

TODAY'S WORLD



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Inside: 10th ICUS—'The Creation of a New World'

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Tenth ICUS 'The Creation of a New World'



INTRODUCTION TO THE FOUNDER



Our age requires men and women of genuine religious vision and even daring who are capable of inspiring and energizing others, and who are capable of confronting constructively the significance of the technological revolution.

Dr. Richard Rubenstein

Greetings and welcome to our most honored guests from all over the world! It is my privilege to introduce the founder of ICUS, the Reverend Sun Myung Moon, to the participants and observers of the tenth ICUS, the first to be held in his native land. I am by vocation a theologian and an historian of religion. As you will understand, my vocation gives me a very special reason for a keen interest in the founder and his church. I hope, therefore, that you will permit me to share with you some of my thoughts concerning this man.

As students of society have long understood, it is impossible for human beings to transform their tools without changing the way they educate their young, the way they live and work together, and the ways in which they find meaning in their existence. Moreover, in our own age, there has been only one truly permanent revolution: I do not refer to the political revolutions of either the right or the left but the worldwide revolution of science and technology, with all of the awesome social and cultural transformations that revolution has brought into being. This very meeting itself has been made possible by the revolution. And, it is no accident that this meeting is sponsored by a religious institution, the Unification Church, that has distinguished itself by its concern for the human consequences of the technological revolution, for humanity's great repositories of meaning through times of both stability and discontinuity have historically been religious traditions.

Moreover, the Unification Church is a new religion, something that can both surprise and disturb most Western-trained scholars and scientists. There is in the West a certain duality of consciousness that can give honor to religiously-inspired figures only as long as they are safely separated from us by long stretches of time. When, however, we are confronted with persons of intense and authentic religious inspiration in the present, we tend to use psychological and even ethical categories to reduce the significance of or negate their inspiration altogether. We have a rage for order and predictability, at least in matters religious. We are fearful when confronted with anyone whose spirit would disturb the order we crave. Nevertheless, our rage for order is destined to prove illusory if we do not take seriously and heed the inspired religious leaders of our time, for, as we have noted, we do not live any longer in an ordered and a secure world, but in a time of permanent discontinuity and revolution. Furthermore, it is interesting to note that the two Asian countries that have been most affected by the technologi-

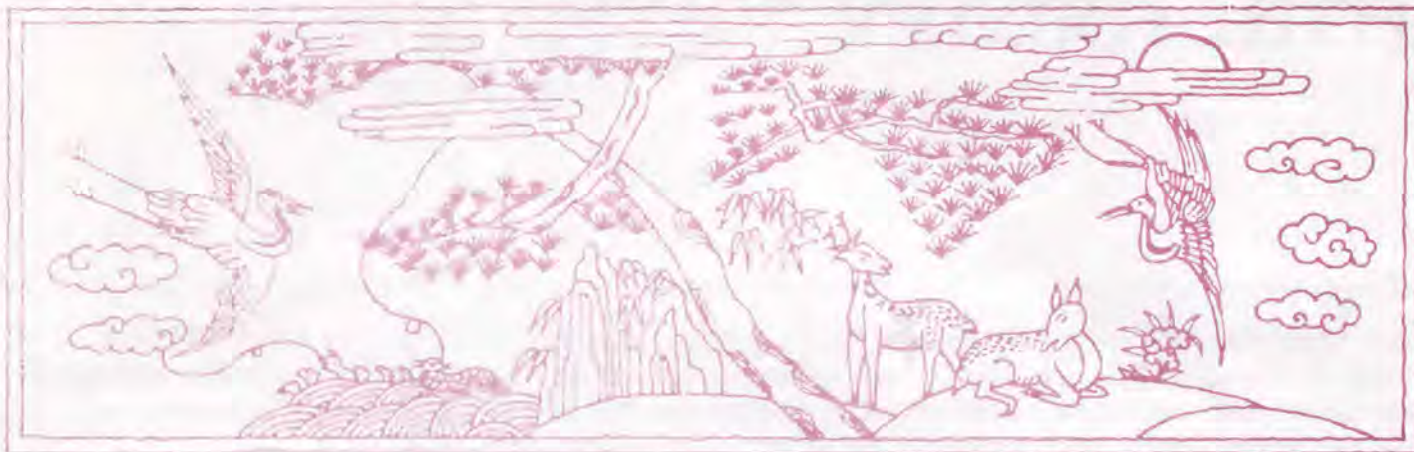
cal revolution, Japan and Korea, have witnessed an extraordinary proliferation of new religions in response to the crisis of modernization and technology. Fortunately, the spirit of radical secularization has not corroded the wellsprings of religious inspiration in Asia as it has in the West.

It is of crucial importance that we understand our founder, the Reverend Sun Myung Moon, as coming from a land in which the wellsprings of religious inspiration have not dried up. Yet, religious inspiration by itself is insufficient. What our age requires are men and women of genuine religious vision and even daring, who are capable of inspiring and energizing others, and who, at the same time, are capable of confronting constructively the long-range, worldwide significance of our permanent revolution.

It is in this perspective that I see the Reverend Moon as a religious leader of preeminent significance. I must confess that many in my generation who were, for example, students of the last great Western theologians, Karl Barth and Paul Johannes Tillich, aspired to be the kind of religious leaders that technological civilization required, but, as scholars trained in the methods of Western rationalism, the best that we could accomplish was to become interpreters of other men's inspiration. We could never become what the Reverend Moon is, a man of genuine inspiration capable of infusing others with his inspiration. With his unique gifts, he has united the private and the public dimensions of religious life and concern, as he has daringly and imaginatively utilized the very power of technology to serve as a force for healing the ruptures in the individual and the body public created by that revolution. Instead of retreating within the history and tradition of his nation in the face of the technological revolution, he has sought to utilize the histories, traditions and experiences of all people both Eastern and Western, to foster a new vision of the spiritual unity of mankind. This too is in keeping with the spirit of our times, for technology is destined eventually to unify mankind one way or another: either by the total annihilation of the opposing other or by the achievement of a worldwide unity based upon a new foundation of shared values and inspiration. That foundation can only be religious, and it is to that end that our founder has given himself.

As we gather together as guests of our founder in his native land to hear his message, it is my very great honor to present him to you, the most honored and revered teacher, the Reverend Sun Myung Moon.

FOUNDER'S ADDRESS



Reverend Sun Myung Moon

Honorable Chairman and Committee Chairmen, distinguished professors, and ladies and gentlemen, I am deeply grateful that you have come to Korea to attend the Tenth International Conference on the Unity of the Sciences.

Korea is my native country. Here in Korea you may find reminders of the sacrifices made by the 16 nations that participated in the Korean War. As Korea is divided into North and South, it is a sorrowful country, but nevertheless it is a country of great significance. I sincerely hope that you will take a deep look at Korea and Asia and come to understand them well.

I also hope that the contents of the speech I am about to give will be understood in a profound religious context and not in a political context.

Unity between the upper and lower classes of society

There are many confrontations and struggles in society today. Confrontations exist between what might be called the upper and lower classes of races, nations and societies, but the most serious problem of all is the confrontation between the upper and lower classes formed by the difference between wealth and poverty.

The population in the northern hemisphere centers mostly on the white people and is estimated at about 800 million. This group may be considered the upper class of the world. On the other hand, in China, India and other Asian nations, there are 3 billion people who form a middle class. Finally, centering on the black and brown people, the 500 million of Africa, Central and South America and Oceania form an economically poor, or lower class. This difference in wealth presents a most serious problem in today's world, and it is repeatedly dealt with as the so-called North-South problem by a number of international organizations, including the United Nations.

All the important issues of the twentieth century must be solved on a worldwide scale. The most likely way to solve this problem is to unite the upper and lower classes through the Asians, who are between the white Euro-American societies and the black African societies. In this aspect, the greatest challenge is how to motivate the people of the upper class to lower their status of their own will.

Since the beginning of history, man has sought to diminish this gap between the upper and lower classes. Communism is

the strongest example of this trend. The ideal of communism is to eliminate exploitation between the classes and to construct a society without classes. However, the biggest problem with communism is its atheism, in other words, that it seeks to create an ideal world upon a foundation which denies God. A further problem with communism is that in practice, all things are carried out according to the private will of a few dictators.

To overcome these problems and to find a new solution, we must go beyond the humanism to which we have been clinging to tightly. The unity we seek requires a new Godism and a new nucleus.

The only medium which can enable the upper and lower classes to unite is religion. This was religion's original purpose—the salvation of the world, not just the salvation of individuals or families. To accomplish the task of uniting the upper, middle and lower classes requires a new religion, one which can serve as a nucleus for unity.

Then what is the Unification Church? It is the new religion destined to carry out this historic mission. I have been pioneering the path towards that goal, and it is inevitable that people of all races will want to meet me in that path.

The position of the Korean peninsula from the standpoint of civilization

The globe on which we live is divided into land and ocean. If we look at peninsulas geographically, we can see that they connect land and ocean. Accordingly, since ancient times, peninsulas have always been significant sites for the formation of civilizations. The ancient civilizations of both Greece and Rome, as well as those of Spain and Portugal, began and flourished on peninsulas. But today, a new worldwide civilization, combining the civilizations of the East and the West, must emerge. In Asia, it is on the Korean peninsula where this is happening.

World civilization has developed as it has moved around the globe. The continental Egyptian civilization was passed on to the Greek and Roman peninsulas and then to the island civilization of England, and eventually the continental American civilization. From there it continued westward across the Pacific, to the island civilization of Japan, from which it has extended to Asia, concentrating on an emerging Korean peninsular civilization. The civilization focused here in Korea is one



To bring unity between the upper and lower classes, we must bring the people of the upper class to unite with those of the lower class and elevate them to the level of the upper class. In order to accomplish that, a central point of absolute value is necessary —God's love.

of a high dimension, and it will play a central role in creating a new world.

Japan, an island country, was the first to allow Western civilization to establish itself in Asia. The next age will be that of a peninsular civilization, focused on the Korean peninsula, where the Eastern and Western civilizations are merging.

As the historian Spengler pointed out, civilization, like the four seasons of a year, goes through cycles of rising and falling. Today, the age of the Atlantic civilization is passing and the age of the Pacific civilization is emerging.

If we look at the situation around Korea, we see that Korea is located between the four great powers of the United States, Japan, China and the Soviet Union. The United States is currently expending great effort to counter the expansionist Soviet Union. In Europe, the Soviet Union occupies half of a divided Germany, and in Asia, it split Korea into north and south, keeping the north within its sphere of control.

It is primarily in Asia, centering on Korea, and not in Europe, that these four great powers are confronting one another. Because of this, America is obliged to pay attention to Asia, a continent greater than Europe. Considering this situation, Korea is a country which in all areas will play a basic role in determining the destiny of the confrontations between East and West and between North and South.

At this point, let us take a look at the practical possibility of

this occurring. Koreans have a strong sense of justice and are quite religious by nature. They display their capabilities in many different fields. If they reach a deadlock in any situation, they cope with it and, if necessary, change directions in a bold and courageous way, showing much adaptability. These are some of the outstanding traits of Koreans.

I was born among these Koreans, and the Unification Church has developed from such a background. We of the Unification Church believe that as the fruit of such a history, we are to accomplish the worldwide mission of bringing the upper and the lower classes closer together centering upon the yellow people.

The Unification Church has sufficient religious content to fully accomplish this purpose. To this end I am determined to do my best in all fields of endeavor and in all regions of the world.

God's love—the absolute value

To bring unity between the people of the upper and lower classes, we must encourage those of the upper class to unite with those of the lower class and elevate the latter to the level of the former. In order to accomplish that, a central point of absolute value is needed. That central point is God's love. Then what is God's love like? God's love can dwell with both those of the

upper class and the lower class. God's love is never one-directional. It is a force which moves in a spherical manner, capable of revolving freely from the highest point to the lowest. Wherever God's love appears, it is welcomed by all people everywhere, and it creates harmony in all places at all times.

God's love always possesses absolute value whenever and wherever it may be. If we have God's love, we are happy; we feel fulfilled and secure. Though one may be in a low position, he can still love those who are on top, and those in top positions can love those in the lowest positions. In this way, God's love is infinitely free. The people who have His love receive a great welcome wherever they may go. This is the reason why people willingly and wholeheartedly follow Unification Church members wherever they may be.

The Unification Church has sought salvation in God's love. As soon as people come to realize that the new thought which the Unification Movement is introducing is far more outstanding than that of either communism or capitalism, and that the Kingdom of Heaven on earth will be made a reality by the love of God, all people will be only too happy to accept it.

If one is to truly comprehend the situation of the world today, one must understand the situation of Korea, where God has a special will, and that within Korea everything exists in a condensed form. For example, the two main trends of contemporary thought, democracy and communism, exist in Korea, as well as the four major religions, Christianity, Buddhism, Confucianism and Islam, developed to a high degree. As I said earlier, the four greatest nations of the world are confronting each other here in Korea. Thus everything exists, at least symbolically, within Korea. In God's dispensation, Korea is responsible to bring all these aspects into unity.

In conclusion, Korea has to accomplish four great tasks, centering on the Unification Movement. They are:

1. Unity of religions through an ecumenical movement;
2. Unity of thought, by overcoming materialistic communism through a "Victory over Communism" movement;
3. Unity of culture by establishing a new lifestyle combining the cultures of the East and the West; and
4. Unity of economy through a new ideology.

With God's love as the absolute value, we of the Unification Movement will love all the people of the world even more than our own parents and brothers and sisters, form the unified world, and realize the Kingdom of Heaven on earth. With this, the creation of the new world which God and man have been longing for will be complete. Only with God's love can there be true and lasting victory, peace and happiness.

The future of Asia centering on Korea

Korea is capable of bringing about unity in the four areas mentioned above, through the Unification Movement. Of them, the first three are already nearing completion, and we are now trying to accomplish the fourth and last point, the economic problem.

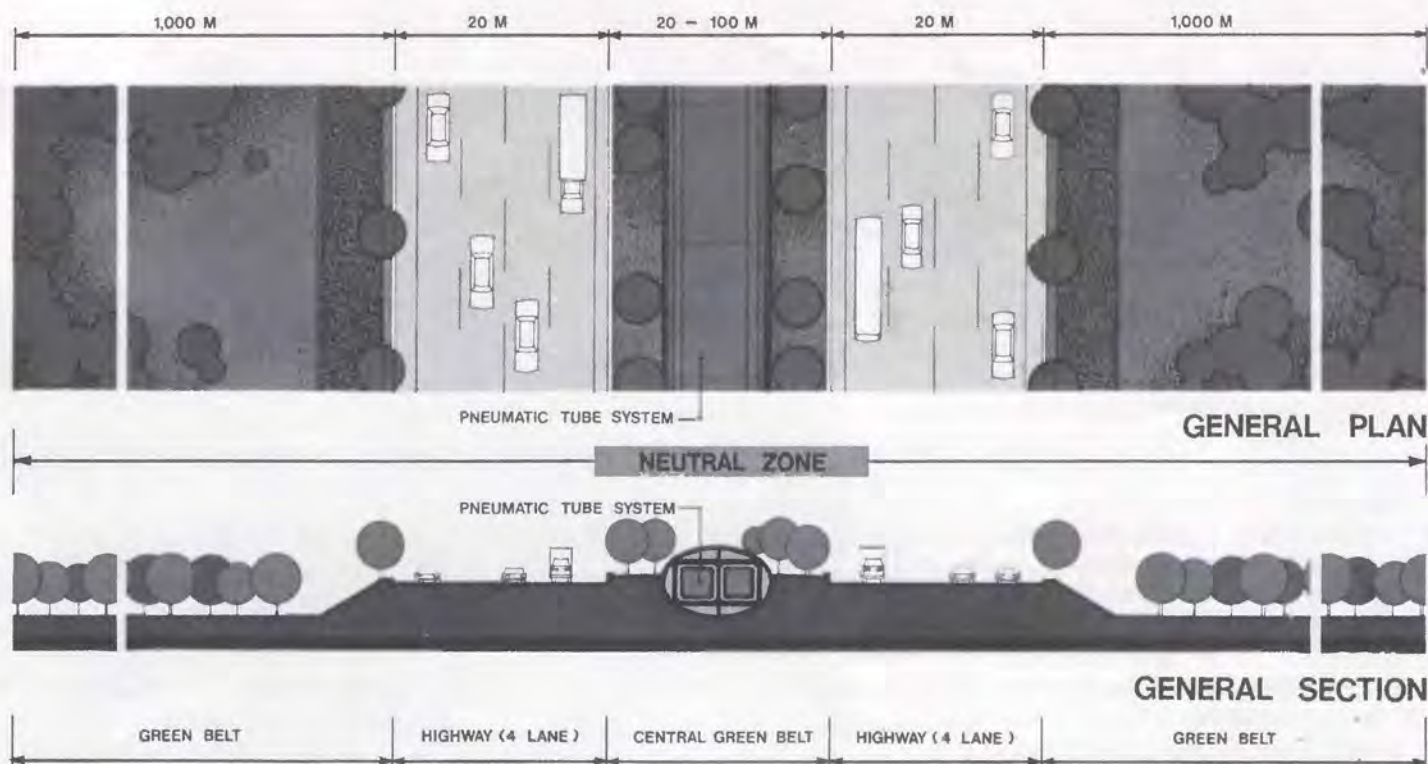
Korea is developing economically at a rapid pace. However, it still cannot be said that it has reached an advanced international level. Then how can this be achieved? To accomplish this goal is also the mission of our Unification Movement. For this purpose, I intend to initiate cooperation between Germany's high standard of mechanical technology and the industry of Korea. Spiritually, Korea and the Unification Movement have already successfully linked Japan and the United States. The



United States and Europe are already linked culturally.

God has especially blessed and helped Germany and Japan to recover economically after World War II in order to accomplish the dispensation. In particular, Japan has become a gigantic economic power. Even Germany has come to feel threatened by the economic success of Japan. The only way for Germany to protect itself is to join with Korea and produce superior quality goods at reduced cost and market them in Japan and other places. Likewise, it should allow the Third World to participate in equal profit-sharing. Then, if Japan is included, the road of world economic unity will be opened.

Korea could further link the highest technology to the Third World, eventually leading to world peace. These countries will realize that it is mutually profitable for all of them to join with Korea as a mediator. In the hope of modernizing in the fastest way, China wishes to maintain friendly relations with Japan, the United States and Germany. The three Asian countries could form an economic alliance, with the United States and Germany connected to them at the same time. In this sense, Korea is becoming a new base for an East-West civilization, and it is emerging as the center of the Pacific civilization.



With Asia as its starting point, a realistic unified economic sphere can be established, connecting the East and West in a new civilization. This will result in peace and a new world, centering on God's love, which is the absolute value.

My proposal

As a conclusion, I would like to make a proposal. It is to construct a "Great Asian Highway" zone which would run through China, Korea and Japan, and then eventually link the world by constructing a "Great Free World Highway" zone to connect the whole world. This would be a great international highway around which freedom is guaranteed, and it would go through mainland China, crossing the Korean peninsula from north to south, through an underwater tunnel or bridge to Japan, and moving north through the various Japanese islands.

If this highway were constructed, the three Asian countries would be linked through the highway and become one. The economic and cultural exchange between them would be so frequent that it would enable them to form an Asian Common Community.

If this plan is carried out according to the framework suggested here, free traffic would become possible among all the people of the Asian countries and as a result, North Korea would have to give up its ambition of aggression through military means. It would be forced to choose peaceful ways of unification.

Thus, by uniting the Asians, it would eventually become

possible to connect the upper and lower classes of the world, with the yellow peoples serving as mediator.

In order to concretely realize such an ideal, the Korean residents now living in Japan, the United States and China could be connected to form a technological group. Then automatically, the direction of Japan and the United States would also come into accord. Based on this new economic foundation, a highway which guarantees freedom could extend worldwide.

Thus, through completing the unrestricted Asian highway and realizing the long-cherished ideal of joining the upper and lower classes, a great migration of the yellow peoples will take place. With Asia as its starting point, a realistic unified economic sphere can be established, connecting the East and West in a new civilization. This will result in peace and a new world, centering on God's love, which is the absolute value.

In this transitional age of civilization, when Western civilization joins that of the East, meeting in a new Pacific civilization, I sincerely hope that all of you distinguished participants coming from more than 100 countries to this memorable International Conference on the Unity of the Sciences in Korea, will have deep insight into these matters and offer your concrete cooperation.

Thank you very much.

DISCUSSION HIGHLIGHTS



Joy Pople

The 850 participants in the tenth International Conference on the Unity of the Sciences, November 9-13, 1981, included three Nobel laureates (Eugene P. Wigner, U.S. von Euler and Robert Mulliken) as well as one prime minister, four ministers of education and three other ministers—the most eminent group of scholars to visit Korea. The proceedings of the conference will fill a couple of mammoth books, and in a few pages it is impossible to give more than a simplistic account of the discussions at the conference. Perhaps the following observations made by the committee chairmen and a few of the constructive ideas presented in the conference papers will give our members some feeling for the event.

Conference chairman, Dr. Morton A. Kaplan

Following Father's address at the opening session, Dr. Kaplan said, "Through the founder's address, I think you can get some idea of the peace, happiness and prosperity of mankind which leads Reverend Moon to support activities of this kind. Despite his personal difficulties, which might have led him to devote himself to securing his own position, Reverend Moon has chosen to be here with us."

Pointing to the example of South Korea, Dr. Kaplan, a noted political scientist, said, "This is proof that development is available to those countries that make the effort and know how to do it. You will see that although this area

The dedication and energy of the Korean people should provide inspiration to all of us that help lies within each of us.

-Dr. Kaplan



[Seoul] is most highly developed, the prosperity reaches down into the the villages." He urged conference participants to use their free time to observe not only Korea but also the Korean people. Their dedication and energy "should provide inspiration to all of us that help lies within each of us. Hope is not abstract; it is around us." Dr. Kaplan noted that the conference papers point to new relationships and new visions of humanity in all aspects of society—the marketplace, government, social institutions and schooling.

A special concern of Dr. Kaplan is education. "I happen to think that schooling in the Western world is a disaster," he told participants. "What kind of character is being developed in our schools? We need individuals who are fully and not just partly human." He called the schism between science and values one of the woes of the 20th century.

At the end of the conference, Dr. Kaplan announced that Father had agreed "in principle" to the setting up of an experimental school in the United States. Dr. Kaplan felt that such a contribution might prove to be "more important than our scholarly contributions."

In closing, Dr. Kaplan called the conference the most successful ICUS he has attended. "However," he added, "I am still not satisfied; future conferences should be able to achieve many substantial things." Dr. Kaplan reminded participants that these conferences are the product of one man's vision, and he read aloud a statement of gratitude to Father which the committee chairmen had signed.

Vice-chairman, Dr. U.S. van Euler

A Nobel laureate and past president of the Nobel Foundation, Dr. van Euler praised the courteousness and friendliness of the Korean people, which he found to prevail over even the geographic beauty of the countryside. "We are also impressed by the efficiency and energy which has brought the country to its present position," he told participants.

A professor of physiology, Dr. van Euler asked what makes it possible for people to live together in peace. "As biologists, we have found no absolute answer," he commented, "but I am sure that courtesy and friendliness are not a bad start."

Committee I— Comparative Development: The Present

Former director of the Stanford Research Institute, Dr. John Golden chaired this committee, which studied various nations to find out what makes development plans succeed in some nations and fail in others. "The papers in our committee are intended to be provocative," Dr. Golden stated. He also envisioned his committee as exerting a steadying influence on the others as they launch "on the soaring futures of the world."

In one session, this committee discussed Korea, Taiwan, Singapore, Hong Kong and Japan as nations which lack natural resources but have shown an unusually rapid development of management and production skills since World War II. Now, the critical issue for such nations is their social, cultural and religious development.

Another session discussed the new group of resource-exporting nations (primarily oil-exporting nations) which were colonies during the first industrial revolution. These nations have resources which might fuel their own joint development progress, but they encounter troubles and frustrations in attempting to participate in the "second industrial revolution" on their own terms. An Egyptian speaker described the social impact that development has had in attitudes

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-Dr. Weinberg



towards work, problems of migrant workers, and urbanization in OPEC countries. Oil wealth has also created a new era of international cooperation between the southern and northern hemispheres, and even among countries in the southern part of the globe.

The third session pointed out lessons from the experiences of nations which are industrial veterans. An American scholar attributed Japan's unusually rapid industrial growth to such factors as national policy and character, superior education, emphasis on research and development, good export management, minimal defense and welfare budgets, the stimulus of Asian wars, and finally good business organization.

The last session discussed the less-developed countries, nations who achieved political independence in a condition of "chronic poverty." A Trinidadian stated that the reduction of poverty in Latin America and the Caribbean does not mainly depend on outside aid, but on actions on a national and regional level. These countries should work towards a more equitable distribution of national income, goods and services, he said. An oriental scholar warned developing countries against focusing only on their immediate needs rather than thinking about the long-term well-being of their people.

Committee II— Technology and Society in Transition

Chairman Alvin M. Weinberg, director of the Institute for Energy Analysis at Oak Ridge, Tennessee, led discussions on scientific and technological revolutions that are already in the laboratory and an examination of their likelihood for success and their probable impact on society.

In his opening remarks, Dr. Weinberg commented on the views of technological pessimists, who see the world becoming more disorganized and more polluted, and the technological optimists, who see new technologies as the means of fulfilling man's yearning for a better world. He noted hopeful developments and voiced a concern for the human implications of technological developments. "As I listened to Reverend Moon speak," he said, "I came to realize that he also must be counted



Receiving line welcoming ICUS participants. Dr. Kaplan and his wife stand beside Mother and Father; Dr. Pyong Do Yi, conference vice-chairman; Bo Hi Pak; Neil Salonen.

among the technological optimists."

Speakers during the first session, which focused on energy, aired a variety of views about the feasibility of various energy sources.

A second session discussed information technologies and their social implications. Robotics can increase productivity in manufacturing and release workers from dangerous or boring tasks, for example, but it could also mean that the control of manufacturing will consolidate into a few giant corporations. A Japanese analyst predicted that advances in microelectronics will eventually prove the greater dignity and worth of humans over machines, not the reverse.

The third session, on materials, offered guardedly optimistic views of resources, depending on technological advances and supply and demand economics to regulate their use. The real threat, according to one American, is the depletion of agricultural resources, for which there are no technological substitutes. He predicted that these resources will remain adequate only if population does not increase too rapidly.

The final session discussed the broader social implications of technol-

We have made a mess of many things we have done. Only as we meet people of other disciplines in places such as this conference can we as scientists perhaps learn to discipline ourselves.

-Dr. Mellanby



ogy. An American analyst felt that it was impossible to predict the impact of technology, but one could get a sense of the future by examining aspects of society, such as the family and leisure habits. He felt, for instance, that the current tendency to separate work and home may run counter to future technology. An Indian scientist called for advanced technology which could be adapted to the needs of various regions of the world, both developed and developing.

Committee III – The Future of Technology and Society

With Dr. Eugene P. Wigner as honorary chairman and Dr. Kenneth Mellanby, director emeritus of the Monk's Wood Experimental Station in Huntingdon, England, as chairman, this committee envisioned the science, technology and societal patterns of the future.

Trying to counteract the literature of gloom, Dr. Mellanby said, "I have found a unique awareness in Korea of what must be done to safeguard future devel-

opments, preventing, for instance, the industrial pollution that affects so many developing countries. In Western countries, increased leisure seems to have given rise to activities which are not of the highest spiritual nature. Let us hope that we learn from the East, so that when our work week is reduced to one or two hours, we can spend the extra time in meditation and improve the human situation!

"We have made a mess of many things we have done. Only as we meet people of other disciplines in places such as this conference can we as scientists perhaps learn to discipline ourselves. Only then can an ideal world such as Reverend Moon spoke of be possible."

The first session discussed the concern of science with the improvement of human welfare and wondered whether such concern will continue or whether it will focus rather on extending the limits of human understanding and giving satisfaction to its practitioners.

A Swedish scholar commented on the different ways in which the Chinese and the Japanese have reacted to Western technology. In the last century, the Japanese adopted the policy, "Knowledge shall be sought throughout the world, so that the welfare of the Empire may be promoted," and because of this receptivity, the Japanese have reached and in some areas surpassed the West. On the other hand, the Chinese attitude has been ambivalent, and at times negative, as for example during the recent Cultural Revolution. Were the Japanese right and the Chinese wrong, he questioned.

A Swiss scholar claimed that applied science has no intrinsic goals, but rather is "instrumental to" something. Applied science has its costs, he maintained, and these costs are often charged to a society which does not play a sufficient role in determining its goals. He urged that science be submitted to public control and also that scientists themselves recognize their own responsibility.

The second session dealt with the changes in technology and whether the consequences might be a supertechnology or a kind of "post-industrial society," characterized by a return to a simpler life. An American called for new social inventions to minimize the ill effects of some potentially harmful technologies. Another American predicted that information technology might result in increased isolation, privacy and

I hope in the future that it will be considered a form of illiteracy for Westerners not to be knowledgeable about Asian literature and culture.

-Dr. Rubenstein



reduced survivability, including possible mental imbalance and emotional instability. In the political field, either a dictatorship or a participative democracy might result. However, he felt that human beings have a high degree of resilience and can evolve through learning and correcting errors.

The third session discussed population and social patterns, such as marriage and the family, and the effects of increased longevity, decreased mortality, genetic engineering, etc.

Committee IV – Transformations of the Individual in Society

Dr. Richard L. Rubenstein, director of the Florida State University Humanities Institute, chaired the discussions focusing on a comparison of Eastern and Western religion, philosophy, culture and the arts, health and healing, supranational movements and modernization trends.

In his introductory remarks, Dr. Rubenstein quoted a *London Economist* article which stated that the post-Confucian civilization in the East is better suited to meeting modern needs than the individualistic Western civilization. "Land has tended to divide people more than oceans," Dr. Rubenstein stated. "History has seen the Mediterranean and Atlantic civilizations and soon will see a Pacific civilization. I expect to see books on what we in the West can learn from Korea. In Asia we can find the most exciting synthesis of various cultures and systems of thought. I hope in the future that it will be considered a form of illiteracy for Westerners not to be knowledgeable about Asian literature and culture."

The first session explored the Eastern and Western approaches to health and healing and discussed the implications of the modern divorce of science and religion in the West. It also considered the possibilities of integrating Western medicine with the ancient holistic approaches of the East. A Sri Lankan discussed the limitations of the Freudian approach to analysis from a Buddhist viewpoint, and an American discussed research on a new photoradiation therapy for cancer.

The second session featured cross-cultural perspectives on modernization:

an American studied Japan, a Japanese studied Korea, and a Korean studied the United States. The Japanese scholar called for modernization adapted to the cultural values of the receiving country, not just an imitation of the West. He attributed the Korean success in industrialization to the Korean people's "strong sense of the self and the desire to promote one's social status and advancement in life." In a similar vein, the Korean scholar denied that modernization of Asian societies would inevitably lead to self-alienation, isolation or psychic insecurity. He argued that modernization of new nations requires the marriage of traditional spiritual cultures and modern scientific culture.

In the third session, on the resurgence of the cultural and spiritual dimensions

We will be discussing the first scientific discovery since Galileo that will bring together science and spirit.

-Dr. Pribram



year," Dr. Pribram told conference participants. "We need to examine our roots," he continued, "and see if science really knows as much as it claims it does. Most of us who have grey temples have grown up under logical positivism. But I grew up to realize that something goes wrong if analyzing is all you do. Medicine has made tremendous strides in taking care of dis-ease, but what is ease?"

"We will be discussing the first scientific discovery since Galileo that will bring together science and spirit—a holistic order within the brain that is so closely aligned with the order that philosophers have spoken about in the East. This will really help bring us together towards the unity which Reverend Moon stands for."



of East Asia, an American commented on recent Western interest in studying Japanese management and production techniques, but noted that the motivation behind these developments may not be transmissible to another culture. A Korean studied the Asian development of three aspects of citizenship—the expansion of civil rights, the expansion of political power, and the actualization of social rights. Although noting that modern pluralistic social structure tends to eliminate these characteristics, he observed that the free peoples of Asia would have their dreams shattered if they came under the control of communist totalitarianism.

The final session discussed Catholic Christianity, marxism and Islam as supranational movements. A Saudi

commentator on marxism declared that communism is an unattainable goal and that marxism is a transitory ideology whose days are numbered.

Committee V— Transformations in Consciousness

Chaired by Dr. Karl H. Pribram, professor of neuroscience at Stanford University, California, the fifth committee discussed the origins of human thought, conceptual revolutions in current philosophical approaches, and the future convergence of scientific and religious traditions.

"Committee V is unique in theme this

The first session dealt with some discontinuities in the evolution of the human brain through various primates. The second session contrasted various lines of contemporary philosophic thought, as represented by Popper and Wittgenstein. The third session discussed recent contributions to the transformation of scientific thought, in areas such as the way people organize themselves in spontaneous settlements, how interacting populations function, and quantum mechanics.

The fourth session dealt with the new hypothesis of brain function in perception and memory, based on the analogy of holography. The speakers proposed explanations of conceptual changes arising from new discoveries in physics and optics using laser light.

MOTHER'S GREETINGS



Given at a reception for women during the Science Conference

I just want to say thank you from the bottom of my heart for coming to my country in the orient. Reverend Moon and I have wanted to bring you to our homeland for a long time. For ten years, we have thought about this. We discussed many things that we wanted to show you and do for you. It is very meaningful that you have come, and I am so grateful to all of you.

Traditionally, Korean people like to wear white suits and dresses. Korean people love God very deeply, and so we like to wear white clothes as a symbol of God's purity. We respect our ancestors very much, and we are a peace-loving people.

Hundreds of times, other countries have invaded ours, but we always overcame. And in our 5,000-year history, Korea has never attacked another nation. For this reason, we are known as



"The Land of the Morning Calm."

During the Korean War, we suffered incredible tragedy. But God really helped us. The young people of 16 nations came to our aid. At that time, all the people of South Korea strongly united with the United Nations forces. With that unity, we were able to save our freedom from communism.

From the 1970's on, our people have been working very hard. Today Korea is recognized as one of the fastest-growing economies in the world. Because of our growth, Korea was chosen as the site of the 1988 Olympics. We are grateful to be the host country for this global event.

They say that behind every great man, there is a woman. In this sense, I respect you all very much. You have helped your husbands create many things to help mankind.

I also try to be a wonderful helper for my husband, Reverend Moon. But it is hard, because, as you know, his ideals and goals are very high. Sometimes I wonder how good a job I am doing to help my husband. I never get a report card. If you have a chance to ask him, please do so, and let me know his answer!

Anyhow, I gave him twelve lovely children, so I hope he will

give me one medal at least.

In Korean history we have had many wonderful women who have been greatly respected. They gave honor to their families. During times when Korea was attacked by other countries, many women gave their lives helping their husbands fight.

Today, the world situation is becoming dark. Many families are breaking up. My heart is so sad to see this. I think women must give love and practice a sacrificial spirit. When God dwells in every home, then parents and children will have God's love and hope. With families as the cornerstone of society, then our nations and world will become very beautiful and filled with God's love. We will all be one family under one God.

Today, you and your husbands came here to combine all of your spirit and strength to build a better world for our children.

I hope I can become closer to you all. I want to share love and friendship with you, even after you go back to your own countries.

I hope your time in our country will be remembered with joy all your life.

Thank you very much.

BEHIND THE SCENES



Reactions ranged from indifference or skepticism about the feasibility of such a global plan, to marked enthusiasm, especially by participants from developing countries.

Joy Pople

It was one of those unforgettable events in life. Something to savor and cherish, certainly for the family members who attended. Something the 850 participants will tell friends and colleagues about. It was especially, however, a triumph for Father as founder.

From the opening ceremony in Seoul's Sejong Cultural Center to the closing banquet and celebration in the new Little Angels School auditorium, from the care of Western and Korean brothers and sisters to the sightseeing tours after the conference, participants from 109 countries could have a deep and rich experience of Korea as a land of vitality and promise. For most, it was their first visit to Korea, and they were surprised and often impressed at what they found.

This was the tenth International Conference on the Unity of the Sciences, the first to be held in the homeland of its founder and the last to stress increasing the number of participants. To improve the value of the conference this year, committee chairmen met frequently to make preparations and invested considerable effort into obtaining high-quality papers.



Following the trend set by previous conferences, this year's event featured a number of additional gatherings, including a meeting of the recently established International Christian Professors Association (see next month's issue of *Today's World* for more details). The Professors World Peace Academy and the Global Congress of the World's Religions also met during free periods of the conference.

Future conferences will be more selective in participants and more exacting in the quality of papers presented. For next year's conference in Philadelphia (which will deal with the same theme as this year), only about 450 participants will be invited. Regional meetings will evaluate papers submitted for presentation, and preparations for conferences will begin two years in advance. In addition to publishing the complete proceedings of each conference, ICUS publications will print special volumes of selected papers, edited by prominent scholars in the manner of a university press; three volumes of papers from the ninth ICUS will be available in early 1982. In addition, from next year on, conferences will aim at offering solutions to current world problems.

Father's proclamation

In previous years, Father's opening remarks were a homily on values, but this year's speech was a kind of proclamation of solutions to world problems considered unprecedented for a religious leader to make. Dr. Rubenstein gave a moving introduction to Father, and Dr. Kaplan's remarks afterwards showed deep emotion.

"Father's talk this year is similar to the talks he gives to the members," observed Neil Salonen, conference secretary-general, "and the reactions are probably similar to what the members would say if they were to make a response."

Father described problems caused by the unequal distribution of wealth around the world—the so-called "North-South problem"—and proposed solutions dealing not merely with trade and development, but with spiritual measures, centering on the love of God, which transcends politics and ideology. Motivated by the resolve to build the Kingdom of Heaven on earth, Father is taking his basic spiritual message and

applying it to the problem of global wealth and poverty. He also stated that centering on Asia, the industrialized world will be able to connect to the less-developed world, and he proclaimed the role of the yellow race as that of mediator between white and black, rich and poor. In conclusion, he called for the building of an international highway system to link countries and peoples.

Predictably, reactions ranged from indifference or skepticism about the feasibility of such a global plan, to marked enthusiasm, especially by participants from developing countries, who stand to gain great benefit from such a proposal.

Advice to staff

"The people who come to these conferences attend many conferences throughout the year," observed Mr. Salonen. "The majority say this is the best—not because the papers are the best, but because the conference facilitates discussions and relationships. The participants have gotten into the habit of thinking of us as the people who always care and are always committed. You must never be too busy to care for them or attend to their needs."

To the staff, Rev. Kwak emphasized the importance of this conference as a culmination of Father's many years of efforts to establish relationships with scholars. "I told Korean participants that Father holds a worldwide record for relating to the greatest number and variety of scholars," he added. He urged the staff to view each participant as a result of Father's effort, and to attend them after the model of Jacob serving his brother Esau.

Unique aspects of the tenth ICUS

The addition of an extra day of proceedings gave the conference a more relaxed mood and allowed more time to build personal relationships. On the other hand, of course, the very large number of participants made it difficult to locate any particular person. One- and two-day tours were arranged for the participants over the weekend following the conference, and many people left Korea with lasting impressions of the country's history and culture.

The American ICUS staff worked for many months to make preparations for

the conference. The logistics involved in travel arrangements and accommodations for about a thousand people in the Lotte Hotel and two adjacent hotels in downtown Seoul were extraordinary. It would have been difficult in any American city. But with a few miracles here and there and the goodwill of the majority of the participants, things worked out.

Another unique aspect this year was the close cooperation among the Western and Korean staffs. Mr. Dong Moon Joo, secretary-general of the Korean Professors World Peace Academy, mobilized many Korean family members who were eager to serve the participants and Western members. Even without speaking English, these brothers and sisters gave of themselves in extraordinary ways. The help of a number of Western family members who have been living in Korea for several years also proved invaluable. Undoubtedly, it was in large part the devotion of the Korean members which inspired many of the participants' respect and admiration for the Korean people.

Mr. Salonen noted that the peak experiences in our movement during the first 21-year course were the times when our worldwide family worked together, such as during the Washington Monument campaign and especially during the Global Team's visit to Japan and Korea. "They were the visible fruits of our worldwide efforts," he reflected. "This is now the first opportunity during the second 21-year course for many nations to come together in Korea and work together. People are coming from all over to see the result of Reverend Moon's work. The fruit of his work is not in the conference papers but in the quality of the members."

Mr. Jun-ichiro Owaki, ICUS secretary-general in Japan, reported on a luncheon Father held for the Japanese participants, in which he seemed to forget himself at times and address the professors in familiar terms he commonly uses for family members. Mr. Salonen responded, "In these conferences, Father has been treating the professors like members. Sometimes I think he sees more hope in the intellectual community than in us members!"

For the sisters present, the jewel of the conference was Mother's brief address at a reception for women and an afternoon discussion of women's roles—the first special event for ICUS



The 'ICUS family,' the committee chairmen and their wives, dine with Father and Mother in their new house in Seoul.

women. Her introduction as the mother of twelve children brought gasps from those present. In what was apparently her first public talk ever, Mother proved to be a very skilled speaker, reading from her prepared text in quite excellent English. Her sincerity and motherly display of patriotism and concern for the suffering people of the world struck the hearts of many.

Questions of participants

A sense of justice made some participants sympathetic to our movement because of the recent attacks we have suffered. There were those who were appalled at the news media's indiffer-

The participants have gotten into the habit of thinking of us as the people who always care and are always committed.

ence to the conference, and one woman felt grieved at the absence of prominent participants from previous years, some unable to attend because of delicate health and others because of severe pressure placed on their association with a conference initiated by Reverend Moon.

A question and answer session with American Unification Church president Dr. Mose Durst packed one conference

room. Questions included the usual attacks on Unification Church lifestyle, although at various points, participants rose to speak on our movement's behalf. One participant praised Father's recent announcement of a minority coalition to combat racism and prejudice, offering his wholehearted support for this cause. A group chairman described the great difficulty he had in finding a biologist to give a paper on a certain topic, because the conference was initiated by Reverend Moon.

One listener protested the "conspicuous consumption" at the conference, to which Dr. Durst retorted, "There is a time for feasting and a time for fasting. When you get home, if you want to do a seven-day fast, that's fine! We can give you instructions."

The Little Angels School

In decorated buses, participants were taken to the Little Angels School, a half hour's drive towards the eastern portion of Seoul. The colonnaded facades of the elementary, middle and high schools harmonized with the new marble auditorium. The closing program of the conference was also one of the inaugural performances at the auditorium. The school and the Lotte Hotel were designed by the award-winning architect Mr. Aum, a longtime family member and roommate of Father during his schooldays in Japan.

New York members felt quite at home inside the auditorium, seeing the familiar carpeting and moulding designs. The tapestry curtain, hand-woven in Japan, features a landscape with Korean cranes and bears the inscription, "Happy World."

The Little Angels, founded by Father in 1965, made 16 world tours during their first eleven years, before Korea restricted their travel. Construction of their school facility began in March 1973. Its 3,600 students attend general education classes in the mornings and in the afternoons study in one of three special departments: music (instrumental,



The Little Angels greet ICUS members arriving at their school for the closing banquet.

Father holds a worldwide record for relating to the greatest number and variety of scholars.

vocal or composition), dance (Korean or Western, ballet or modern), or fine arts (painting, sculpture, design, etc.). High-quality paintings, the work of student artists, line the hallways. The motto of the school is "Love God, Love Mankind, and Love your Country." Since art is an expression of one's character, the school has a policy of stressing education of character before developing artistic talents, because without good character, one cannot become a true person of the arts.

Conference participants touring the Little Angels School could see there one practical application of Father's vision for the creation of a new world. On leaving the school grounds, one finds a sign on the portal, "Gateway to the world."

The final celebration

On an internal level, the four-day conference was to build up to the final event at the Little Angels School. In the words of Mr. Salonen, "If the participants really invested themselves in the conference, they will have something to celebrate at the end. We want to melt the various people together into a whole, and they should feel a sense of loss when they leave."

ICUS participants are invited to summer seminars which teach the Divine Principle, but the conferences themselves are intended to express the breadth and scope of our movement and



A typical committee session.

to enable the participants to establish a close relationship with Father. Mr. Salonen recalled last summer's Divine Principle seminar in Abidjan, Ivory Coast, when some of the 50 Ivoirian members got up at the final banquet and testified as to why they are disciples of Reverend Moon. They sang in their tribal languages, French, English, and at the end all the family members present sang a Korean song.

"You may have heard others report that people cried," he added, "and you may have wondered whether that was really true. But believe me, it was. I think it is a demonstration of the value of holding our seminars in a location where our family has a significant foundation." Certainly, by this standard, Korea is the ideal place.

**I believe the world's problems started here in Korea and will end here.
-Father**

After an elegant banquet, served in four halls of the auditorium, the National Classical Music Institute of Korea played typical Korean court music, and then the Little Angels performed eight Korean dances. The repertoire included dances made familiar to Western members by the Little Angels and the Korean Folk Ballet: the fan dance, the penitent monk, the doll dance, the farm dance, etc., but the choreography was new and the backdrops were stunning.

After the dances, the lights went out and the music from "2001 Space Odyssey" was heard. Lights began to play on an intricate bed of fountains. Known as the "dancing waters," this unusual display of swaying fountains, lit by changing hues of light, gushed to the rhythms of classical music.

Following the banquet and performance, Father told the participants he is planning to build a resort in Korea, "so you can come and live here when you retire. When you drink of our Il Hwa ginseng tea and mineral water and see our blue skies, you will never get old!"

"I feel the world's problems started here in Korea and they will end here," Father stated. "Many people feel Reverend Moon is part of the world's problems," he added in a humorous fashion, "but who knows? maybe he will help bring a solution!" ■

WORLD ALLIANCE FOR CIVIL RIGHTS

Statement of Purpose distributed to participants at the tenth ICUS in Seoul, Korea.

On October 21, 1981, Reverend Sun Myung Moon arrived at New York's

Kennedy International Airport to fight the strongest challenge ever to him and to his movement. On the following day, Reverend Moon declared to a rally of over 5,000 followers and supporters:

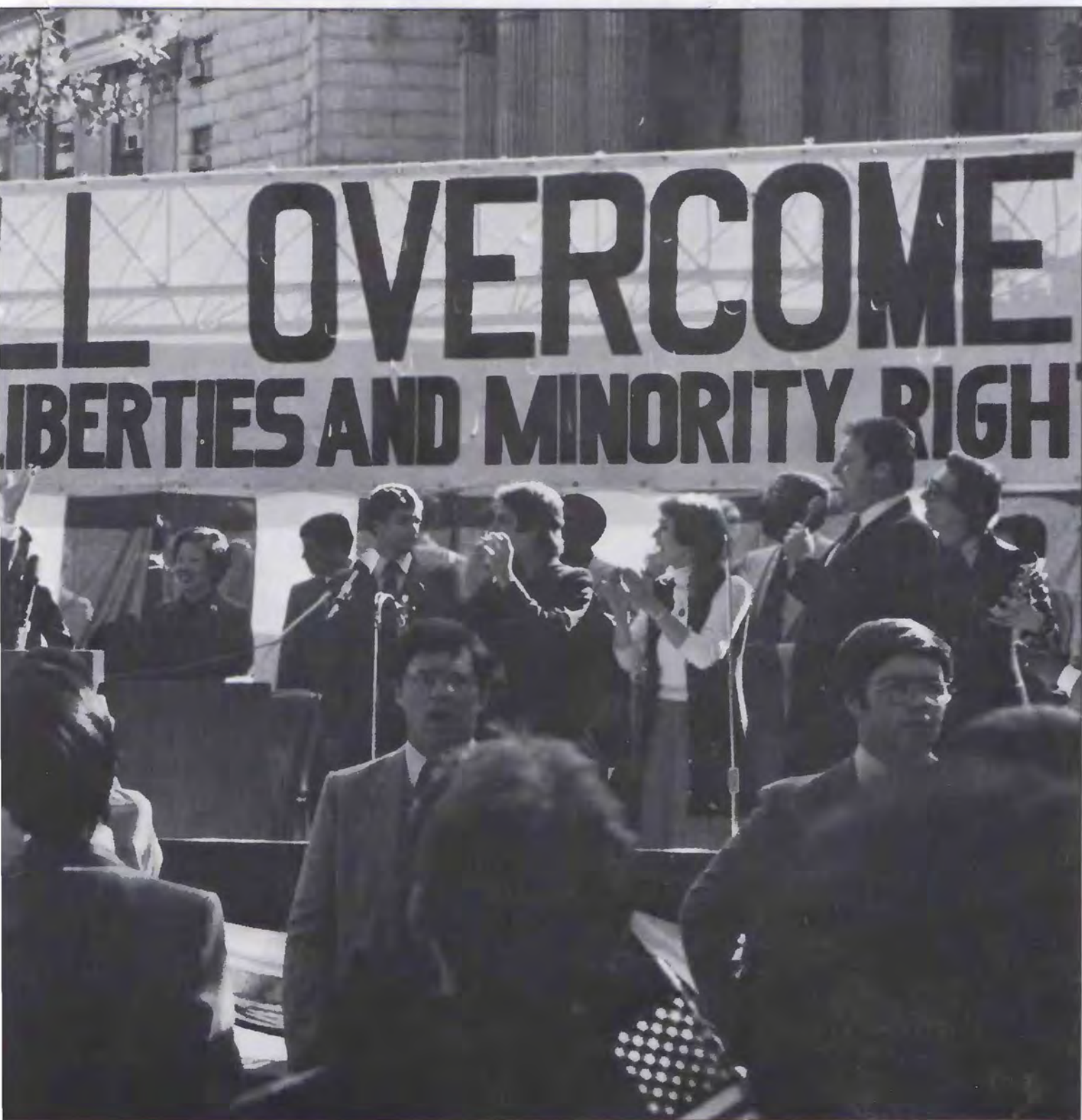


"I came back to America not just for my own vindication. I came back to America as a representative of all those who suffer governmental injustice, racial prejudice or religious bigotry. . .

Today I declare war against these enemies."

Racism and religious intolerance still threaten today's world. In the United States, the Ku Klux Klan's activities

show a marked upswing, and many deplore the government's unjust handling of Haitian refugees. In the Soviet Union, African exchange students decry racism, and testimonies abound con-



cerning the Soviet persecution of Baptists and Jews.

Visionary men and women have fought against these social cancers. A white man, Abraham Lincoln, risked civil war and sacrificed his own life in his historic battle against slavery. A black man, Dr. Martin Luther King, suffered martyrdom in order to see the coming of the "promised land" where all

The World Alliance for Civil Rights will champion the cause of those religious and racial groups who are the victims of unjust persecution.

commit themselves unselfishly, we believe that it is possible to realize this dream which Reverend Moon has championed.

Expressions of support given after Father's October 22, 1981 public speech in New York:

"If they come for Reverend Moon in



would live in freedom.

Today Reverend Sun Myung Moon, a yellow man, feels called by God to take up this baton. On October 22, 1981, he declared:

"This is a new day for minorities, a new beginning, a new fight. I am creating a new . . . alliance for civil rights."

Reverend Moon feels that this alliance must commit itself to the total eradication of racial, religious and sexist bigotry. In the eyes of God, there is no white, no black, no yellow; they are all part of one beautiful family. A capacity for greatness lies in all peoples and all societies.

The World Alliance for Civil Rights will champion the cause of those religious and racial groups who are the victims of unjust persecution. It will seek an appropriate response for each situation. It will often call such problems

to the attention of the international community of nations.

The World Alliance for Civil Rights will also seek peaceful means to better the situation of the poor and the oppressed peoples of the world. It will support the well-planned projects of men and women who exhibit a selfless desire to help improve the condition of the poor.

To facilitate this project, the Unification Movement under the leadership of Reverend Sun Myung Moon has established an initial endowment of \$2,000,000 for the work of the World Alliance for Civil Rights. The Alliance will establish its headquarters in New York, under the guidance of Col. Bo Hi Pak, and will begin a concentrated effort aimed at restoring dignity to all mankind.

If men and women of conscience

the morning, they may come for any of us in the night. When the Unification Church is persecuted, I am persecuted. Out of our adversity, God will work wonders." — *Rev. Mohammed Kenyatta, a Baptist minister from Boston*

"The loss of freedom anywhere threatens freedom everywhere. I am concerned because I am compassionate for the right of freedom. The history of religious intolerance is all too well known to us. I stand before you as a champion of freedom and of your right to exist as a denomination and as a religion. . . . We may expect new religions to arise and many of them rise out of the ashes of the old.

"My passion for freedom comes out of my background. My grandfather was born a slave; and I knew him, as a young boy, telling me of his experiences, tell-

ing me that he recollects seeing his mother pleading with her master not to sell him when her other sons and husband had already been sold. And then he turned to me and said, 'Son, always remember this—never again, never again, never again.'

"When the freedom of anyone is jeopardized, it threatens me." — Rev. Osborne Scott, a Baptist minister and

by government agencies sets a dangerous precedent for us all. Reverend Moon's offense is that his skin is yellow and he loudly professes his faith." — Dr. Joseph Bettis, professor of religious studies at Western Washington University

"[This rally is] one more demonstration that the spirit of liberty is alive and

the world." — Jose Chaves, former chairman of the United Nations Commission on Racism

Dr. Maria Foresca, a Cuban immigrant and psychiatrist from Queens, said that she brought a message in solidarity with Reverend Moon's fight against communism and expressed her determination to help end "once and for all the



professor of religion at City University of New York

"It is a disgrace that the government of this nation uses its resources to suppress the free expression of religion rather than defend it as a sacred trust. The persecution of religious minorities

people are still seeking for justice and freedom in this land of the free. The reality is that today there is more discrimination, racism and threat to freedom than ever before. We are here to reaffirm our faith in the principles of the Constitution that have served as an inspiration and guide to people all throughout

quasi-liberal communist attacks against Reverend Moon." She said that, as a physician, it was her duty to support Reverend Moon, whom she called a "spiritual healer" and asked that Reverend Moon be given "the freedom to continue in the hard task of bringing freedom to America."

PROFESSORS WORLD PEACE ACADEMY MEETINGS



Joy Pople

Each year, the International Conference on the Unity of the Sciences provides an occasion for members of the Professors World Peace Academies in various countries to meet, exchange news and make plans for the future. The Academy, founded first in Korea, is sponsored and funded by the International Cultural Foundation and in the future will fulfill an important role in planning the International Conference on the Unity of the Sciences. Another goal of the Academies in each country is to make preparations for a future international university.

The level of development reached by the Korean and Japanese Academies, as described below, hints at the great potential contribution that a Professors World Peace Academy can make in other countries. It is hoped that by the end of 1982, the Academy can expand to 40 countries. (For more background information, see the January 1981 issue of *Today's World Magazine*.)

ACTIVITIES OF THE KOREAN ACADEMY

The Academy was first founded in Korea in 1973, with Rev. Chung Hwan Kwak as its secretary general. Current membership is 507.

Academic research

Realizing that one of the missions of scholars is to discover the true meaning of peace and the way to achieve it, the Korean Academy has been emphasizing the field of peace studies ever since its inception. The scope of peace studies is very broad, extending to all aspects of

human life and endeavor, such as global matters, survival, security, resources, development, cooperation, education, culture, economics and politics.

**The character of
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Since 1978, about 30 professors per year have worked together on research projects, with the results being published in books entitled, *Korea's Value System*, *The Historical Identity of Korea*, and *Conditions for the Survival of Korea—plans for the 21st century*. The Academy also sponsors research in literature, arts, social and natural sciences, and has contributed financial support for 121 member professors through its Academic Research Fund.

Lectures, seminars and discussions

In Seoul, the Academy sponsors open lectures by eminent member professors as a service to both the public and the academic community. Member and non-member professors from several major cities give one lecture per academic term.

Early in 1981, Academy Breakfast Seminars were begun, gathering outstanding Korean intellectuals to discuss current issues such as international trends or aspects of Korean development. The "Science of Peace" seminars,

held initially in 1973 and 1974, may also be reconvened as suitable topics for discussion arise. Every two or three months, a group of member professors meets to discuss a colleague's paper; the paper and the resulting discussion are then printed in the Academy's monthly magazine *Forum*.

International activities

The International Conference on World Peace, begun in 1974 by the Academies in Korea and Japan, has rotated among Korea, Japan and the Republic of China. These conferences gather prominent professors from all over the world and from all disciplines to present and consider realistic ideas and models for the establishment of world peace. The conference aims to develop the special role that scholars and scientists can play in achieving this goal. As the conferences have evolved, there has been a progression away from general and abstract ideas toward a focus on real problems such as ecology, economic cooperation, security, international relations and area studies.

Each year, the Academy invites several scholars from other countries to visit Korea, giving them an opportunity to expand their professional knowledge, meet and confer with Korean professors and public officials, and give public lectures. Also, participants in each International Conference on World Peace have the opportunity to tour the host country.

The Academy has sent many Korean scholars to the International Conferences on the Unity of the Sciences. This year was the first time the Korean Academy had the honor of helping to organize an ICUS.

Publications

Forum, a monthly magazine; it published its 100th issue in November 1981. Guided by an editorial board of professors, each issue of *Forum* includes the following regular features: current topics, new academic trends, a paper by a foreign scholar and proposals for world peace.

The *Academy Journal*, a yearly collection of members' academic papers.

Members' books and papers. So far, a total of ten papers and five books by members have been published.

The proceedings of the International Conference on World Peace, when held in Korea.

Books on peace studies: *Research on Peace Thought*, a special collection of papers on this theme from the *Academy Journal*; *Search for Peace Thought*, a collection of previously unpublished papers.

(All of the above are published in Korean, except for the proceedings of the International Conferences on World Peace, which are translated into English.)

ACTIVITIES OF THE JAPANESE ACADEMY

The Japanese Professors World Peace Academy was founded in 1974, and with its present membership of 2,000 professors, it is recognized as a national scholars' movement.

Interdisciplinary research

A three-year research project entitled *Japan's National Goals: A Decade Hence* was set up in 1976, and in 1979 the results were published in a book which has exerted considerable influence on various sectors in Japan. In 1981, the book was translated into Korean, and a summary version of the report was published in English under the title, *Japan at the Turning Point*.

The results of another significant research project, evaluating educational materials used in Japanese schools, have been published as a book, *Criticizing Biased High School Textbooks*. This book has become a best-seller in Japan and has had a positive influence in political and educational circles, as well

as on parents and students.

An annual Interdisciplinary Research Conference provides a channel for Academy members to express their opinions and share the results of their research. The third such conference met in December 1981 to discuss the theme, "The Revitalization of the Free World."

Contributions to society

The Academy has made notable contributions to Japanese society. Forums on a New Civilization, started in 1976, provide business leader with an opportunity to discuss various current issues. Special summer seminars have also been held each year; the 1981 conference discussed "War and Civilization."

Regular reports of the Japanese PWPA proposals play a role in national policy-making on issues such as constitutional amendments, national defense, Korean-Japanese relations, and education.

The results of the National Goals Research Project (described above) have been well received by the Liberal Democratic Party. In 1980, a national policy study group entitled "Forum on Prospects for the 1980's" began meeting monthly. These gatherings of distinguished professors make specific proposals on current issues and submit reports to the Party, thus enabling the Academy to play a role in policy-making on national issues such as constitutional amendments, defense, Korean-Japanese relations and education.

Publications

Academy publications have been increasing. Recent works include *A Call in the Wilderness* and *The Age of Internationalization and Universities*. The proceedings of the tenth and eleventh International Conferences on World Peace were published under the titles,

The Creation of a New World Order and *Emerging Asia: The Role of Japan*.

Future plans call for the establishment of an Asian Hall, in conjunction with the International Cultural Foundation, with conference facilities and accommodations for scholars from around the world.

DEVELOPMENT OF AMERICAN AND EUROPEAN ACADEMIES

Composed mostly of ICUS participants, the Academy in the United States is still in its formative stages. There are two on-going projects. One is a study of the internal and external aspects of the situation in Central America; the preliminary report, written by people with extensive experience in Central America, was available for inspection by participants at this year's conference. The second project concerns the involvement of the United States in the Middle East.

Because of the difficulty of achieving unanimity in viewpoint, the American Academy does not see its role as making suggestions on national policy but rather as clarifying complex situations. In the contemporary world, governments which are trying to arrive at justice and equity have had no truly unbiased arbiters to whom they can turn when disagreements arise. American Academy leaders hope it can play such a role.

Membership in the American Academy is still small, since no substantial recruiting efforts have yet been made. Plans call for establishing a headquarters office for the American Academy, probably in Washington, D.C.

In a number of European countries, the Academy has been active for several years, sponsoring conferences and research projects on a variety of themes related to contemporary social problems. Books containing the results of these studies are being aimed at a broad educated public, not just the academic community. Some participants in this year's ICUS expressed curiosity about the possibility of involving scholars from Eastern Europe in peace discussions. Two ICUS participants from Poland spoke briefly during the discussions.

In May 1981, a European headquarters for the Academy opened in Dusseldorf, West Germany.

PROPOSAL FOR A SUPREME COUNCIL OF HEADS OF STATE & GOVERNMENT

All people of the world are yearning for peace. However, time for achieving peace is running out. Always present is the possibility of a global war, perhaps even a nuclear holocaust.

With this grave situation in mind, we hereby propose the creation of the Supreme Council of Heads of State and Government. This Council would be composed of present and past heads of state and government, including presidents, prime ministers and royalty.

Although it has made tremendous contributions in its history, the United Nations has been unable to fulfill its projected goal of maintaining world peace. In proposing the formation of this Council, we recognize the immense creative energy and potential in such a unified body of current and former world leaders. World leaders united in their efforts would be an unparalleled force for peace, justice and the betterment of mankind.

However, these vital individuals of every nation have thus far been divided in their efforts, concentrating only on their own national well-being, unable to contribute jointly in a full way toward world peace.

We urge the tapping of this precious but under-utilized resource, the world's current and former national leaders. In terms of intellect and experience, these men and women are certainly our richest resource and best hope for peace.

This Council would recognize that each individual leader must act and work for the betterment of the entire world. Concerns must transcend national boundaries and attain a global scale. In today's world, no problem is solvable solely on the

national level, but every problem has global implications and consequences. At this moment, our common problems need global solutions—not ones based only on national interest.

The Supreme Council of Heads of State and Government is being proposed to fulfill this crying need for global problem-solving. The Council would function in a supranational advisory capacity when requested by any nation or region of the world. The Council would serve as a forum for enhancing mutual understanding, research and fellowship. It would have the goal of formulating global-level recommendations and strategies for peace and human betterment.

The Reverend Sun Myung Moon, under inspiration from God, first proposed the creation of the Supreme Council in conjunction with his program for world peace enunciated in his Founder's Address at the Tenth International Conference on the Unity of the Sciences in Seoul, Korea.

Reverend Moon has long felt an acute need for a worldwide organization of such stature. He has dedicated his entire life for the cause of true global peace and the advancement of the well-being of man. His deep concern for the world's situation is the moving inspiration behind the formation of this association of world leaders.

It is hoped that the Supreme Council of Heads of State and Government will succeed where others could not, by having the world's experienced leadership offer supranational solutions, and thus hasten the day of world peace.

RESOLUTION

Passed by Participants and Observers of the Tenth ICUS

Inspired by its Founder, the International Conference on the Unity of the Sciences has been striving to emphasize the moral and human factor in the application of our science and technology.

Since its humble beginnings up to the present, this Conference has also dedicated itself to establishing a forum for communication amongst the various social and natural sciences.

This is the first International Conference on the Unity of the Sciences to occur in Korea, the homeland of our Founder.

This gathering, which has included more than 1,000 observers and participants from 100 nations, marks the Tenth Anniversary of the International Conference on the Unity of the Sciences.

BE IT RESOLVED, that we, first of all, express our heartfelt appreciation and recognition to our Founder, the Reverend Sun Myung Moon, whose vision and commitment have inspired this Conference; and

BE IT FURTHER RESOLVED that on this occasion, we scientists and scholars commit ourselves again to the common task of bettering the well-being of mankind, regardless of race, sex or religion; and

BE IT FURTHER RESOLVED that as an expression of our desire to end human suffering, we applaud the spirit of Reverend Moon's proposal, as outlined in his Founder's Address, that led to his conception of an international highway to link people together and to realize the future peace of the world.



Korean Blessed Couples Pioneer Home Church

During Father's last visit to Korea, he reorganized the Korean church, asking couples from the 36, 72, 124 and 430 couple Blessings to concentrate on home church. Tim Elder, an American who has been working since 1978 with the supra-denominational program in Korea, gave some of his impressions of the Korean church.

Tim Elder

The Korean church is centered on the blessed families. A substantial number of the members are blessed (not so many people have joined recently), and there are a great many blessed children. There is no emphasis on communal lifestyle as

For a number of years, the greatest effort has been expended in branch organizations, but now our basic work, that of evangelism, needs to make a new spurt.

in the West; the nuclear family lives together and forms a church, with the father as the center director.

Activities at the church building include pledge service (although blessed families often say the pledge in their

homes, in order to educate their children), Sunday morning service (usually at 11:00), and often a Sunday evening service and a Wednesday evening prayer service (depending on the leader).

Now the church is in an upheaval,



New Chungpa Dong church

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with the sweeping personnel changes Father made in all aspects of the church. The Korean church needs to push evangelism in a very intensive way, and former business leaders or department heads were asked to resign their position and concentrate on evangelism instead. At present there are about 15 or 20 local churches in Seoul, with the headquarters church located in Chungpa Dong, but the goal of the new evangelism effort is to establish 400 churches in the capital.

The providence is coming down to the wire now; therefore, we must make intensive efforts. For a number of years, the greatest effort has been expended in branch organizations in our church, but now our basic work, that of evangelism, needs to make a new spurt.

Home church means a change in activity in our Korean church. Groups of ten families or individuals working in one neighborhood will cooperate in home church efforts, supporting each other. Each group has the goal of forming a church (building and all) on the foundation of the people in their combined areas of 3,600 homes.

Last July Father had sent out the wives of the 36, 72, 124 and 430 blessed

couples, to do pioneering work throughout Korea, but now they have returned. Once before, in 1970, Father had sent out all the blessed wives for three years of pioneer work.

This time, however, the husbands are supposed to take responsibility for evangelism, and the wives will have to support their families economically. Many Koreans are not affluent enough to give charitable donations. These families will likely be making incredible sacrifices. Moreover, most older blessed couples also suffer from some kind of physical difficulty, arising from their sacrifices in the past. In the early 1960's, for example, there was a time in our movement when there was nothing to eat; our members were really destitute.

The new president of our church in Korea, Rev. Jae Suk Lee, is an extremely active person, always coming up with new ideas, new methods to try. For the past 15 years, he has been head of the supra-denominational work in Korea. Through this program, about 1,500 Christian ministers and another 1,500 lay leaders have attended Principle seminars and signed statements of

support. In these years of working with the Protestant churches, Rev. Lee has tried every method he and Father can think of to accomplish the goal. He keeps pounding against the wall of opposition, in different ways, with different tools.

Rev. Lee, one of the 36 blessed couples, was raised a Buddhist and graduated from law school in Seoul. He is very loyal to Father. He has many ideas, and although Father sometimes rejects them, often he takes these ideas and builds upon them. In his work with the Protestant churches in Korea, he has been able to observe the qualities of the churches that are successful and growing. I believe, for instance, that he wants to emphasize early morning prayer services every day at the church, a practice at some of the Korean Protestant churches.

Under his leadership, the supra-denominational work has been a very dynamic movement. Thus, I expect that now the Unification Church will also inherit this dynamism, beginning with the radical changes that are now taking place.

Update on the Brazilian Family

The October 1981 issue of Today's World featured various articles about our family in Brazil and the severe attacks they were confronting. In mid-September, several international leaders traveled to Brazil to hold a press conference and try to get the news media to portray a fairer image of our church. Paul

Perry and Dr. Durst gave the following impressions of their visit. The final part of this article, by Fatima Cardoso da Silveira, the first sister to join in Brazil and the director of a major family outreach program, reports on home church and educational programs.

Paul Perry

As we approached the entrance gate of the farm owned by our family in Brazil, I saw two guards standing by the gate, checking every car. Security was tight, but the atmosphere among members was generally joyful and festive, such as you might find in a celebration at

Belvedere.

We were quickly introduced into the main lecture hall, where more than 200 brothers and sisters were sitting on the floor, listening to Cesar Zaduski, president of the Unification Church of Brazil. The spiritual atmosphere was simply electric, as the members felt a ray



of sunshine after a long period of stormy persecution. The theme for the day was "Unity and Victory, a New Beginning for Brazil." Suggested by Dr. Durst, the celebration was to mark the victory of the Brazilian family after 40 days of persecution in many Brazilian states.

In August and early September, our church was the victim of vicious attacks by mobs all over the country. Our members had to abandon their centers, leaving almost everything behind to be plundered and destroyed. In at least one state, members found out later that the policemen were under orders not to help them.

The sudden surge of negativity was caused by a series of television specials which blasted our church with carefully and deceptively documented materials. For instance, a reporter would go to one of our centers and would pester church members until the members were forced to kick him out of the house. When that happened, someone would capture the scene on film, in order to show the 120 million Brazilians how "unfriendly" and "closed" we were. Another trick was to take a negative mother to the front of a center and have her cry and ask for help to "rescue" her daughter that was a "prisoner" inside the house—and then show all that on television.

After the second such program, violence began to break out, spreading rapidly throughout the country. With almost all the centers either destroyed or damaged, our members in the city of Sao Paulo found a place to stay at two farms they own just outside the city. Others went home temporarily or stayed at the homes of home-church members, who were happy to receive them.

When I met our family in Sao Paulo, I found them even stronger and more faithful than before. There was an electrifying esprit de corps, a strong sense of pride, and the feeling of assurance which comes from having one's faith tested but not found lacking. The young Brazilian family has come of age and can now stand with pride among major national churches.

Waldir Cipriani, director of the church in Sao Paulo at the time of the violence, said that the hundreds of home-church families in Sao Paulo became much more committed to our



Brazilian family's training center

The significance of home church activities really struck me in Brazil. Hundreds of home church families became much more committed to our movement as a result of the attacks.

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I found our family even stronger and more faithful than before. There was an electrifying esprit de corps, a strong sense of pride, and the feeling of assurance which comes from having one's faith tested but not found lacking.

movement as a result of the attacks. Fatima Silveira observed that our members had grown and matured very much from that experience. Home church members were so happy to have our brothers and sisters living with them, she said, because for the first time they could feel that their homes were really a church.

A meeting we held in Rio de Janeiro with professors, military personnel and community leaders that had taken part in our recent seminars revealed that top-level people were coming closer to us as a result of the persecution. They can see now that we really mean business, that we can persevere under persecution, and that we have massive international resources to back up our activities. Some, of course, have withdrawn from us, but in general our true friends have remained as strong as before.

As Mr. Kuboki said in his speech to Brazilian members, after a big indemnity condition, there is always a big blessing. Brazilians have done well during the indemnity; I am sure they will do equally well when the blessing comes.

Dr. Mose Durst

The significance of home church activities really struck me while in Brazil. After the centers were burned, our brothers and sisters were sheltered by their home church members. When we called them together on a Sunday, they came, along with their home church members. When they witness to an individual, he goes back and tells his relatives, so the whole family often joins. During the press conference, we brought together 15 home church members of all ages, so the press could see what kind of people our members are.

Fatima Silveira

Our foundation in Brazil has been built on witnessing. Nothing is more important to us. If people cannot come to a center for lectures, we give them lectures in their homes. Home church, then, has been our principal manner of witnessing since Father began emphasizing it. We give three-day and even seven-day workshops in people's homes. In this way,



they can really feel involved and have an opportunity to serve other people. Also, whole families are joining our church. Brazilian society is very family oriented, so young people cannot leave home easily, but if the whole family joins, then the young people can become internal members with the blessing of their parents. The others of the family can be external members and fulfill the requirements of coming to the center twice a week, Sundays and one other day.

In 1978, members of the Brazilian family began AMASA (the translation of the International Relief Friendship Foundation), which combines two major thrusts: social service programs for the poor and contact with people in higher levels of society. When AMASA began, we did not see clearly a larger purpose for it, but our leader, Rev. Hyung Tae Kim, emphasized its importance, so we began it with pure faith. Rev. Kim always said that the Unification Church would grow very rapidly in Brazil and that activities such as AMASA were crucial. (Actually, our family in Brazil has done many things on pure faith. Not knowing English, we were ignorant of many things that were happening in our church in other countries. But now we can see much more clearly.)

The goal of AMASA programs, as we

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explain it, is for each human being to become progressively more conscious of his divine and transcendent character, becoming capable of assuming responsibility for his family, society, country and world. Through AMASA, our brothers and sisters tell people they are trying to help each person to fulfill his value centered on true love, for the family which cultivates love between parents and children, husband and wife, and brothers and sisters tends to progress. In contrast to the usual relief agencies, our objective is not only to help people with their material needs but primarily to lead all individuals in society to live by the three types of love: parental, conjugal and filial.

We are helping others to grow; we don't just give poor people food and clothes, but we really teach them and lift them up. The people we contacted through AMASA had such a close relationship with us and so much confidence in us that even during and after the extraordinary persecution, they have still been friendly to us. During the problems was the time when we witnessed the most. The authorities who did not know much about the church were interested in finding out about us, since we were being criticized so severely.

Since the beginning, we realized the necessity of helping the poor people, but that is a very difficult task, and we needed to devise a good system. So we visited other groups who were doing community work and we helped them. Every Saturday, for instance, we would take the AMASA bus and go to some association, social club, school, etc., to sing or put on a performance. This kind of work brought people joy, and through these activities, people could see that we are not crazy, brainwashed fanatics. They could understand that we are very normal people.

We provide material aid for poor people, but we always try to motivate each family to make a collective effort to improve their conditions. We envision our future success to be based on a give and take between AMASA and families, and among families themselves.

AMASA has also given us a way to incorporate into our movement professional people who have attended three- and seven-day workshops but who cannot drop their commitments and become internal members. We now have

four active groups of professionals who have studied Principle: one of psychologists, one of dentists, one of professors and another of engineers. One member, generally a professional in the same field, takes responsibility for each group. In addition, we have a women's group to involve society ladies who have leisure time and nothing worthwhile to do. They can witness and do high-level fundraising. Funds for our activities are raised through events such as bazaars, fashion shows and international friendship fairs.

In Sao Paulo, AMASA now has more than a hundred active members, and our families in other cities are organizing similar programs.

On Sunday mornings, we hold a service for our internal members and some AMASA or home church members. Our Sunday evening activities focus on home church members (which actually include people of all levels of society). Three times a week, we also have meetings with specific groups of members, such as adults, youth, educators, etc. Our work is now growing almost automatically, because of the good foundation that has been laid.

The time of persecution was a watershed for our movement in Brazil, and its effects will become apparent in time. Two challenges still face us: one is our legal obligation to compensate the owners of the buildings we were renting for the damages done by our attackers. This is a considerable financial burden. The other challenge, particularly in Sao Paulo, where we have the most members and where the attacks were the most violent, is to find an appropriate center. We had previously bought a place on the outskirts of Sao Paulo to use as a workshop center, and some members have been living there. Landlords are hesitant to rent to us in Sao Paulo, so we need to raise money to buy a headquarters building from which to coordinate our work.

I personally took the period of persecution as an ideal opportunity for witnessing, and wherever I went, I always carried with me a book with Father's picture prominently displayed on the cover. Many people recognized Father's photo because of the television and newspaper coverage; they would stop me and ask me about him and our movement, so I had a wonderful chance to witness to many people.



Fatima Silveira

I personally took the period of persecution as an ideal opportunity for witnessing, and wherever I went I always carried with me a book with Father's picture prominently displayed.

Italian Family Adopts New Methods

We felt that we were entering a new era in our mission: we were no longer supposed to go around begging people to come to our centers.

Antonio Ciacciarelli

In accordance with Father's direction, our national leader, Franco Ravaglioli, started a 40-day summer witnessing campaign on the streets at the beginning of July 1981.

Each center prepared posters which explained how history repeats itself, according to the model Mr. Ravaglioli brought back from the 120-day training session in New York. It was a new experience for the Italian family. As in many other nations, up until that moment, we had been witnessing in the streets, using only leaflets or invitation cards. Sitting at a table, waiting for people to be attracted by the history poster was very different from the previous way.

In the beginning, we did not feel completely at ease witnessing in this new way, because it seemed to be a kind of passive behavior. But two or three days were enough to capture the new spirit. We felt that we were entering a new era in our mission: we were no



longer supposed to go around begging people to come to our centers, but rather to wait for people who are looking for something new in the religious field to approach our table, look at our poster, and ask us for information about our activity.

Each center changed its schedule to adjust to the new activity, which brought about a new spirit and many beautiful experiences.

Beyond this new program, Mr. Ravaglioli felt the desire to share with the Italian family the same deep experience he had in New York during the first 120-day leadership seminar. In fact, he

decided to start a 21-day leadership seminar for all the Italian members. His desire is to send all members to this course, in groups of about 20. It is not so easy to condense 120 days into 21, and it is possible to share with the members only a part of the material and knowledge which he, his wife and his assistants received in that period, but the spirit these courses are giving to the members is incredible.

The program includes a 40-hour street preaching condition and one day of fundraising with very high goals, in order to break down all our limitations.

All the brothers and sisters who participated or are participating in these courses have gratefully taken this unique opportunity to repent of their past mistakes and start a new life on a higher standard, to be ready for our 21-year course.

The center leaders (who attended the first course) and the members completing 21-day training are bringing this new spirit back to their centers, and the results are already bearing testimony to the importance of this course.



40-Day Pioneering in Zambia

Lawrence Banda, pioneer to Kabwe

I was the only member from the Luanshya family who took part in this summer's 40-day pioneering condition, the second pioneering for the Zambian family. Even though I was going, I had not much confidence in myself until I remembered something about why we should become a living sacrifice, which I will never forget in my life.

Upon arriving in Lusaka, I went to our church headquarters, where I met my brothers and sisters who were also going for pioneering—six brothers and two sisters. Mr. Robert Williamson, our national leader, used the spiritual diagram to decide on the towns. Everyone now was busy thinking of his or her town. I was to go to Kabwe. Kabwe is one of the famous towns in Zambia's history, for it was the first mining town in Zambia.

When I got out of the bus, the first thing was to think of a place where I could go, stay and spend my 40 days. I talked with God to help me in my mission, for I had no proper place where I could stay. I was filled with fear, for I did not know what to do or whom to meet. Then all of a sudden, after much prayer, I felt better and started moving around town with my luggage.

The first place I went was the army barracks, where I was chased away by the guard. Then more energy came into my body, and I was moving like a wanderer, from house to house, office to office, explaining to people about my mission, that I only needed aid for 40 days, and that I wanted to teach them Divine Principle and help in any activities they would want me to do for them. But all ended in vain the first day. Luckily enough, I was able to trace an old schoolmate who works for the police force. That's where I spent my first night and kept my luggage.

The next day I was all by myself, with only Heavenly Father near me; that made me feel all right. I washed my face and set off. The first thing I did was to witness, then later I started trying to find a proper place to spend my 40 days. I pledged that I wouldn't return to my friend's place till I became successful. I

moved from place to place till finally I came across an old Anglican church. It looked so dirty that I felt very bad and asked Heavenly Father to allow me to spend my remaining 39 days there restoring the church yard and bringing new spirit.

I found the man responsible and introduced myself to him and told him how anxious I was to clean the church, on the condition that he allow me to spend 39 days sleeping in the church hall. He told me to meet him the following day; he wanted to ask the mothers' union first. Things were getting very tough; I had to spend a night at the railway station. It was very cold there, because of the winter season, and the night seemed very long for me. All night I was only asking God to be with me during my stay in Kabwe.

Morning came. I washed my face from the tap of the railway station and combed my hair. It was still cold. Then I remembered holy song #7, "Song of the Spring Breeze," and I started singing. While I waited for day to come, I could feel Father's heart and how much he has done for me.

At 10:30, I went to see the church keeper. There I met a woman who gave me the green light to use the hall as my sleeping place. She was very kind and told me to have free lunch at her cafe every day. I could not believe that offer at first. I found myself in the cafe, having my first meal in Kabwe. In my heart I said, "Mansei, 40-day ministry."

That was the breakthrough which I wanted. The same day I went to see a sister whose address was given me by one of our members. There I met two brothers who were very devoted Christians and believed in salvation through the cross. I was greeted by being asked if I am saved, or if I am a born-again Christian. I told them not to worry about being saved, since I was there to teach them about Jesus' life and his purpose in coming here on earth. They accepted to be given lectures about the advent of the messiah and what salvation means. Within my first week, I was able to teach one of them three chapters of the Divine Principle. I gave the sister the whole

I had not much confidence in myself until I remembered something about why we should become a living sacrifice.

There's nothing we can't do with the pioneer spirit, especially if you realize you're the messiah to that area and everything depends on you.

outline of Divine Principle, and she promised to continue with lectures. She was very willing to follow me and join the family, since she had no more interest in studying, and the only thing she needed to do was to work for God. But her mother was away doing a midwife course, so she could not come with me after my condition. She promised to come for more lectures and join the family after her mother completes her course.

During my third week of pioneering, I taught in the park, where I was meeting more brothers and sisters. There I met one brother called William, introduced the Divine Principle and explained my mission to him. He was willing to know more and find out about God. So we made an appointment to meet and discuss more Divine Principle. But before I could teach him more truth, all of a sudden he came to where I was staying and told me that he was going to Lusaka. So I told him to go and meet one of the brothers so he could attend the workshop. I gave him a small note to introduce himself when he arrived. Everything worked out well, for he went to our center and attended the workshop. While I was still in Kabwe, I received a letter from brother William. He wrote, "I went to the center on Saturday afternoon and started to study the Divine Principle. I attended the three-day workshop, and I am looking forward to the seven-day workshop. I promise to do better in my studies. I paid the workshop fee. The lessons are very good, and I would be very happy if you can teach Principle to Peter, my friend. He must repent and come to know the truth which will make him happy for ever."

Yes, this brother came to understand Principle and is now a center member. So many things happened which I won't forget all my life.

Yuyi Mwakamui, pioneer to Chipata

I would like to say thanks to our True Parents, who have tried hard to bring us the new truth of Divine Principle, which leads a person to a happy life.

On the way to my town, Chipata, I taught an illiterate 24-year-old how to spell his name; it was very tiring. That night was freezing cold, sleeping in the open.

The next day a kind young man I met introduced me to his family and friends. The headmaster of Chipata Secondary School gave me permission to give a speech to the students. When I arrived, I saw that many students had already arrived, since they were told by the headmaster to come and listen to "so-called Divine Principle." When I entered the hall, they began clapping and shouting "eeeeeeeeee." Then I was told to sit down, and the headmaster gave a speech. I was told to stand and introduce myself to them. After this, I started teaching. There were 100 people present.

I started with the Principle of Creation; the hall was quiet, including the teachers. Before I finished the chapter, I was fired with some questions. I carried on teaching until I reached the Mission of Jesus. Then I asked the headmaster to pray for us. He prayed, and some five girls were heard crying. After the prayer, I was told to come every Wednesday afternoon. I did so, and many people began to understand; they said they would join if we had a center in Chipata.

The second week I met Bernard. We visited the public park together, and there met two brothers who invited us to their homes. I was introduced to the family and afterwards I was asked some questions about the Unification Church. We discussed for about two hours. My friend left me and went home, and I was told by the owner of the house to stay there. He was friendly and took me to the church where he goes. At the church I was asked to stand and introduce myself to the congregation of 400 people.

I introduced myself after giving a prayer, thanking the people for letting me talk in front of them and for the good job they are doing for the preparation of the coming Lord, though they said he is coming from the clouds.

Believe it or not, I spent half my pioneering period (21 days) unaccommodated. I slept at the station, but I always comforted myself by remembering Jesus' pioneer course, as well as True Father's pioneer course. So, brothers and sisters, there is nothing we cannot do, with the pioneer spirit, especially if you realize you are the messiah in that area and everything depends on you. We should work very hard for the providence of restoration.

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