Church (particularly in France). Russian religion was not receptive to liberalism, either economic or political,

nor to Protestantism or the Enlightenment. Born in the feudal age and having a religious monopoly of sorts, Russian Orthodoxy naturally resisted modernization tendencies underlying both capitalism and democracy. Communism, of course, was a passionate denunciation of liberal modernization, political and economic, and while rejecting theism and religion, it, too, rejected material wealth.

This is certainly not to suggest that Russian Orthodoxy welcomed communism; but it may have encouraged an anti-capitalist ethos.

I believe, however, that Russian Orthodoxy will play a very significant role in the building of a new and revitalized Russia and Soviet Union. In personal meetings with leaders of the Russian Orthodox Church I was very moved by their devotion and their dedication. I had a very rich experience attending the Easter service and was invited personally by the Bishop in the Tver region to an early morning (4:30 a.m.) breakfast at his residence following the service.

### Communism

My experience in Russia caused me to be more outraged than ever by the debilitating effects of communism. I was truly shocked by what I saw in terms of quality of life. I saw a very undeveloped country, relative even to some so-called third-world countries. At the same time, while Russians are brilliant scientists, the level of technology was very poor. At times I felt like I was watching a movie from the 30's or 40's or 50's from the USA. Computers are scarce, as are cash registers. Vehicles are old and worn, including the overcrowded buses and trams. The quality of products is very poor. Russians long for anything not made in the Soviet Union.

Communism has been a disaster. Untold suffering has been its fruit. I came to have a much deeper respect for those institutions—World Anti-Communist League, Freedom Leadership Foundation, CAUSA—which worked to prevent Marxism from ever becoming anything more than the temptation of often irresponsible, bourgeois academics. If communism had not been arrested or contained in order to allow it to miscarry from within, our world would be in very serious trouble. The worldwide influence of the Soviet system would have been utter hell for humanity. To think of Western academicians sitting in



**Dr. Walsh meets with students after his Business Ethics class at Tver State University.**

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# Russia's Source Of Hope

by Dr. Gordon A. Anderson

*On May 23-27, 1991, the International Cultural Foundation sponsored an ISUM in Kiev, the Ukraine, USSR. There were a total of 131 persons, 122 guests and 9 staff. In addition, some 30 persons came from Kiev to the final banquet.*

**D**r. Nicholas N. Kittrie, President of PWPA-USA, lectured on "The World Today and the Vision of Reverend Moon." Dr. Thomas G. Walsh, Executive Director of IRF in New York, presented "An Overview of the Unification Movement" and spoke on "The Mission of the Messiah." Dr. Gordon L. Anderson, Secretary General of ICF in New York, presented "The Principle of Creation" and "The Last 400 Years." Mr. Ulrich Tuente, Director of the Unification Thought Institute in Frankfurt, Germany, lectured on "The Fall of Man" and "Principles of Restoration." Mr. Sho Sasaki, Director of the Unification Church of Finland, lectured on "The Lifestyle of Unification Church Members" and Mrs. Monica Kunde, wife of our ICF representative in Moscow, spoke about "Unification Family Life."

Following the Divine Principle lectures, we had 40 professors come to a PWPA organizing meeting, 30 people came to an IRF planning meeting, and 20 people attended a meeting to help establish the Unification Church. Dr. Kittrie commented that it was very unusual that so many people would stay for the extra sessions and express such a willingness to help us further.

Participants came from all over the Soviet Union: Novosibirsk, Tashkent, Sverdlosk, Leningrad, Khirgizia, Byelorussia, Khazakistan, Moscow and other places.

There were some physicists developing theories of the origins of the universe who completely accepted the concept of God, the Creator. One futurologist from Kiev stated that our ideas were necessary to help shape a positive future for the Soviet Union.

The Institute where the conference was held was the former "Higher Party School" where high party members trained. All facilities were available such as built-in slide and overhead projectors with controls at the lectern.

One participant from Novosibirsk had previously been asked to write a



*Opening Session remarks are offered by the moderator, Prof. Natalia Komina of Tver State University. From left to right: Director of the Kiev Institute of Youth, Vice Director of the Kiev Institute of Politics, Prof. Komina, Dr. Thomas G. Walsh, and Conference Director Karl-Heinz Kunde.*

newspaper article against our movement. During the conference he completely changed and offered to help us in any way possible.

At the final banquet, our Unification members sang "Tong-II" for the guests. They were very moved to see our spiritual side in addition to the intellectual side they had received in lectures. The Director of "InnoCentre", the host institute, said that the singing proved to him the application of the Principle in our lives. One Korean woman from Tashkent, who arrived negative because she was warned we were a dangerous group, came up and joined us in the song. Afterwards, she said she had been completely transformed and would like to help our movement by organizing something for PWPA. She said the song proved to her how Reverend Moon could unify North and South Korea. By the end of the song, all participants were standing, many holding hands.

Three journalists came and interviewed us. One had questions about a negative article in a prominent newspaper

written by a student who had attended the CARP workshop in Japan. This student had written about Rev. Moon's "mind control", the uniform look of the members, and the political dangers of the movement. I think we were successfully able to persuade these journalists that the negative article did not reflect our experience in the Unification Church and that they will write positive articles. One journalist and his friend who is a prominent businessman are willing to arrange to introduce us to the President of his republic.

We were not the only people bringing a message to Kiev. On the plane from Moscow to Kiev, I met a group of 18 "non-denominational" Christians from California and Arizona who were going there to build churches. Dr. Walsh met members of a Christian soccer team who, in addition to playing soccer in Kiev, had passed out 25,000 Bibles. One morning Dr. Walsh and I had breakfast with three people who were part of the John Guest crusade in Kiev. Guest was trained by Dr. Billy Graham and has

filled large auditoriums on his crusade. We heard also a Christian rock group performing under Lenin's statue on the major intersection in downtown Kiev at their spring festival.

What I was surprised to learn is that the intelligentsia in the USSR still view these traditional Christian ministries as part of the "pre-enlightenment culture". The Unification Movement on the other hand, while professing belief in God and Jesus Christ, is seen as an exceedingly practical movement for the present situation that even atheists can support.

Each time I have travelled to the Soviet Union, I have felt that it has the potential to turn its whole culture toward Unificationism in a way parallel to the acceptance of Christianity by the Roman Empire. The life of unselfishness, honesty, patriotism, and the social consciousness of creating a global family are all virtues that the Soviet leaders want to see instilled in citizens, and the present crisis has pushed them to look beyond their own ideology and position to the Unification Movement as a possible source of hope for their society. □

*Dr. Anderson is the Secretary general of the International Cultural Foundation.*

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## A Journey to Russia

faculty lounges or offices flirting with Marxism and hostile anti-Americanism only astounds me.

I was gratified to see, everywhere I went, that our movement has made significant inroads. Essentially the Russian people are open and interested to hear new ideas and to meet new people. They are so tired of slogans and political indoctrination. The CARP movement is attracting thousands of students from all over the Soviet Union. The CARP staff members are working day and night just to keep up with the demand for lectures and information. The same is true of the Unification Church leaders and the PWPA and World Leadership Conference office. Russia is an extremely exciting place to be, and this was repeatedly echoed by members that I spoke with.

The International Religious Foundation is working to organize a conference in Moscow on Religion and Culture and a conference next year in Sverdlovsk, also dealing with Religion and Culture.

I was in contact with many Russian students, both in order to introduce the Unification Movement and its ideas and

in order to lecture in Ethics. Students in the Soviet Union are eager to hear new ideas, and many are spiritually hungry. My sense is that there is also a great temptation for cynicism and bitterness, especially given the collapse of the state ideology and the lack of any immediate replacement. In effect, this is a crucial time for the country. What our movement is doing is extremely important for the future of Russia.

I remain extremely hopeful and excited about the future prospects for the Russian and Soviet people. The Soviet Union is a great nation with a leading role to play in the world. Its location bridging Europe and Asia is extremely important; its mineral reserves and natural resources are extensive; the Russian people are creative and intelligent; communism is being swept aside, unable to bear the evidence of historical comparison with the relative successes of democratic capitalist societies; religious vitality is returning; Soviet people, for all the destructive effects of communist indoctrination, are resourceful and eager to launch a new revolution of freedom, cooperation and prosperity. □

*Dr. Walsh is the Executive director of the International religious Foundation.*

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## Meeting True Family in the Fatherland

That was the end of the day. That mountain was really something else. But then we went back and we hopped on the plane back to Seoul with Kook Jin Nim. We were all really exhausted, and I was so happy to sit down. Kook Jin Nim started to lean back and we all were really grateful. Then he got up and he wanted to talk to us some more on the plane trip. But he only talked a few minutes. I honestly don't remember what he said, because I was dead tired at that time, even though he was sitting right next to me. We all fell asleep on the flight. We all headed home after that. I don't think I ever slept better than I did that night. We didn't wake up until noon.

Kook Jin Nim went back after that to America. Hyun Jin Nim showed up and we did a lot of things with him. The True Family are all artists. Hyun Jin Nim drew a picture for me.

The second house I stayed at was also

where Shin Goon Nim and Shin Bok Nim, Ye Jin Nim's sons, both stayed. They were always playing with me. One of their favorite games was to play war out in the yard. I also taught them Risk, which was something of a challenge for them. They really enjoyed that game. They were seven and six. But they could pick it up. They are really smart. They were really a joy. I had to speak Korean with them. That stretched my Korean a bit. They taught me some of their games. I was staying in the son's room while he was away at school, but when winter came, that family needed the room back for their son. So I was moved to another house. The third house I stayed at was very simple, but there was a lot of love there. The oldest sister was married in the 72 couples.

Soon after that, we all came back to the United States, except Thel who stayed a half year longer. I learned a lot more Korean by living with Korean families than if I had been in a dorm with other Westerners. □

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## Kate's Crown

a completely different perspective of the Unification Church.

Kate had lived in Washington DC with the family of Mel and Holly Haft. The Haft family went to Michigan to share in the funeral services and burial, and conducted the Wôn Jôn ceremony. These are Mel's memories of Kate:

"Perhaps her family was just beginning to understand Kate's life—her lifelong insatiable hunger within, that God alone could satisfy. She always sought to give rather than to receive, and to love rather than be loved. Above all, she was devoted to God and sought always to be obedient to His Will. The obstacles in her family, workplace and church became her path to holiness. . . through forgiveness and recognizing the essential nature of God working through ordinary lives and relationships with others. Her spirit continues to be here with all of us. We miss and love you, Kate." □

## Kate's Crown

The following article was contributed by Susan Reno, Mel Haft, Kate Tsubata and our own Today's World staff. We are grateful for everyone's help in conveying the life and gifts of Kathleen Raterink who passed into the spiritual world on May 6, 1991. Her Sûng-hwa Ceremony was held on May 8 in Washington DC.

**"G**iven the heart of God's love, how can I respond with anything less than my whole life?" (This quote was found in a prominent place on Kate's desk.)

Kathleen Lucille Raterink was born on March 3, 1950, in Grand Rapids, Michigan. She was raised in nearby Jenison, the eldest of six children. She grew up caring for her younger brothers and sisters, taking on heavy responsibilities even at a young age.

Kate started her quest for spiritual truth very early in her life. By the time she was a sophomore in high school, her relentless search and faithful prayers had led her to a deep love and abiding friendship with Jesus. In the summer of 1966, she committed her life to following his example.

Kate had a deep love of music, which received its first boost in high school and led her to study French Horn in college, even touring with a horn octet. She attended college at Western Michigan University and was active in the Newman Center on campus.

After college, she became involved in social action programs, working with troubled young people, the poor, and the disabled. In 1974, Kate entered the Sisters of St. Francis, and continued her studies in Music Therapy and Recreation Therapy. Her religious vocation continued until the end of 1978, when serious questions began to lead her into a new path. She joined the Unification Church in September of 1979. Kate was blessed in Madison Square Garden in the 2000 Couples Blessing on July 1, 1982. Her missions within the church tended to be in the area of communications. She was a key staff member of the International Publications Department, working as an editor of the *Blessed Family Journal* and *Accord* magazine. Kate seemed to find creative excitement in pioneering

new areas of endeavor, so in 1985 she was one of the five original staff members of what would become *The World and I* magazine.

One predominant theme in Kate's life is her tenacious hold on her relationship with Heavenly Father and His Heart of love. Kate, like others before her, was a veteran traveler on the path of life's pain and disappointments. Perhaps one of her greatest heartaches was her broken Blessing. Her writings reflected a desperate need to know God's Will for her. Experience had taught her that the best place to "rediscover" your lost spiritual happiness is at the high point of where you had begun to find it.

Following Father's advice about Church Visitation, Kate began attending Catholic church every night. Perhaps what she gained most from her experience was the friendships with clergy and laity. But Kate, as a daughter of True Parents, brought with her the spiritual knowledge to answer many of the questions of the deeply searching Catholic friends she met at church. By setting up this wholesome "give and take", Kate sought to renew within herself the simplicity of loving God and being loved by Him. During the last eight months of her physical life, Kate found ways of sincerely loving and forgiving each person who had hurt her in the past.

On May 4, Kate shared with her Catholic friends a dream she had had

Kate saw a vision of a crown of thorns radiating golden light and a voice explained its meaning which she recorded in her journal: "The glory of God is present within you. You shall see His face—look in the mirror for you are the reflection of His love. When you see the face of God, you shall be in His presence. And then you will know all the love He has bestowed on you. You will see the faces of all the people in your life who have experienced the Love of Christ through you. This is the glory of God. This is what the Crown is meant for—this is the Heavenly Kingdom."



**Kathleen Lucille Raterink**

that morning in which she had gone back to school and was called to the principal's office. The principal told her that she would die that day. Only a few minutes after sharing this story, Kate suffered a massive stroke from which she never recovered.

### The Sûng-hwa Ceremony

There were many testimonies that members could share about Kate which clearly showed her parents and family the beautiful person she was and that her life was really for God. Although Kate's family had not clearly understood Kate's involvement with the Unification Church, they were grateful and touched by the many friends that loved Kate. The three day vigil at the hospital and the three days of hourly prayers offered before the Sûng-hwa demonstrated the bonds of love Kate had with her brothers and sisters in the Unification Church.

Nicholas Buscovich gave a brief summation of Kate's life in the church, speaking of Kate's purpose in following the Principle and of her longing for God. His sermon was so inspiring to all in attendance, that one of Kate's closest Catholic friends changed her prepared speech, prayed for God to speak through her, and then told of God's longing for Kate. When her Catholic friends returned to their church, their pastor commented on how bright and uplifted they looked!

Her family left Washington for their home in Michigan with feelings that Kate had accomplished so much in her life. Kate's mother commented that now she and her husband have

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# The First National Convention of Cote d'Ivoire

by Emmanuel Kouassi

*Mr. Emmanuel Kouassi is the President of the Unification Church in Cote d'Ivoire. This first national convention was indeed a milestone in the development of our church movement.*

The date of May 25, 1991, has become an historical one for the Unification Church of Cote d'Ivoire, as we held our first national convention in Abidjan, the capital city, at the "Palais Des Congres d'Hotel Ivoire". This wasn't just exciting for our members, but also very challenging, too. The whole church was mobilized and deeply involved in this event. Since it was the first time to organize such a convention, we were determined to make it a victory for Heavenly Father, True Parents and our nation. It was not an easy task, as we had to fight every step of the way to break through; for instance, there was a negative article about us in one of the papers just two weeks before our convention.

The convention was an excellent tool to witness openly to the nation about our church and its activities. Our guests included 3 national government officials, one Catholic choir, one choir from the National Arts Institute and all the national leaders of our church region: Burkina-Faso, Benin, Togo, Niger.

One thousand people, including our members, gathered at the Hotel Ivoire



*The Unification Church Choir performs for guests invited from all over Cote d'Ivoire.*

at 3 p.m. to listen to the speeches. The atmosphere was good. After the opening prayer, we sang the National Anthem of Cote d'Ivoire together with the government representatives; then Mr. Emmanuel Kouassi was welcomed to speak. In his speech he expressed, "Through this convention, those who have distorted the image of the Unification Church will gain the true picture."

When the representative of the Minister of Domestic Affairs was asked to give his address, he confessed to not having such a good image of the Unification Church before he attended the

convention. However, from what he heard, he is now willing to get to know us better.

After a short break, the representatives of all the different departments spoke about their work; in between each speech the choirs would share several songs. After the regional director's speech, the representative of the



*Unification Church Regional Director Robert Williamson delivers his speech, translated by Mr. Bakary Camara.*

Ministry of Communication said in his closing remarks that he knows our church already through the numerous donations we have given to the nation and he is very grateful. He assured us that those who persecute us will certainly decline. It was as if God was speaking through this man.

A big monsei cheer closed our first national convention in Cote d'Ivoire in a heavenly way. Vive the second convention! □



*Mr. Emmanuel Kouassi accompanies the representative of the Minister of Domestic Affairs, Mr. Nassa, after his speech.*

Without true love you cannot unify mind and body, husband and wife, nor all people. You have to take the concept of "living for the sake of others" completely into your whole self. Only then can you make the ideal society. Absolutely the most valuable thing is living for the sake of others. Now you can clearly understand what Jesus meant when he said, "The Kingdom of Heaven is in the midst of you." When you become the possessor of true love, you become the palace of true love and God wants to dwell there. The Kingdom of Heaven is within you.

*Rev. Sun Myung Moon*

*June 12, 1991*