

TODAY'S

WORLD



JULY 1981

ANNOUNCEMENT OF YE JIN'S BLESSING

Opening the new era of blessed couples and blessed children, our True Parents gave Blessing to their oldest daughter, Ye Jin, and a son of one of the 36 blessed couples, Jin Whi Hong.

The Blessing was held in our church's new headquarters in Seoul, Korea, at 9:00 a.m., May 16, 1981.

The previous day, Father gathered all the 36 blessed couples living in Korea for a meeting at the Chungpa Dong headquarters in Seoul, site of our True Parents' Blessing in 1960, as well as the Blessings of the 36 and 72 couples. The matching and engagement ceremonies for Ye Jin and her husband took place at that time. The father of Ye Jin's husband, Mr. Sung Phyo Hong, is the head of Il Hwa in Korea; their family has passed through a course of much suffering.

After receiving the Blessing, Ye Jin said she felt she was given this Blessing upon the foundation of the hard work of her parents and all the members of the church, and she expressed her deepest gratitude for God's guidance throughout her life.

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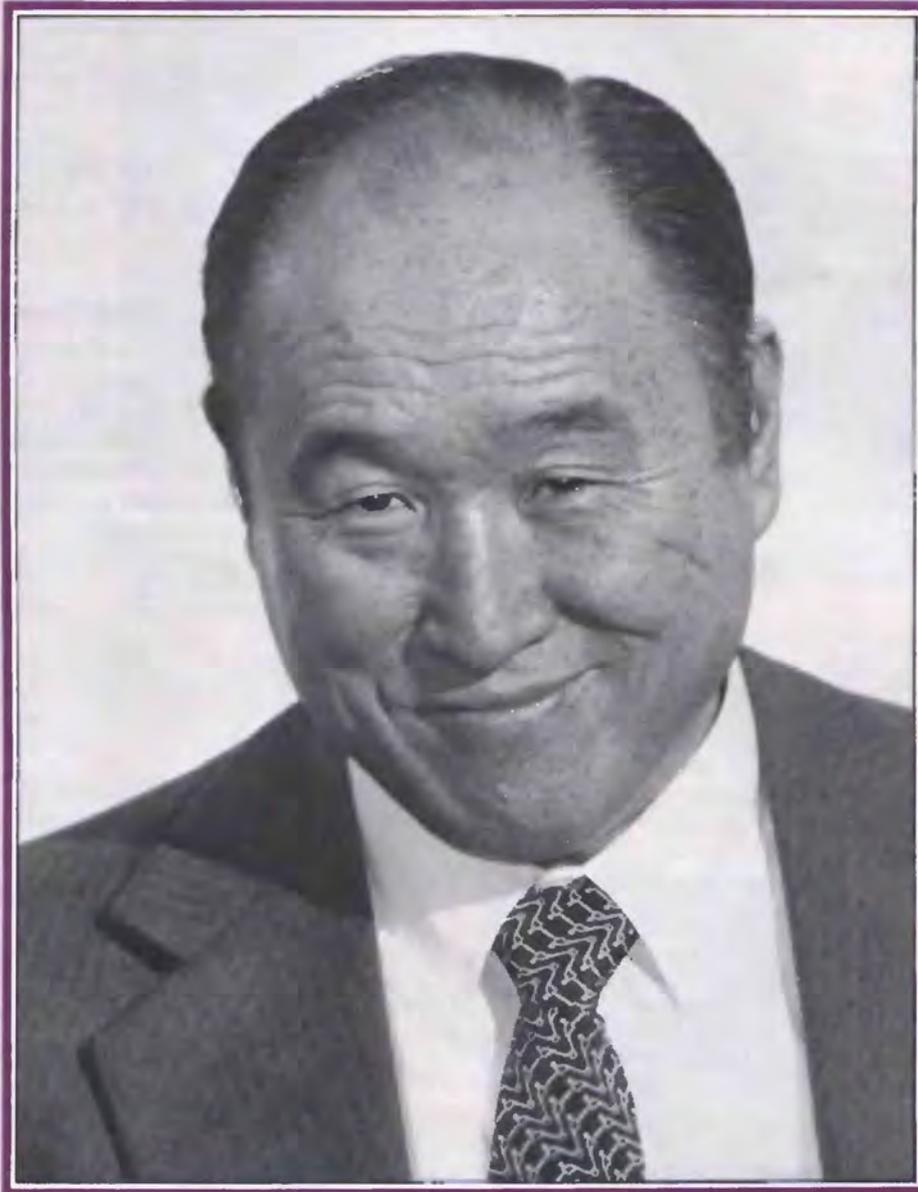
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Our Identity

Though our present age may not recognize righteousness, history eventually shall.



Reverend Sun Myung Moon
April 1, 1981

We can investigate and evaluate the identity or true self of an individual. On every level, from the individual to the nation and even to the spirit world, this true self ought to be identified and evaluated. But on what should our judgment be based? In evaluating a country, for instance, we look at its past, present and future. In addition, we must consider the laws and morals of the country. Laws change, according to the needs of the time, and it is not unusual for laws to contradict the tradition that a country has been following.

Our Unification Church identity

In evaluating the identity or true self of a religious body, we must consider the above factors as well. But our church has one additional factor surpassing the others: the element of heart. Heart surpasses legal codes or moral standards. To evaluate the identity of the Unification Church, let us begin with its history. Although you may think it is as simple as any other history, actually its history has been compiled in complex ways. It is correct to say that much of it has been made by me, but it is also correct to say that it has been formed by you members and that God as well has played a large role in it. In other words, before you members

can say that you made Unification Church history, you have to think first of how God began, how I pioneered the way and finally how you carried it out. Before God can say He made the history of the Unification Church, He also has to think of who carried it out and how—in other words, what you and I have done.

Our advance should be synchronized. If we have to turn, everyone must move at the same time. We should be in tune with the central figure's actions, so we can act in unity. If we are all united and follow the same steps, then everything that exists in the church no longer belongs only to the whole, but also to each individual. Furthermore, if you unite with historical tradition, then all things of history will belong to you. Jewish tradition provides an example of this: The Jews cherish their heritage, and as a result, the events of Jewish history and the things the Jewish nation has done become meaningful to individual Jews.

I stated that the standard of the Unification Church surpasses that of society in general. If, however, you feel that God is the greatest and Reverend Moon is the best, but that you yourself have not yet reached your maximum, then the Unification Church has not yet become the best. In order for you to become the best, you must try to follow God and Reverend Moon and become like them.

Living within the law protects you

Next, let us consider the true self of the Unification Church from the standpoint of universal law. Americans prize freedom, but you cannot have freedom without order. God has established order and law, but if He does not enforce it or abide by it, then He is no longer free. Thus even He must keep within the laws He created, and then they belong to Him. After God has kept the laws Himself, then He can pass judgment. If there is a universal law, then it must be kept by all members, and then correct judgment for action can be determined. The reason you should do all the things required in the Unification Church is so you can make everything your possession.

By doing what is required, you are protected by your actions, by the other members and even by the entire universe. What's more, if your standard of life and action surpasses that of other people, then they will come to respect you; the laws you observe will protect you when you abide within their parameters. Always think that by fulfilling these requirements you will be protected and cherished by everyone, even the

universe. If you are living under the universal law, but an ignorant person accuses you, the bystanders will defend you and judge your accuser. In that way, he will understand his error. In other words, as long as you live within the boundaries of the law, you will be admired wherever you go, even when you arrive in spirit world.

If your standard of life and action surpasses that of other people, then they will come to respect you; the laws you observe will protect you when you abide within their parameters.

When good and evil collide, one of them must give way—hopefully the evil side. Though our present age may not recognize righteousness, history eventually shall. Though our generation may not protect truth, history will defend and admire it. Jesus refused to stray from God's law, and historically that law protected him and brought him admiration. As long as you abide within the law, you have the privileges of citizenship and you profit from your country's achievements. If you live according to the moral standard of society, then all the virtues of that society belong to you.

Unification Church life is very challenging and difficult, but still you persevere; when I instruct you to raise your right foot, you try to do so, though it may be difficult. You succeed because you are focused on the future. When you reflect on your efforts to carry out my instructions, can you give yourself a passing grade? Because you know yourself best, each of you should be your own judge.

Our moral guidelines

The most important of all standards is the law of love and heart. It is natural to assume the existence of a law governing something as big as love, giving it content and form. When the knowledgeable person is forced to choose between secular law and the law of love, he will elect the law of love.

Thus we must consider the essence of the Unification Church from the standpoint of morals. Today we are confronted by the same situation faced by Adam's family, because history repeats itself. You engaged members, for example, will wait three years before you can live together. Of course you will want to call each

other and hold hands, but you have to control your urges; probably every day you ask yourselves why it is necessary. The answer is this: before you can hold your fiance's hand, you have to want God to hold your hand. How secure you will be when God, True Parents and finally your fiance are grasping your hands! If you are attached only to God and True Parents, then you don't even have to hold your fiance's hand, because he or she is already holding on to all of you. If your fiance cannot betray God or True Parents, certainly he or she will never betray you; that is the highest security. When the time comes for you to hold your fiance in your arms, what a grand sensation it will be!

In the realm of heart, do you want an exciting love or just a lukewarm relationship? If you are intoxicated with ardor, what more could you want? This law is uniquely designed to create perfect husbands and wives. How wonderful if you tell your fiance, "If you have time to call me, then you must have some room to work harder. During these three years, please pour everything into your mission." What a fantastic encouragement!

The law governing the conduct of love is strict and must not be violated.

Lately I heard about one recently-matched brother who was so excited about his wife-to-be that he would even get up in the middle of a meal to go and call her. She is in training, and he waits in the hall for her to get out of lectures. If they err during these three years, however, they will both be shattered.

This law of love is most rigid, and we cannot be indifferent to it. If you just follow your impulses, your love will be merely mediocre; love must be taken most seriously. In order for your life to have historical meaning, you must follow my example and my instructions. That serves as the basis of all judgment.

In a moral life, there are no loose standards. You must know not only the correct tradition but also why it is correct. The law governing the conduct of love is strict and must not be violated. This is not an Oriental law or a Western law, but transcends race and nationality. When you live by this universal law, you can be proud of it, because then it is yours. Even though people may not know the true standard, when they see you living by it, they can understand it and imitate you. Later on, you will proudly tell your children to follow your example, because it

is your law.

Law is the basis on which all of our actions are judged. Do all of you like our standard activities, such as morning prayer service, witnessing, fundraising? We do not do these things because

Even though the present has been unkind to me, we will eventually win the victory, by our hard work.

we like them, but because we must. Unless we live this way, our deeds will have no connection with the past or the future. Why do we have to do a seven-day fast, for instance? I want all of you to be independent people, ones who can help others. He who serves others is always welcomed; if you fundraise, witness and do a seven-day fast, then you will become one who can serve others, the one who will survive and be the center of his or her community. If such a person takes a job, he will become the center of the company; whatever he does, he will be the center of it. Eventually, he will become the pivotal point of the world. In that way, God's will can be fulfilled in the world.

Father's efforts for South America

People have doubted my motivations, but I never thought I would become rich by coming to the United States. South American leaders have seen that I am doing something to help the United States, not vice versa, and they reason that if I would come to South America, I would bring them the same resources. Because of their appreciation, if it is more effective for me to work in South America, then we should judge it better to go there. I never go anywhere to be served. I do not want to receive service from South America; rather, I am determined to give service.

A few days before my birthday last year, I asked Col. Pak to go to South America. He said he wanted to stay and attend my birthday celebration and also properly prepare for his trip, but I refused to let him. He did not understand the reason for the rush, but once he arrived he found out. Two days later, accusations about human rights violations began, and Col. Pak's visit became a center of interest. Right after that, *Noticias Del Mundo* began publication in New York; already it has played an important role in reaching out to the Spanish-speaking people, not only in the United States but in Latin America as well. In one year, countries of South America have begun to recognize the real meaning of my

efforts for America and what the United States has been doing to me.

Several South American countries have conducted their own unbiased investigation of me and each concluded that when the United States was persecuting me, it was only repeating what it has been doing to the nations of South America. They felt that I was a true friend who could understand the situation of South America. When they investigated why the Unification Church is so unpopular in the media, they reasoned that the media was wrong. They know what the churches and individuals who oppose me are like and concluded that the opposition was not significant.

This morning I received word about a banquet Col. Pak held in one South American country. Not only did they give him an enthusiastic welcome, but they honestly and openly discussed many matters with him. High officials thanked our members for the seven days of training given them.

The United States government has often been very cold to us, but if South America turns to us, then America will eventually have to follow. If South American countries offer friendship to the United States, she must welcome them. Indemnity will be necessary, however, but blessing is standing in wait, if the nation can bear the indemnity.

I want to forget what the United States has done to me. Even though the present has been unkind to me, we will eventually win the victory, by our hard work. Then history will give us recognition. Because I have endured persecution and suffering, wherever I go people automatically surround me and I can inspire them to unite with me. Even though the present has been unkind to me, we will eventually win the victory, by our hard work. Then history will give us recognition. Because I have endured persecution and suffering, wherever I go people automatically surround me and I can inspire them to unite with me.

I am always thinking of the whole history of human restoration, considering what would be the best action at this time, for the sake of history. Sometimes people misunderstand my decisions, but this is my only guiding principle.

History will approve of us

In conclusion, although we may have done good things in the past, if we do not continue to live these traditions, our actions will not be connected to history; the only way to link our time with history is to do everything required of us, even

what we may dislike. Each individual must come to feel that the historical tradition is his own; the Unification Church will not be just a local movement or the product of a limited time, but have historical and worldwide impact. Each member, then, must feel, "This is my Unification Church. Though God and Reverend Moon are at the head, still this is my Unification Church."

There are two ways of living—the true way and the false way. We choose this way because True Parents are here and God's ideal is here—not because it is easy. Our course may not be recognized and approved today, but we know that historically we are right, and generations of the future will approve. Therefore, we cannot compromise. The persecution we receive today cannot last indefinitely.

We must have courage and confidence to remain on the right side.

Whether people approve or disapprove, we will continue. We are reborn on this side; we will live and die here. "Our true self," therefore, is "my true self," and "our identity" becomes "my identity." We live this way so that what used to be "ours" will become "mine." If you can say this way is yours, then the whole will protect you; the same universal law by which you live will shelter you. We must have courage and confidence to remain on the right side; there is no basis for insecurity. Your confidence should be so absolute that if an army tried to stop you, still you would not change.

We know there will never be another time like ours, just as there has never been such a time in the past. If this most precious time is wasted, will you have a second chance? If you do not carry out your responsibility properly, then I scold you, but you also should check on each other to see that everything is fulfilled. If no one cared about what you did, then you would be most unfortunate people. You may think it would be better to wait to begin until the world welcomes you, but only today can you do what you must do.

You are discovering "our true identity," and by living it you are making it your own and connecting it firmly with history. Thus you will leave the example for the whole world, future generations and the spirit world as well. God has done it, I have done it, and you also must leave this identity behind you. How fantastic and meaningful a life lies ahead of you. You can find nothing more worthy of your devotion.*

Letter from Father to Ye Jin



As explained by
Rev. Won Pil Kim

Dear Ye Jin,

Soon this letter will reach you, for I have asked President Young Whi Kim to deliver it when he returns home. Even to take this pen and write your name brings to me nostalgic feelings for Korea.

Finishing our final dinner together, the leaders will return soon. Not till after midnight did we finish and I could come to my room. To each leader of our Korean family I wrote detailed instructions, and now it is ten minutes past one, a quiet and peaceful time.

I hear the sweet sound of rain falling quietly down. But the words which I spoke to you on the phone last night are running through my mind like the movement of waves. I can only think that if I had wings, I would fly to Korea immediately, ten times, even a hundred times.

Just as all things outside become wet with rain, inside it is raining in my heart. Tonight I am remembering you, from the time you were first growing up until now. Even as I write, the rain has stopped and a comforting wind begins.

On this small table facing north sits a shining lamp. Within me, my heavy heart responds, becoming brighter as I think of you, Ye Jin. My heart lightens when I feel confidence in you, that you are doing well in your responsibility as eldest daughter. You must inspire and encourage your younger brothers and sisters, so that they will respond well to you. Their happiness depends upon your attitude.

What can bring to me joy and happiness is imagining that you are doing well at home, taking care of each one.

Remembering the early days of your childhood, in those days I came to you night and day, to hold you, to kiss you, and especially, to pray for you and for your future. Even now while we are separated I remind Heavenly Father about you, as I remember all these times.

God really trusts you, Ye Jin, and when I think like this, great energy and strength comes to me.

Very strongly I talked to you on the phone, even very strictly I scolded you, but if you are discouraged by that, then I feel much sorrow towards you.

I suppose you are in your classroom now as you receive this; I imagine you are studying, and I wonder what you are thinking. You might worry because you think that you make your father worry about you. How anguished you must be, and my heart flies

to you, to embrace you, and to cry together with you. As I write these words, I feel I am not as a father should be to you. Yet the heart of our beloved Heavenly Father must be so much more anguished. This spirit of this love bears the weight of the world. This deep love must come to rule and to change the whole world.

Remember your composition which won the prize at school? You wrote about love based on your own true experience of mother's love. That is why your words could stir the reader's heart. That's how your composition could win the prize.

So now in Korea, autumn has come. It's a very good season. Remember those days when sometimes I visited Chung Pyong and other special places, and you came too. I love nature very much, and that's why I visit Chung Pyong so often. Nature is more pure than mankind. Tranquility and calmness are there, so nature contains these good elements to comfort your lonely heart. I really hope nature becomes your good friend.

I imagine you after school as you go back home, and how lonely you must be. You want to see your parents or hear us; you can call or you can write your parents. But think about your younger brothers and sisters. Even though they want to see their parents, some cannot write yet, some cannot even call; so please see how pitiful their situation is.

As a father I am asking you to take the load of the parents. To one so young and little as you, I must ask to take the burden of your parents, so how miserable am I! My feeling is that I am committing a terrible offense against you, Ye Jin.

Even through these difficult times, Heavenly Father is trying to advance His will through these miserable parents. Then think how miserable God is; how much more miserable than I am or we are.

Please pray to God, for He will appreciate your prayers.

I cannot see you now, but when this letter sees you, it will be so happy.

Please take care of your younger brothers and sisters. Please do for them as your parents did before, and please pray for them.

Teach your brothers to be a strong person like Father.

I really understand your heart, that you want to come to America, but because I must continue God's providence, even I am not free to stay in one place very long. There are so many plans which must be carried out.

Many people come to America so freely, to stay and live here. America is such a big country, many people want to come here.

But think about Korea. God really loves Korea. Such a miserable, small nation, nobody pays attention to this country; so we have to protect Korea, and at the same time we have to protect the whole world.

So, Ye Jin, please stay in Korea and always keep a broad mind; please think about the world.

It is already now three o'clock in the morning, so I want to finish my letter; but please be in good spirits and give my best regards to the members.

(signed) Father

Taking Up The Children's Course

The Blessing of the blessed children, at the start of this second 21-year course, signifies that we have the great privilege of going through this course together with them.

Rev. Won Pil Kim

This year marks the beginning of the second 21-year course—the children's course. Starting with the holy marriage in 1960, Father's first course would have required only seven years to fulfill if Korea had accepted him. But because his country and his people rejected him, his course was extended three times, to 21 years.

Going through our course with Blessed children

We are deeply moved at the news of the Blessing of Ye Jin. The Blessing of the blessed children, at the start of this second 21-year course, signifies that we have the great privilege of going through this course together with them. If we are able to unite with them and inherit Father's tradition, we can fulfill our mission in seven years. If we cannot, however, our course will be extended to 21 years, and if we still are unable to fulfill our missions, our children will have to go through the 21-year course in our stead. In other words, if we can fulfill our mission, there will be no 21-year course for our children. So you can understand how crucial this time is, especially these first three or four years, which will determine the victory of the seven-year course.

Father gained the worldwide victory during his 21-year course, but on what should we center our seven-year course? The 360 homes which Father gave us represent the whole world. In other words, Father is having us go through the worldwide course in the 360-home area of our home church.

Today, I would like to focus on the attitude we should develop at the beginning of this second 21-year course, which if at all possible, we should condense into seven years.

True Children's sacrifices

We must remember not only our True Parents' sacrifices, but also those of the True Children. The members always surrounded Father, so his children never had personal time with him. For children, the most important words are father and mother, and when they face some problem, they call first on their mother. Don't you also cry out for your mother when you are in extreme difficulty? When children are confronted by danger, if they know that their parents are with them, they feel at ease. In a way, however, by calling True Parents father and mother, we have taken these names away from True Children; because of us, they had to sacrifice these precious names.

Even while True Parents were living in Korea, it was difficult for their children to find an opportunity to be with them. But while their parents were on the various world tours, away from home six months or even one year at a stretch, the children were unable to spend any time with them. They had a babysitter of course, but that is no replacement for parents. Thus, they seldom had the opportunity to receive their parents' love directly.

Because their Father and Mother were away most of the time, True Children were surrounded and raised by our members. This means that the children were influenced by the members. Ideally, we should have an excellent impact on them, but our effect was not always good. Our True Parents have so deeply touched and transformed our lives, but is our influence on their children good or bad?

True Children faced danger

1972 was the year for Father to start the world-wide dispensation, so he came to America. At that time, the situation in Korea was very tense, and it was said that North Korea would attack or invade the South. Government officials, presidents of companies and those who had the money sent their children to safety in foreign countries. Many people left Seoul and moved to the southern part of the country. Those who owned property tried to sell it, but there were few buyers.

In this situation, Father left for America, leaving his children behind in Korea. You might think that because he is Father, he did not worry about the situation, but he was very concerned. Still, he had determined to save the world, so even though he knew the dangerous situation his children were in, he left them behind when he came to America.

Try to imagine his situation: your nation, where your children are living, is expecting an attack at any minute from a neighboring country, but in order to fulfill God's providence you have to set out for another country, leaving your children behind. How would you feel?

When True Parents were absent from Korea, I was in a way in charge of the Korean family. My greatest worry was how to get Father's children to safety, in case of an attack.

Ye Jin was then in her first year of junior high school. Of course she studied very hard, but sometimes she dreaded going to school, because of the emptiness or loneliness she felt inside. Finally, one day she called her father in America and talked with him a very long time on



the telephone. In the conversation she bared her heart and told him how much she missed him and how badly she wanted to come to America to study. (She did not mean America as such, but that she wanted to be in the same country as her parents.) Father, however, spoke to her very strictly and told her she should not come. Then on the phone she began to cry.

Before leaving for America, Father had told Ye Jin and Hyo Jin to act as mother and father to their younger brothers and sisters in their parents' absence. That memory also filled Father with loneliness. When Ye Jin began to cry on the telephone, Father's heart broke. The next day, he wrote her a letter. One day when I visited her school, she showed me the letter Father sent her and allowed me to copy the contents. This is the letter I want to share with you, so you can understand more deeply this aspect of Father's heart (see previous article).

Meaning of the letter to Ye Jin

This letter shows us very clearly that Father loves his children very much, but still he had to come to America to fulfill God's providence, initially leaving his children behind.

Usually, a father should appear strong, bold and courageous in front of his children, but in this letter Father wrote, "My heart flies to you, to embrace you and to cry together with you." This implies a weak aspect of Father, which is not his usual appearance. That is why Father wrote that

he felt he was not writing to her as a father should.

When Father explained that strong love can dominate and even rule the world, he meant that in this way heavenly love will be able to rule the world. Thus, if parents and children are united with true love, then this love can change even the whole world. In this letter, then, Father was trying to explain to young Ye Jin the true love of parents.

We should understand that Father has really loved us, even sacrificing his own children for us.

Through this letter, I think you discover that Father's parental love towards his children is different from the love of ordinary parents for their children. Father loves the children because the children love Heavenly Father.

Nature is purer than man; in it we can see tranquility, quietness and calm, all of which are good elements to comfort man's heart. So Father told his daughter to draw close to nature and learn many things from it. He taught her to love nature and the world, more than her own parents. He encouraged her to have a broad mind.

Usually, a father will not ask a young child to take care of his smaller brothers and sisters; but because he could not personally care for them, Father had to entrust this to Ye Jin, even at a

I perceive a big gap between our level of heart and that of the True Children.

young age. Usually, a father has time to spend with his children, but True Father had no opportunity. Think how miserable it is when a father cannot take care of his children. This is why Father sometimes thought he was an inadequate parent for his children.

He used this circumstance to try to teach Ye Jin about God's situation. Even though True Father is in this miserable situation, he is the one that God has to use to advance His will. Then if True Father is so miserable, God must be even more miserable, since He has no one else upon whom He can depend!

Other examples of True Children's heart

Father cares for each child as an individual. I have even seen him talk to them as babies. When Hyung Jin was born, for the first 40 days of his life, Father was absent from his house most of the time, taking care of the members. Even when Father was home, many leaders would come to him for advice, so Father had no personal time to spend with his new child. Also, Father had meetings here at the New Yorker; even when the baby was born, Father was away for a leaders' meeting.

So one day, as he was leaving the house, Father saw the baby in the arms of one of the sisters and stopped to speak to him. The baby was not even 40 days old and thus could not comprehend anything. Father told him, "I am sorry I could have no time with you. Please understand my situation; members are waiting for me to come so the meeting can begin. I have to go now, so please forgive me."

Recently, we celebrated Hyun Jin's birthday. During the celebration, as we were taking pictures, his expression suddenly changed to one of extreme loneliness, missing his parents, who have been in Korea. Deeply longing for them, he began to cry. Then Ye Jin and the older brothers and sisters took him aside and tried to encourage him and lift his spirits, hoping to see him smile; still, he felt so lonesome without True Parents. Having no appetite for breakfast, he left for school without eating anything.

Difference in level of heart

Through these examples, we can glimpse the intense love and loyalty the True Children feel towards their parents. I can perceive a big gap between our level of heart and that of the True Children.

In order to carry out God's mission first, Father has always had to leave his children behind. We ought to ponder the situation of our

True Parents and their children. Father takes such good care of us members and loves us so much; when he guides and educates us, he shows us such profound love. But don't you think he must feel much more love for his own children and must long to take even greater care of them? In reality, however, he cannot do so. How painful he must feel to be unable to care for his children!

But even under such circumstances, True Children always appreciate and welcome the members. In one sense, we can say that we have taken True Father away from True Mother and True Parents away from their children. That is our position: we have robbed them of everything. Still, Mother has never protested and their children have never complained. So we should understand that Father has really loved us, even sacrificing his own children for us.

If we cannot inherit Father's tradition and gain the victory, True Father's sacrifice can never bear fruit and will have been all in vain.

Then who do you think should take care of True Mother and True Children—those who have sacrificed so much for us members? We must.

In this second 21-year course, we must gain the victory, for if we cannot inherit Father's tradition and gain the victory, True Father's sacrifice can never bear fruit and will have been all in vain. Father longs for this sacrifice to bear fruit through us. Thus, we should never forget that if we cannot win the victory in this 21-year course, True Father himself will have to walk the 21-year course once again, in our stead.

Now when we go to our home church, we have to remember what True Father did for us and how much he loved us. The same things he did for us, we have to do for our area. Then when we gain the victory, the people from our area will want to go through the 21-year course instead of us, just as we children are going through this second 21-year course instead of Father.

In the beginning of our 21-year course and also at this glorious time of Ye Jin's Blessing, we must resolve to inherit True Father's tradition in our home church. We have to pledge to Father that we no longer want True Children to sacrifice for us, because True Father has already suffered so much for us; he has paid more than enough. From now on, instead of True Father and True Children, we will walk this way; we vow to work harder and try our best.✳

FLOWERS IN THE WIND

*My little baby brother! Can you see it?
A handful of news—coming over,
Waddling and wobbling.*

*Already—I mean, my dear,
A silklike gush of wind blowing
From yonder mountain,
Like a busy sparrow in flight.*

*Like your big sis here,
Keep your ears open as one does on top of a high mountain;
Like the ocean,
Keep your mouth and nose wide open.
Then you become receptive to all things around you.*

*Somebody's coming here—
Carrying a five-colored parasol,
Clad in the bright rainbow.*

*My little baby brother! Hurry, put on
Your Sunday best,
And let's go out, you and I!*

*To meet God's own spring ambassador,
Ever busy, extraordinarily gifted,
And, of course, exquisitely beautiful—
Right?*



1975. Thinking of my little brother, Kwon Jin







WAITING

*Time goes round and round,
Going round
My absentminded heart,
Silently, as in a wasteland.*

*As if making fun of my anxious waiting,
Darkness lingers on,
Scrubbing its greasy paint in slow, slow motion.
I count the hours aloud with my own fingers—
Several hours before the incoming tides.
Before I realize it, my fancy
Paints the familiar faces—
"Papa, Mama, please come home right away!"*

*As the streaks of dawn straighten their backs leisurely,
Each leaf, turned golden,
Reflects the radiance of the sun.
As morning gradually turns into day,
I impatiently await
To greet my Papa and Mama
With a big, happy smile.*

1975



A WANDERER

*The sun is setting toward eve;
A deserted, lonely road stretches ahead—*

*A wanderer trudges along.
Dogging the mountain trails and following the river banks,
He has so far survived so many untoward incidents on the way.*

*Entangled in a labyrinth,
Heavy in his heart,
How many seasons and years it has been
Since he has stopped counting...*

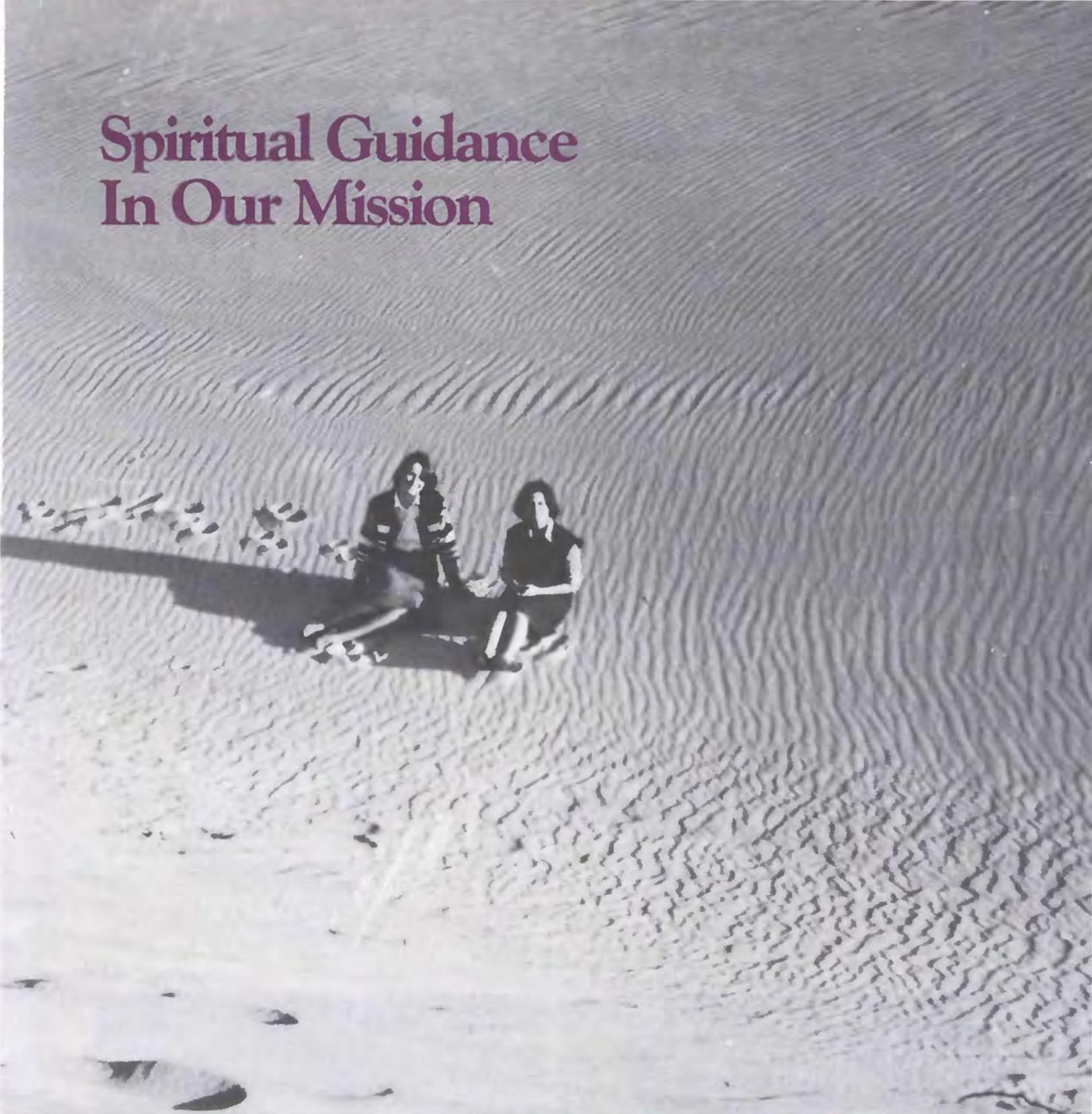
*Suffering all manner of hardships,
His skin suntanned beyond recognition,
The ice of utter loneliness forming around his heart,*

*The wanderer drags his weary feet
Along a forsaken, solitary road,
Roasting his dim memory of hardship
On the setting sun.*

1974.10.12



Spiritual Guidance In Our Mission



Through all the heights and depths of our mission times, Heavenly Father revealed to us again and again His longing to find also here a home in the heart of His children.

In May 1975, three of us started our work in our assigned country. Together we wanted to serve the people of this country, learn to love them and entrust them with the precious ideology of the Divine Principle, and with it the new heavenly tradition set as an ex-

ample by our True Parents.

“Even though I must admit that we are very irritable, critical, and often express our feelings—our good ones as well as the bad ones—too extremely, believe me, my daughter, we have a good heart. You can feel at home here.”

If my heart wrongly refused to accept something, God and our True Parents would show me—in prayer, in dream, or in daily life—that this attitude had to be revised.

These were the unforgettable words of a woman who gave us shelter and cared for us in the beginning, without asking for any material compensation.

Through all the heights and depths of our mission times, Heavenly Father revealed to us again and again His longing to find also here a home in the heart of His children.

The adventures of unity

Our eventful daily life together soon made us realize why our True Parents had intentionally sent us out as representatives of three completely different nations and cultures. Our first task—to create unity—turned out to be a very special challenge. Personal character, history, cultures and customs separated us. Not only we, but also our ancestors met one another, so there were many conflicts in the beginning, many desperate hours, to such a degree that each of us sometimes thought we had approached the limit of what the human heart can bear.

Through each other, we became aware of our own shortcomings and realized that we had first to change ourselves before we could unite with the other, and together with him, the nation.

When I look back today, I am so grateful also for the value of the Cain/Abel relationship. Especially in this relation one comes to know the human character in its heights and in its pits, in its depravity and in its divinity; especially where pain exists, a true purification takes place. In one who is often selfish and forgetful of Heavenly Father, how can human maturity be achieved? Isn't it by overcoming pride, by the courage to humble oneself, and by the slow but solid development of a love which is imperious to criticism, reaching out to the people around us? By this, don't we learn to center our hearts spontaneously on God? Only together we can learn to serve our True Parents. Often we have to overcome things not only for our own sake, but perhaps for some higher purpose unknown to us but seen by God. Sometimes tears rolled down our

cheeks, and only after a long time would we realize the actual cause. To my great amazement, if my heart wrongly refused to accept something, God and our True Parents would show me—in prayer, in dream, or in daily life—that this attitude had to be revised.

Looking back on our confrontations and difficulties, all three of us realize how through all these experiences, locked horizons have been opened up within ourselves; we discovered the unique value and infinite richness of mutual exchange on so many different levels. Formerly sharp corners have become rounder, and after enjoying the abundance of God's presence, we would realize the emptiness of the moments of misunderstandings.

I think the great heavenly secret for any unity, for any success is the ability to forgive and to serve; on this foundation love can emerge. This is true not only for our situation, but also for overcoming all sorts of barriers between different systems, cultures and customs in this world. Only in this way can the good and the divine in people be manifested and developed.

All this became possible only through the living Divine Principle, through the personal example of our True Parents, who have shown us the direction through their sacrificial lifestyle. Even the simple thought of them would often unite the three of us into one person in spirit.

Through this report, I do not want to give the impression that we are in the center of the affairs. All the accomplishments are to the merit of our True Parents, who accompanied us day by day, protected us with their prayers, and who had to confront far greater problems than our difficulties.

People guided to us spiritually

The best part of the hearts of the people was touched by the Divine Principle and our way of living together; it was astonishing how much each one could give when he felt love, attention

When everything was lost—our center, all our precious educational material, the possibility of open and active spiritual work—we could feel the True Parents so close in our dreams.

and encouragement like he never felt in his family, his culture or elsewhere.

Even we ourselves were overwhelmed by the spiritual power coming from Divine Principle. God really tried by all means to attract the people with spiritual phenomena, to compensate for the external pressures.

One doctor to whom we taught Divine Principle dreamed about a table standing in the darkness. On the table was a book surrounded by a shimmering golden light, and a voice told him almost commandingly, "Read." When he hesitated, the command was repeated: "Read." And then a third time: "Read." And he read. It was the Divine Principle.

Our initial problem was how to find a way to witness, but the spiritual world had already found a solution: the people contacted us. Sometimes they were strangers on the bus or in a shop, or someone who had heard from his friend about us, or a relative of a person whom we knew, who expressed a desire to get in contact with us. Even those who were not so prepared to understand Divine Principle we treated kindly and welcomed warmly. And it happened that through such a person we could find another very prepared person. We also had dreams about our guests, indicating whether they were prepared or not.

These things happened not only once or twice, but during our whole time there. Once we met an English student in the bus whose whole family later heard Divine Principle. Only a short time after we first met her, Father appeared to her in a dream—she was so surprised.

Beside all our human relations, we paid much attention to cleanliness, organization and harmony in our center. Especially in an Arabic country, it is very necessary to set an example in this way. It so happened that our Arabic teacher, who is basically very bound to Islam, considered our way of living as exemplary for his family and could not but praise the universality and all-embracing love of the Divine Principle.

Already at that time, we started to work not only with single persons but with whole families. This proved to be

the best possibility for meeting the Arabic culture in its very family-centered way of life. Foreigners could not live together with native people, but we were anxious to find some way of bringing them nearer to God and the True Parents, in the heart of their own family, by serving them and by being together with them often until late at night, talking directly or indirectly about Divine Principle. In such moments we were like one single person.

Since we began attracting more attention, we separated for a short time. Our brother lived with a very simple family: right next to his lodging was a sheep pen which was seldom cleaned. Drinking water was available only at the toilet, and sometimes people ate from the animals' containers.

Protection from danger

Our sister left the country for a short time, because of a project of the company for which she was working. One evening, the daughter of our landlord warned us secretly that her father had received a message from the secret police, announcing a house check. As quickly as possible we started to pack all our tapes, photos, books, and speeches into a big trunk and took it outside the city to bury at nightfall. After we had covered everything, our brother went up to the road to see if we could get back to the car without being observed. He had hardly reached the street when the police discovered him. "What are you doing here?" they asked. He replied, holding the seat of his trousers, "Yes, you know, I am a little ill with diarrhea and was looking for some kind of toilet." "And you do that at 11:00 p.m. way out in the countryside?" They took him to the police station.

However, not knowing anything about what happened, we stayed motionless as mummies in the low area where we were hiding. We heard a jeep departing, and then it was silent except for the occasional chirping of some insect. In my mind I saw us trapped in the blinding beam of a searchlight and

BLESSING OF YE JIN MOON AND JIN WHI HONG

Blowing out candles after the engagement ceremony in our True Parents' apartment behind the Chung Pa Dong church, May 15, 1981.



Father and Mother with Ye Jin and Jin Whi Hong and his parents, Mr. and Mrs. Sung Phyo Hong.





Western-Style Wedding Ceremony

held at the new Chung Pa Dong church, May 16, 1981. Rev. Yo Han Lee (standing between Father and Mother in the top left photo) officiated.



Traditional Korean Wedding Ceremony

held following Western ceremony, in True Parents' apartment.



Celebration after the
Wedding

at the Lotte Hotel, Seoul.



The family we were living with knew that I was awake because I was praying and that God had worked through me to save the man's life.

then thrown in prison. So we stayed there in absolute silence for almost two hours, but these two hours seemed an eternity. I bitterly repented of all my past sins, and any possibility for ever continuing our mission appeared to be a wonderful blessing from God.

Then suddenly we again heard the jeep and voices, and after a while our brother shouted for us to come out. He stood along the side of the road, alone and totally exhausted. With completely numb legs, we struggled to climb up the slope. When we arrived back home, the restoration of our nearly-lost freedom seemed like a blessing, and in tears we thanked Heavenly Father for the protection He had given to us and to our mission.

The house check was announced for December 31. To provoke the least suspicion, I stayed alone in the house. All afternoon I prayed in tears, firmly desiring to continue the mission for the sake of the country. All of a sudden I sensed and saw someone sitting next to me praying; it was my sister, who was physically very far away at that moment. I took this vision as something natural and explained to her our difficulties. She put her arm around my shoulder and said, "Don't worry, they won't come." Together we shed tears and she remained with me for quite a while.

Then suddenly I saw Father. Seated in a beautiful room at the dining table, he saw us entering the door. We bowed down, and he came towards us and embraced us; looking at us with infinite warmth, he invited us to enter. And following behind us in the corridor was a large number of people from our country. I shed many tears after this. Father was so infinitely close in my heart. Finally, I noticed that the evening had fallen, and in fact, the police had not come.

Difficult living situations

During the next seven months, our existence was like that of a ball: kicked first in one direction and then another.

For a few months the two sisters lived in a hotel and continued our external activities. Because of the food we ate there, we were more often ill than well. But when everything was lost—our center, all our precious educational material the possibility of open and active spiritual work—we could feel the True Parents so close in our dreams, and God gave us stronger hope for the future.

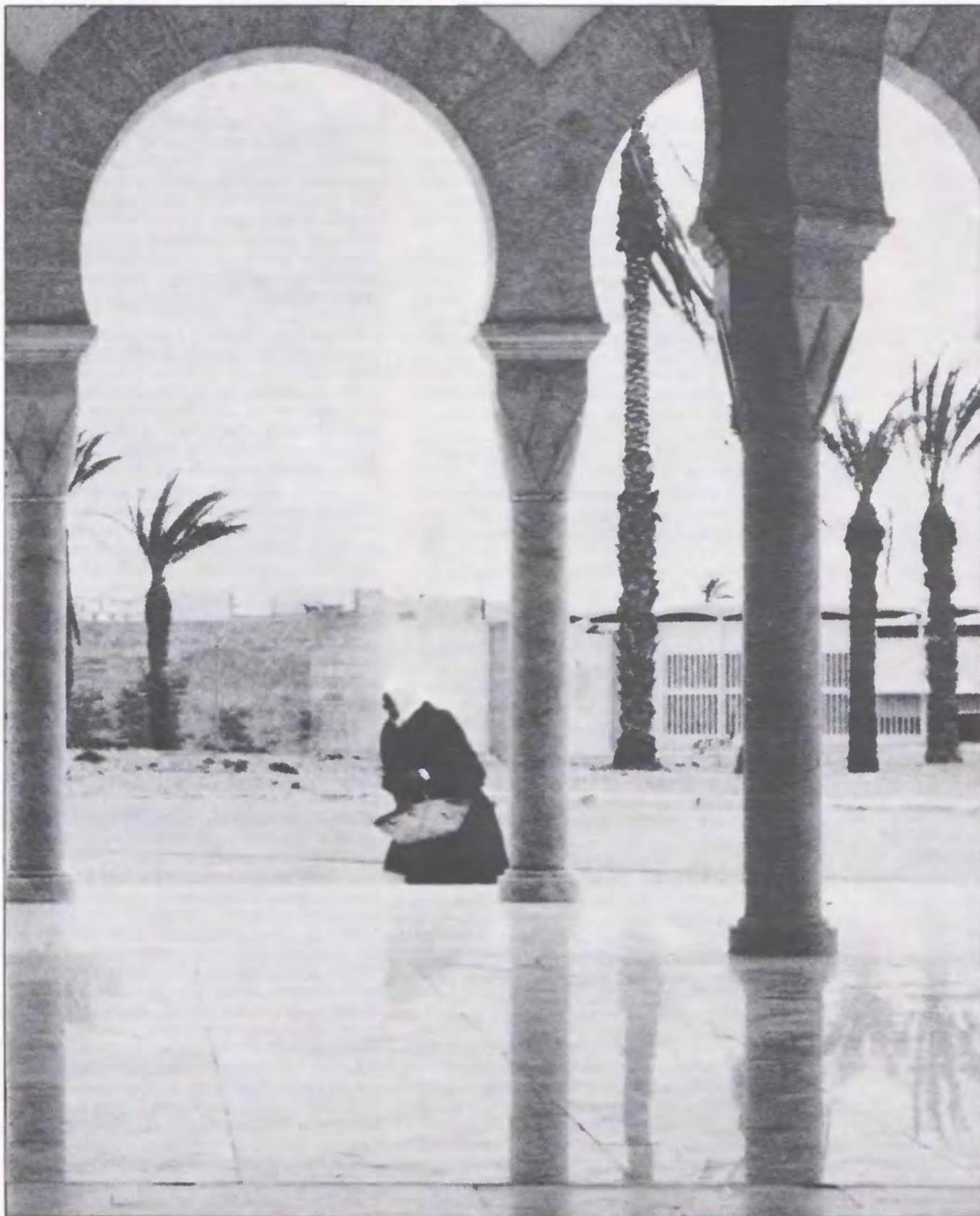
In spring the relatives of some friends took us into their home. This direct experience of living together with a family with five children was very intense and the beginning of home church work. And even in such a time when we were unable to witness, God spoke His own language.

A major external constraint on our mission was the Arab understanding of family and morality. It is a society which prevents its members, especially daughters, from leaving the bosom of the family. Placing more emphasis on external moral purity than on the internal, the society could not always accept two girls living alone in a strange country. On the one side, it was very good for our work with families to be a girl. People would quickly take us into their heart and inner family circle and wanted to protect us. On the other hand it is very difficult for a woman (somehow we also had to carry the cross of the Arabic woman) to gain respect in official relations; especially in the case of landlords, we were dominated one hundred percent.

Thus it was extremely difficult to find lodging. After seven months of wandering about, when we finally found a small apartment in the basement of a house, it was the beginning of three not-so-easy years. During our three years in the small humid basement apartment, untouched by the sun, all our activities and every guest who visited us were most carefully watched and controlled by our landlords. Sometimes the family meant well and brought us some food, assuring us of the wonderful security we enjoyed in their house. It was the security of a prison.

They could do almost everything with us, since they knew that we could not

The best part of the hearts of the people was touched by the Divine Principle and our way of living together. Even we ourselves were overwhelmed by the spiritual power coming from the Divine Principle.



Prayer was the most important part of our daily life, and one thing was very clear: a day without relationship to God and True Parents was a lost day, it was no day.



find other lodging and we would have to stay with them regardless. So, at night they turned off the water, which the city turned off already during the day time. We used to joke about how wonderful a cold shower condition would be! A good relation between us and the other tenants of the house was successfully prevented, since the woman went so far as to tell arriving guests that we were prostitutes.

The spiritual atmosphere was also very low, so it was very difficult to pray. In order to have a deep prayer, we really had to fight internally. The situation was so difficult that our nerves were very tense; we were often sick because of the unhealthy humidity of the walls. When it became impossible to receive someone in our apartment our mission reached a crucial point. We could only teach in our car. We also lost spiritual children and absolutely could not do anything against it. We were like someone fettered and gagged.

How could we ever lose courage or give up hope in sight our Heavenly Father's constant working? For us and our members the most precious thing we desired was to be able to teach the Divine Principle freely, without having

to take precautions; to have books, tapes, and similar helpful things; to be able to witness directly. But if everything had been so easy, could we ever have experienced such direct closeness of our Heavenly Father and the True Parents? Could we ever understand (at least rudimentarily) the suffering of people in many parts of the world and the course our True Father has gone through? Because of the difficulties we experienced, we could gain internal strength.

Prayer was the most important part of our daily life, and one thing was very clear: a day without relationship to God and True Parents was a lost day, it was no day.

(The American sister added the following details, which complement the above account.)

TTrue Children visit us

The second week in the country, I began a fast. It was quite a difficult fast because I had not yet adjusted to the new climate. On the fifth night of my fast I had a significant dream which took place in front of a mosque. I hadn't yet visited this spot physically but recognized it later.

I was with seven of Father's children, but I remember most clearly Ye Jin, In Jin, Un Jin and Hyo Jin. We were cleaning the area around the mosque together, as there was so much debris everywhere. On the steps of the mosque, the sisters and I were picking up papers from dawn till dusk. Each time Ye Jin would pick up a paper, another one would be in its place, yet she would never lose hope. Her patience and perseverance were a model for me.

Meanwhile, Hyo Jin was leading the brothers in a clean-up campaign on the sidewalks around the mosque. He was so full of energy, never discouraged by the heaviness of his task. His exuberance was also to become an inspiration to me. At the end of the day we were all so exhausted, some work still needed to be done but a large portion was already finished. We met together on the steps

Perhaps because of our difficult external circumstances, Heavenly Father let us share in a special way spiritually with True Parents' family.

of the mosque, and then, with a child's heart of unconditional trust Un Jin offered me a world that she was holding in her two hands.

I realized through this dream that our work would only be completely fulfilled by future generations. I felt also that True Parents and their family would be supporting us so much in spirit in the months and years to come.

On one occasion, I had to go to the police station to arrange some papers. After several minutes of questioning, the police officer asked for my driver's license. A very amusing thing happened. My driver's license was from the state of Wyoming, with a big rodeo cowboy on the front of it. Furthermore, the license was in my maiden name. The policeman put two and two together and came to the conclusion that I must be related to a great cowboy star of the same name. He called over all the other policemen who were so excited about the coincidence that they forgot about the irregularity of my situation. This story can serve as an illustration of how Heavenly Father helped us slip through the most potentially dangerous circumstances in a humorous way.

We made many prayer conditions at that time and despite the difficulties, we always felt Heavenly Father comforting us and encouraging us to continue. Once I met spiritually the women who saw the vision of Our Lady of Fatima in 1917. They told me to have courage because God knew of our suffering here and that our voluntary suffering could be used by God as a condition to later help free people.

Our hosts protected by prayer

In 1976, a prominent family offered to let us live with them until we found something better. It was a very deep and sometimes difficult experience, one which drew us closer to understanding the traditions and basic attitudes. We lived with this family four months, during which time we tried to serve them as much as we

possibly could. In retrospect, I realize that this time was the beginning of our home church providence.

One night during this time, my sister and I decided to keep an all-night prayer vigil, alternating every two hours. I must add that this was the first time that we made a condition of this sort. I was praying around 2:30 a.m. when I heard some noise in the hall. I wasn't too alarmed until the door opened and a strange man started to come in our bedroom. With uncalculated courage, I stood up on the bed and began jumping up and down on it screaming that there was a man in the house. The man was horrified and fled from the house. Nothing had been stolen. It was apparent that this man had come to assassinate the husband. The family knew that I was awake because I was praying and that God had worked through me to save his life. To this day we maintain a close relationship with this family and look forward to the time when they can see True Parents.

Difficult situation brings help from heaven

In our mission, we have received so much love from heaven; we had many dreams and spiritual experiences, too many to be able to share in such a testimony. Perhaps because of our difficult external circumstances, Heavenly Father let us share in a special way spiritually with True Parents' family. We were always told by dreams when True Parents had a new child. Sun Jin came to me in spirit right after she was born. We shared spiritually in a celebration for Hyung Jin's birth—Father was so happy when he told us the significance of the new child's name, "All is going well."

Once I dreamt that True Parents were coming to visit us in our dank basement apartment, and I was so upset that they were coming to such a place as ours. However, as they came down the stairs to the entrance, suddenly our apartment was transformed into a beautiful very large Arabic-style house with high white walls and spacious windows that looked out onto beau-

When I told Father about the spiritual guidance and protection we had received, he said that because we needed this support, heaven helped us in this way.

tiful Arabic gardens. The floors were covered with royal blue carpeting. We were in the house with Father, Mother and several children. Ye Jin was holding a new-born baby (Young Jin). Father and Mother told her to let me hold him, since I too was an eldest daughter—of my country. It was a most beautiful, peaceful moment, representative of the precious spiritual care we received at this time.

One one occasion, on my way back to my country, I was once able to spend three of the most special days of my life with True Parents in London. I was able to report directly to them about our experiences. When I told Father about the spiritual guidance and protection we had received, he said that because we needed this support, heaven helped us in this way. He also gave me very good advice about how to carry out our work. Through the experiences I had with True Parents at this time, I realized how much our relationship to them had deepened because of our mission. I returned with renewed determination to lay a good spiritual foundation.

Home church work our only recourse

Because of the general atmosphere where we lived and also because of police surveillance, we rarely could invite people to our apartment. Outside a few contacts that we trusted deeply, we mostly visited people in their own homes. Later we realized that what we were doing was very similar to the home church providence. This kind of activity was and still is the most effective way to work.

Whenever we found a good contact, we made friends with his or her family as well. The society is very family oriented, and had we isolated our members from their families we would never have been allowed to stay. Therefore, Heavenly Father helped us use the physical families of our members to provide protection and support for us. Through them, by serving old and young alike, we came to understand all ages. Our members have

been proud to introduce us to their families. Always people find us different from most foreigners who have never made an attempt to associate with the native people, eating their food, and speaking their own dialect.

Successful method of uniting

As time went by, our brother's command of the language greatly improved, so now many of the misunderstandings that had occurred because of the language barrier could be overcome. I decided never to criticize or speak strongly to him even though there were many things about his lifestyle at that time that I didn't agree with. I prayed regularly for him and brought many gifts as Rev. Kwak had suggested. I also did a seven-day fast for unity. Gradually the rift between us began to go away.

In February 1979, his wife came to join him. It was shortly after her arrival that we had a confrontation with the police. As it always happened when we were confronted with an external crisis this served to draw us closer together. We really needed each other's support at this time. In November his wife lost a baby she was expecting. This was a heartbreaking experience for all of us, but it served at the same time to draw us all closer together.

In order to come to this new level of unity, we had to all make compromises within our own characters. We had to forgive one another many times, even though we had been deeply hurt by one another. Through prayer, forgiveness and service, we were able to overcome so many barriers. Heavenly Father helped us so much to see each other's value, despite our differences.

I can never thank Heavenly Father and True Parents enough for the support they gave us during these five years. There is still much to do but we know their love and guidance will always be with us and that with their help our spiritual foundation will become more solid in time. ✱

Court 36 was packed and hushed and expectant. The lunch hour had just finished and the word had buzzed round the court precincts that the jury was returning. This was the prelude to the end of Orme vs. Associated Newspapers, better known as the Moonies versus the *Daily Mail*, a case which set a number of records.

It was the longest libel action in British legal history, taking over 100 court days spread over six months. Dennis Orme, president of the Unification Church in Britain, had been ordered to pay into court a record sum of \$512,000 as security in case the *Daily Mail* should win and he had to pay the costs. The judge, Justice Comyn, had remarked it was one of the bitterest legal battles he had ever presided over, though even bitter battles in British courts seem to be conducted with a great deal of courtesy and dignity, punctuated by bursts of humor.

The jury filed in, tight-lipped and serious. Six months, 117 witnesses, wheelbarrow loads of documents and hundreds of thousands, perhaps millions of words of evidence, would now all be resolved in a few words.

"Does the article complained of refer to the plaintiff?"

"We find that the article does refer to the plaintiff," intoned the foreman of the jury.

This was a technical legal point which arose because the article did not mention Orme by name.

"Do you find for the plaintiff or for the defendant?"

"For the defendant."

Another story

With those three words the case ended. The *Daily Mail* had won, end of story. But for the Moonies it is not the end, just a new beginning. Behind those three words there is another story, in the evidence and in the way the case was conducted, not known except by those who sat through the whole case.

It might begin with the two riders that the jury added to their verdict. The first recommended that the Inland Revenue investigate the tax-free status of the Unification Church on the grounds that it is a political

organization.

In the second, the jury said that whatever the result of their verdict, they wanted to express their compassion for the idealistic young people in the church. When this was announced to a meeting of members at the Unification Church's Lancaster Gate Headquarters, a ripple of anger ran through the room. They clearly felt that the jury's concern was misplaced, that they knew what they were doing with their lives,



British Unification Church member, Judy Salter says London Daily Mail broke up her family by paying the air fare for her mother and sister to the United States to 'rescue' her from the Moonies.

were devoted to it and did not need patronizing.

As for the first rider, this was quite a surprise. The Unification Church works in Britain through two registered charities, the Holy Spirit Association for the Unification of World Christianity and the Sun Myung Moon Foundation, and through various businesses that donate their profits to the two charities. Throughout the case there had been no evidence whatsoever that either of these bodies

had done anything political. Where then had this rider come from?

Long court cases, especially involving new religions, are not simply a matter of a reasoned review of the facts. Emotions, prejudice, pleading and downright confusion all enter in. With so many witnesses, it is easy to forget what they said, particularly if it is several months since you heard them. It is easy to confuse fact and speculation.

To add to that, the *Daily Mail* fought a no-holds-barred battle that even the judge remarked on at times. Lord Rawlinson, the *Daily Mail's* counsel, ridiculed

The London Daily Mail's payment for Mrs. Salter's trip to the United States to 'rescue' her daughter stimulated a series of articles attacking the Unification Church.

the beliefs of Orme and his church, the judge said. The tactic seemed to be to throw as much mud as possible, whether there were grounds for it or not, in the hope that enough stuck. Obviously it worked.

Common sense denied

For example, the Unification Church was accused of never doing anything for other charities. There is no particular reason why it should, of course, as it is a charity in its own right. But in fact, members have raised money for a number of charities around the country.

Evidence was produced, asked for by Lord Rawlinson. Lord Rawlinson promptly suggested it was all a public image exercise. If it was, why did it only come out when he challenged the point? Why was it not put forward as part of Orme's case?

Common sense, however, was not to be allowed to shed light on the scene. Moonies never do anything for other people, was another accusation in the same vein.

Most church members in Bri-



Long court cases, especially involving new religions, are not simply a matter of a reasoned review of the facts. Emotions, prejudice, pleading and downright confusion all enter in.

Dennis Orme, president of the Unification Church in Britain (left) and Mike Marshall at a press conference following the verdict in the six-month libel suit against the London Daily Mail.

tain do what is called "home church" work, where they take a little "parish" and serve the people in it. Evidence was produced of this, particularly of help given to old people living alone.

Lord Rawlinson for the *Daily Mail* suggested this was just to get the old people to join the church and leave their money to it. The fact that most of these old people are poor, as well as lonely, the fact that not one case was produced where such a person has left money to the church were all irrelevant.

The Daily Mail's tactic seemed to be to throw as much mud as possible, whether there were grounds for it or not, in the hope that enough stuck.

The Unification Church could do no right, as far as the *Daily Mail* was concerned. They obviously thought that old people should stay lonely rather than take comfort from a Moonie.

On the religious side, as far as the *Daily Mail* was concerned, the Unification Church was no religion at all. The word "mumbo jumbo" was used frequently to refer to its teaching, the Divine Principle, revealed by the founder Reverend Moon. One witness who was theologically illiterate (this is not meant to be offensive—most of us

are theologically illiterate), proclaimed that, in his view, the Divine Principle was claptrap. The phrase was warmly received and frequently repeated by Lord Rawlinson.

Paradoxically, the weekend after the case finished, I attended a theological conference at which a distinguished scholar, who had devoted a lifetime to the study of religions, said he found in the Divine Principle a consistent view of reality of remarkable clarity and originality. He described it as an optimistic and life-affirming creed, because at the heart of reality there was love.

No such considerations were allowed to cloud the picture of the *Daily Mail*. They explained through Lord Rawlinson that Reverend Moon was a successful South Korean businessman who had turned to dabbling in theology and brought out certain ideas "which once he may have believed sincerely" but now used to inveigle unsuspecting (though often highly educated) Western young people into working to promote his financial and political goals, while thinking they were following a religion.

"How could they be so stupid?" you may ask.

"They have been brainwashed," asserts the *Daily Mail* confidently.

"What? Locked up, threatened, terrorized?" you ask incredulously.

"Far worse than that," says a shocked *Daily Mail*.

"The Church was kind to them, showed them love and concern." And they produced the witnesses to prove it, uncovering the depth of evil at the heart of the Moonie organization—that people were taught to love one another.

Mail's theory ignores facts

What is more, the *Daily Mail's* theory about Reverend Moon does not fit the facts. It may not be an intentional lie. It is certainly a culpable lie, since Lord Rawlinson was not in the least interested in having his picture corrected.

I explained in evidence that Reverend Moon was not a businessman turned to religion, but in 1945 had journeyed without a penny in his pocket to preach in communist-controlled North Korea. I told how he was arrested by the communists and spent two and a half years in a labor camp, how he was liberated during the Korean War and journeyed south, 600 miles on foot to Pusan, where he built his first church of stones, mud and army-surplus cardboard boxes. That was the start of Reverend Moon's religion.

"We are not interested in that," interrupted Lord Rawlinson.

One may ask, how could Reverend Moon be so diabolically

clever as to make up a religion to advance his business aims? Why did no one think of it before?

The amazing thing is, however, that Reverend Moon apparently did not do a very good job on the religion side since the *Daily Mail* regards it all as mumbo jumbo. Yet so cunning is Reverend Moon (probably as a result of being an inscrutable (oriental) that he manages to convince intelligent young Westerners whose language he does not speak to believe in all this "claptrap."

"This proves they must be brainwashed," trumpets the *Daily Mail*. New beliefs seem strange, even crazy, so how could anyone believe them unless they have had their minds interfered with?

The Daily Mail uncovered the depth of evil at the heart of the Moonie organization—that people were taught to love one another.

The early Christians had the same problem. Paul admitted his beliefs were mumbo jumbo as well to most of his contemporaries. Faith in the resurrected Jesus was a "scandal to the Jews and folly to the Greeks," and if he had lived today he would have been written off as brainwashed.

The case was conducted with a web of unreality being persuasively spun. In the religious sphere Lord Rawlinson would take a saying or action of Reverend Moon and compare it with his idea of Jesus. "Not like the humble carpenter from Nazareth, is it?" was his typical comment, as if Jesus had been generally acclaimed as a "good chap" by his contemporaries.

That is not the picture painted by the Gospels. For many people Jesus' words were a profoundly disturbing challenge to the assumptions and structures of their normal life. What, one wonders, would the *Daily Mail* have made of remarks like this: "I have not come to bring peace but a sword. For I have come to set a man against his father, and a daughter against her

mother and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household." (Matt. 10:34-6) What could contemporaries have made of this? An incitement to violence? The break-up of the family? How would the *Daily Mail* have reported it?

'Zombies' at seminary?

What is more amazing, though, is that having brainwashed all these young people, Reverend Moon sends lots of them to study at the Unification Theological Seminary. Reverend Moon set up the seminary and the Unification Church has poured into it a great deal of that money which you are told is going to Reverend Moon's personal enrichment. Here, no doubt, you would expect the brainwashing to be completed by hard-core Moonie lecturers. That would be to underestimate the subtlety of Reverend Moon's devious schemes. Most of the lecturers are not from the Unification Church. They are from other churches. They not only teach these brainwashed, glassy-eyed zombies (yes, that is how the *Daily Mail* described Unification Church members), they find them impressive and send many of them on to graduate studies at famous theological colleges where they both get degrees and keep their Moonie faith.

More amazing still, the seminary has sponsored some scores of theological conferences over the past four or five years. Hundreds of scholars from other churches have attended, many regularly. Most of them do not agree with the Divine Principle, but they find it a serious, coherent theology, worthy of deep study.

Yet the *Daily Mail* staunchly maintains it is all a bogus religion, produced by Reverend Moon to further his other interests.

They said he was after political power, he was a demagogue. Did they ever think, I wonder, that Jesus was not crucified for being a religious teacher? He was accused of being a political subversive aspiring to usurp power. "And over his head they put the charge against him which read, 'This is Jesus, the

King of the Jews.'" (Matt. 27:37)

Reliance on 'deprogrammers'

The core of the *Daily Mail's* case against the Moonies relied on people called "deprogrammers" and the arguments they use. The *Mail* called 44 witnesses. Twenty-eight were from North America, of whom 16 were connected with "deprogramming" in one way or another.

In a free country, parents cannot complain to the police that their adult sons and daughters have joined the Moonies and should be taken into protective custody. So parents take their complaints to deprogrammers, who have extensive publicity and referral networks, as some of them admitted under cross-examination, to make sure the parents' business is channelled to them. They then place the son or daughter under "protective arrest." In other words, they kidnap and abduct them. The court heard evidence of people being jumped on in the street by heavies, bundled into cars, sometimes handcuffed, and then driven off and held prisoner in a room somewhere, sometimes for days at a time.

A picture was suggested of a 'normal' world—which actually does not exist—populated by happy families where children all have a close understanding with their parents.

"Being surprised off the street," Lord Rawlinson engagingly called it. Once held captive, the person is harangued until he either escapes or agrees to abandon his faith. The process is called "deprogramming" by its practitioners, because they tell the parents that their son or daughter has been "programmed" into the faith they have joined. If adult conversion is "programming" I wonder what they would call the 13 years I spent at a Catholic school?

Mrs. Eileen Barker, a sociologist from the London School of Economics, gave evidence

from her studies that 50 percent of the people who join the Unification Church in Britain leave, freely—no kidnapping—within two years.

The Moonies have a teaching on marriage that gives life to the values sought by society. It was roundly mocked by the Daily Mail's counsel.

Thousands have done the same in America, but the deprogrammers don't let on about that fact; otherwise they might not have so many customers. Those who left freely were conspicuous by the small role they played in the *Mail's* case. Their stories were not extreme enough to support the *Mail's* case; not as extreme as those of the deprogrammers who have an interest in extreme stories, since they help to convince parents of the need for their services.

At times Lord Rawlinson's justifications made deprogramming sound like one of the corporal works of mercy. Deprogrammers only acted at the parents' request, he said, as if this showed how responsible they were. Of course they only act at the parents' request. The parents are their protection. If the police become involved they are told that it is a family matter; the deprogrammers were just "invited in."

The parents also represent the deprogrammers' pay check. The *Mail* may accuse the Moonies of doing nothing for anyone else, but their key witnesses were certainly dispensing no charity. One young deprogrammer was asked by the judge why he charged a fee. "I have to live," was his reply. Couldn't he have gotten a respectable job?

Myth-making

The myth-making went on in various spheres. Often it was subtle and unspoken, but a picture was suggested of a "normal" world—which actually does not exist—populated by happy families where children all have a close understanding with their parents, where they

get educated and embark on accepted careers with no questions about what it is all for, about where they and the society they live in are going ultimately. Into this idyllic world burst the Moonies disturbing the peace and destroying all this previously unruffled happiness.

What is surprising is that thinking people should be expected to be content with a good education and a good career, as if that were all life was about. What is unusual, especially in a troubled world, is that creative and independent young people should be expected to be content with what their parents desire for them, instead of exploring new possibilities.

It is all too easy, however, for a "crusading" newspaper to blame all sorts of evils on the Moonies and not recognize that they are offering and giving solutions to the evils that are already there around us in the heart of a sickening society, but which are uncomfortable to notice. To do this is to call the medicine wicked because it tastes strange and to ignore the patient dying of disease.

What do they think about the acceptable, institutionalized break-up of families that our society has decided to live with and treat as normal? There is one divorce for every three marriages today in England and Wales—a rate of about 144,000 a year. There are about one million children of divorced parents. These are real "children," under the age of 16—not 25-year-old university graduates—and there are a million of them, not a few hundred.

The price paid in suffering by all these children has only recently begun to be recognized. In *Surveying the Breakup*, two American social psychologists declare that one in three children who have lived through a marriage break-up, even a "civilized" and amicable one, have strong feelings of unhappiness, anger and rejection as long as five years later. These children then figure high among the numbers of juvenile delinquents and teenage suicides and are far more likely to have their own marriages break up. That, though, is a price which the establishment seems ready to tolerate.

Doesn't anybody ask where are values being generated and taught that will help more people to have a vision of marriage that goes beyond individual gratification, and to make their marriages work? The Moonies have a teaching on marriage that gives life to these values. It was roundly mocked by Lord Rawlinson in the court.

It appears that the Moonies are to be kicked—to death if possible—because they present a possible solution to many current problems. Such solutions are very disturbing if you are determined not to face up to the problem in the first place.

In his closing speech Lord Rawlinson invited the jury to save this country from going the way of the United States of America with "this great social evil" (meaning the Moonies). As he and David English, the editor of the *Daily Mail*, survey the devastation of Brixton (scene of recent race riots) in their newspapers, I wonder if it crosses their minds that they may have been trying to stop the wrong social evil infecting Britain from the States.

It appears that the Moonies are to be kicked—to death if possible—because they present a possible solution to many current problems.

It is a form of moral sickness to run an indignant crusade against a scapegoat group like the Moonies, kidding yourself they are a terrible social evil, when you are surrounded by real social evils—children of divorce—or Brixton—before which you are complacent or powerless.

In a quiet way the Moonies are a radical challenge to an established society that does not want to look too closely at its sores. It was the same story 2,000 years ago. The essence of Jesus' message to his hearers was that they should look into their own hearts. That was his criticism against the Pharisees. His words cut them to the core of their being. That was why they thought him evil, of the devil, a threat to their way of life. That was why he was crucified.★

Recent Legal Developments

Successful Opposition to Conservatorship Bills

"A man named Saul claimed he was walking down the road toward Damascus when he was blinded by a bright light and heard the voice of God. He has now changed his name to Paul and is active in the cult of an obscure Jew called Jesus of Nazareth.

"The authorities have determined that the judgment of this Saul or Paul has become impaired. He has undergone a radical change. It appears obvious that some kind of deception has been employed to convert this man from a persecutor of Christians to a vocal advocate of their cause.

"The authorities have therefore kidnapped Paul from his group (as they are entitled to do under the law) and the temporary conservator is now having him deprogrammed."

Such is what might have happened 2,000 years ago had there been a law in existence such as the Lasher bill being considered by the New York state legislature. Similar bills,

Bills designed to unleash deprogrammers on adult members of 'cults' were soundly defeated recently by the legislatures in Connecticut and Texas.

designed to unleash deprogrammers on adult members of "cults" and, in effect, any religious group, were soundly defeated recently by the legislatures in Connecticut and Texas. A comparable bill is also before the Oregon legislature, but its fate has not yet been decided.

A very broad and what many people felt was a heartening coalition of most of the major religious denominations has opposed these bills, feeling that they represent a major threat to the religious liberty of all Americans. The efforts of these diverse groups brought about the defeat of the bills in Connecticut and Texas.

The Lasher bill, a proposed amendment to the mental health laws of New York state, has as its stated objective to:

"Establish a procedure for the appointment of one or more temporary guardians of any person, 16 years of age or older who has undergone a sudden or dramatic personality change demonstrated by specific and identifiable psychological and physical characteristics, when such personality change is a result of the person's having undergone a systematic and sophisticated program of indoctrinational thought reform practiced by a group, and that group has misrepresented either its true identity or the activities its recruits will participate in or be subjected to." The bill would give deprogrammers a free hand for 45 days to try to change the suspect's beliefs.

Last year, an almost identical bill was vetoed by the governor of New York, who recognized that any legislation restricting freedom of religion, regardless of how popular or unpopular the religion might be, was unconstitutional.

This year, a very broad spectrum of groups has circulated statements of opposition to the proposed New York law. The opposition includes Jews, Catholics, Episcopalians, Baptists, Methodists, African Methodist Episcopal, Presbyterian, Seventh Day Adventist, National Council of Churches, New York Civil Liberties Union, NAACP and the New York Office of Mental Health.

Evidence of incompetence?

The list of "sudden and dramatic personality changes" which under the proposed law would justify the appointment of a temporary guardian has six categories: (1) Abrupt and

drastic alteration of basic values and lifestyle; (2) lack of appropriate emotional responses; (3) regression to child-like behavior; (4) physical changes, such as weight, hair, perspiration and a wooden mask-like expression; (5) reduction of capacity to make decisions; and (6) psychopathological changes.

A very broad and what many people felt was a heartening coalition of most of the major religious denominations has opposed these bills, feeling that they represent a major threat to the religious liberty of all Americans.

The legislation would allow the state to appoint "conservators" to take physical custody of adults who have converted to, or otherwise joined, various religions and require them to suffer "medical attention for the proposed temporary conservatee as is necessary."

In effect, under the proposed law, people who become members of new religions (or any religion, for that matter) would be subject to legal kidnapping, incarceration and subjected to coercion for up to 45 day to recant his or her faith.

One of the criteria for determining the alleged incompetence of the proposed conservatee is that person's belief that he does not need such care. Dr. Herbert Richardson, theologian from the University of Toronto, concludes from the provisions of this bill that "if a person should argue that he or she is healthy, reasonable and voluntarily choosing to belong to a particular religion, this would constitute evidence that that person must be given medical treatment to 'cure' this disease."

"The American press has promoted anti-cultism just as the German papers once promoted the anti-Semitic frame of mind," Dr. Richardson writes in his new book, *New Religions and Mental Health* (Edwin Mellen Press). "Once these anti-religious feelings have been created, there can be a public

pressure to pass laws against cultists and laws against Jews."

Dr. Richardson and many other experts on religion have studied the "deprogramming" business in the United States and elsewhere. They have found that deprogramming is a misnomer, for it assumes that any convert to a new religion has been "programmed." Deprogramming is a lucrative, underground business operating in the shadow of the law by feeding off fear and intolerance of anything new or unpopular.

Abuse of psychiatry

"The general charge is that religious conversion, or even first-time adherence to certain religions, is prima facie evidence of mental illness," Richardson writes.

"A small group of psychiatrists has chosen to play the role of 'expert witness' in testifying in courts and to legislators that religious conversion, or certain forms of religious belief, is evidence of incompetence. They believe that persons who hold such belief or who join certain religions should be required to undergo involuntary treatment at their hands for the cure of certain 'illness.'"

In effect, under the proposed law, people who become members of new religions (or any religion, for that matter) would be subject to legal kidnapping, incarceration and subjected to coercion for up to 45 days to recant his or her faith.

The proposed law would allow a parent, legal guardian, spouse, adult child, grandparent or adult sibling of the suspect to petition a district or county court for the appointment of a temporary guardian. The petition need not allege many of the suspicious personality changes in order for it to be approved, and further, any evidence including hearsay would be admissible. If a temporary guardianship is issued, the law would

protect the perpetrators of the "treatment" from any suits for unlawful detention, assault, trespass or invasion of civil rights.

If the psychiatrists, psychologists and social workers whom the proposed law allows to certify a person as incompetent and draw up a plan for his "cure" were honorable people, the consequences might not be so bad. However, Jeremiah Gutman, a constitutional attorney for the American Civil Liberties Union, states that "routinely the person who files the conservatorship has never even seen the person. This is a violation of their rights."

In January, 1980, for example, a psychiatrist certified a person whom he had never examined as mentally incompetent, based on nothing more than a conversation he witnessed from across the room. His victim was forcibly committed to a psychiatric hospital and was kept there for two weeks, during which time the doctors concluded he was not mentally incompetent.

Vaguely defined techniques

The proposed law focuses on groups who practice the following techniques: (1) isolation from family and friends; (2) control over information; (3) physical debilitation through such means as sleep deprivation, inadequate diet, unreasonably long work hours, improper or lack of medical care; (4) reduction of capacity to make decisions through performing repetitious tasks, lack of physical and mental privacy and intense peer pressure.

This bill sets forth unconstitutionally vague standards in such areas as food deprivation (what about vegetarians, weight watchers, Moslems, or Orthodox Jews?), sleep deprivation (what about guided tour groups, the military, or even graduate schools?), and long work hours and family contact restrictions (what about businesses, military, or even the Peace Corps?)

Should legislation be passed restricting new religions, Richardson notes, "once the law is there, we cannot decide to

apply it to some groups and not to others. If it is to be illegal for the Unification Church to have strict rules for their religious novices, then it will be illegal for Catholics, too."

Constitutional violations

A statement by the Committee Against Racial and Religious Intolerance (CARRI) lists the following gross violations of basic constitutional principles found in the bill:

1. Religious freedom and church-state separation.
2. Freedom of association.
3. Protection from loss of a person's liberty and/or property without due process, and in the absence of evidence that the person presents a risk to the life and safety of himself and/or others.

Last year the governor of New York recognized that any legislation restricting freedom of religion, regardless of how popular or unpopular the religion might be, was unconstitutional.

In addition, the bill condones the use of deprogramming and other unregulated psychological and/or medical "treatments" which are believed by many experts to be in and of themselves a serious threat to the individuals' health and safety.

The CARRI statement concludes that any religious conversion implies change in lifestyle. To make a judgment of the validity of such a change is an unwarranted involvement of the state in religious affairs. The state does not have the capability to make judgment on the validity of such conversion experiences. Such a law in the hands of an ill-meaning person or group could threaten the freedom of anyone who may not agree with the popular opinion about religion, diet, politics, the nature of life, or the nature of the hereafter. ✱

Recent Legal Developments

Progress in Immigration Relations

Marty Moran

With the advice of expert immigration attorneys, Marty Moran has been handling problems that international members have had with the U.S. Immigration and Naturalization Service over the past two years.

Denials and appeals

In 1973 several hundred members from Europe and Japan came to the United States to participate in our movement's activities here. Our family was ignorant of immigration laws, but genuinely wanted to bring members over to be trained and to participate in church activities. After a few incidents with the Immigration Service, our church asked the Service's advice on how to help our members stay here. It was suggested that our members all apply for an "H" visa, which is a non-immigrant visa given to people coming to America for the purpose of training.

However, while Immigration officials were considering these applications, they received numerous reports of our members being picked up for "soliciting" in various parts of the country. Immigration offices throughout the country began to coordinate the information on our members and to view the training program as a device for getting members into the country just to solicit funds for the church.

In fact, our church had submitted to Immigration a very realistic and well-conceived two-year program which included classroom and field work. International members were attending training at Belvedere and were then assigned to IOWC teams. Coming to America of-

fered the freedom to witness openly to a wide variety of people as well as the opportunity to hear Father speak directly. Nevertheless, Immigration officials decided to believe that our members were here only to raise funds.

After the denial of the training visas, our church appealed to the District Court and won, because Immigration had not allowed us to examine and rebut the evidence against us. Thus the case was returned for review to the District Director. We discovered the Immigration had collected an enormous amount of material, but since we did not know how they were going to use it, we could not determine how to make a rebuttal. As a result, in 1974, visas were denied finally to almost all the applicants.

Over the following two years, the church made various appeals, each of which was denied. Ultimately we carried the case to the Supreme Court. The Supreme Court can hear only a limited number of cases each session and has to select those which most need clarification. Our appeal was not selected and could not be heard. Left without further legal recourse, our members faced deportation.

Recently we filed a suit claiming that the Immigration Service is denying our freedom to worship and further that it does not have the authority to determine what is or is not a church.

At that time, a visa classification was discovered for religious workers who devote at least 50 percent of their time to a non-profit religious organization of which they have been a member for at least two years. Based on the condition that the yearly quota for this classification had not yet been filled, our members could apply. Therefore, we submitted applications for such "6th preference" visas, as they are called.

In one instance, a member was denied a 6th preference visa by the acting Commissioner

of the Immigration Service on the grounds that the Unification Church is not a church. We do not fit their criteria for a church, they stated, since we do not have baptisms, confirmations, funerals, ordinations, etc. Recently we filed a suit challenging this decision, claiming that the Immigration Service is denying our freedom to worship and further that it does not have the authority to determine what is or is not a church. Of course, Immigration does not claim to be setting new guidelines, only following precedent. However, the result of our appeal will probably be used as a precedent.

I feel that we are now inheriting the victory of Father's 21-year course and that the way is now open to make tremendous advancement in areas such as immigration. It is very unusual for the Immigration Service to state that a church is not a church, and I feel we should be able to win the appeal.

International couples

In general, when couples apply for permanent residence based on marriage to a U.S. citizen, the Immigration Service interviews them to screen out fraudulent marriages. When Immigration officials discover that a Unification Church couple is not living together, they tend to become suspicious and wonder about the purpose of the marriage. Looking at the situation from their point of view, that is perhaps understandable. In U.S. Immigration law, marriage to an American citizen is one qualification to be granted permanent residence in this country.

After the 705 couple matching in 1979, many international couples got civil marriages and applied for permanent residence based on marriage, which is probably the strongest grounds in Immigration law for getting a permanent visa. Approximately one hundred members have received such visas.

The challenges that have come up as members have applied for permanent visas have stimulated me to look at the Blessing from a legal point of view and to try to determine exactly what it signifies. In contrast to the usual meaning of engagement

in American society, our church's matching involves a lifelong commitment. In my analysis, the Blessing ceremony involves three phases: (1) when Father matches a couple and the couple decides to accept the match, (2) they take part in the Holy Wine Ceremony during which an eternal commitment is made.

An eternal commitment is made at the Wine Ceremony, in terms of the couple taking responsibility for each other's lives. A civil wedding ceremony is a less firm and less important commitment.

(3) the more external event is the final ceremony which is yet to come for all the matched couples. The Wine Ceremony is an even more binding commitment than any ordinary marriage commitment, for at that point we take responsibility for our spouse and accept him or her as our eternal mate. The Wine Ceremony is followed by a period of separation, to deepen our relationship with God and to make a determination to build a wholesome, God-centered family. Although at the time of the 1800-couple Blessing, the Wine Ceremony and the Blessing Ceremony were only several days apart, as far as I could tell, the eternal commitment was made at the Wine Ceremony, in terms of the couples taking responsibility for each other's lives. A civil wedding ceremony is a less firm and less important commitment.

Perhaps our members do not always reflect on the source of their commitment so that they can give a good explanation about their Blessing to the Immigration officials. Our way of life flows from our religious convictions, which cannot be tampered with or regulated by the United States Government; we are guiding our lives according to the Divine Principle. For myself, I know that if I had not heard Divine Principle, Father would have absolutely no influence over my life. I explain to the Immigration officials that when I studied Divine Principle, it indicated to me that

Reverend Moon was an instrument whom God is using, and because of my belief in the Principle, I submit to Reverend Moon's guidance.

To me, the core of our way of life and the reason why we sacrifice our families is our belief in the Divine Principle. Thus, although our lifestyle may not appear normal, it is a lifestyle regulated by our religious commitment and thus protected by the First Amendment.

Recently I decided to go to the Immigration Service office in New York with one of our attorneys to try to submit a statement about the Blessing. We had a very good experience with an investigator who had been appointed guardian of the Unification Church files and coordinator of all Unification Church cases. We spent two four-hour sessions together, to make a record about the Wine Ceremony and the Blessing which can be used as an official basis for determining the validity of Unification Church marriages.

In the past, the Immigration Service has gotten most of its information from sources other than the church, which I feel accounts for the strange concepts that Immigration officials have. However, this time, one official finally agreed to record our explanation; furthermore, after listening to it, he concluded that for the purpose of Immigration, these marriages are indisputable, regardless of whether the individuals are living together or not. However, this is the opinion of only one investigator and has not been made into a legal precedent.

There is no central way to educate Immigration officials; the education has to be accomplished either person by person, or by filing a lawsuit and obtaining a decision based on facts. We can educate one investigator, but there are always other investigators with differing opinions.

In one state, a member's application for residence based on marriage fell under suspicion since the couple was not living together, and the case was forwarded to the criminal investigations section. I met with the section supervisor and

he told me that superficially it seemed that these marriages were arranged just to solve immigration problems.

I responded by saying that if, first of all, such were the motive, we would have done it a long time ago, because we have had immigration problems since 1974. I said, furthermore, that the Immigration Service does not comprehend our view of marriage because it has never probed it deeply enough. The supervisor admitted to having only a superficial viewpoint. I explained that our members who are not living together do so because they are seriously dedicated to solving such problems as moral corruption, materialistic ideology and drug abuse in America, trying to win America back to God. I said that members would love to live as any normal family, but that they are sacrificing that for a time. I urged the supervisor not to view their sacrifice as something abnormal or tricky. The supervisor then advised that when we did have normal marriages to seek the benefits of the Immigration Service at that time. I told him I had no desire for a "normal" marriage, because "normal" marriages in America today have a success rate of one out of two. He could not refute that. Finally he concluded that the case needed no further investigation.

Visas for Rev. Kwak's family

One matter recently resolved was the visas which were finally obtained for Rev. Kwak's wife and six children. Rev. Kwak came to America in 1976, leaving his wife and six children behind in Korea. In April 1979, they applied for visas to be able to come and join him. The type of visa that Rev. Kwak has entitles his wife and children to the same benefits as himself. However, the Immigration Service, being aware that Rev. Kwak is a member of the Unification Church, decided to delay his family's visas and investigate the basis for his having received one. It caused deep grief, keeping the family separated.

An investigator in New York was assigned the case. He con-



ducted a lengthy investigation, but after about six months he concluded that he could find no basis for denying the visas. We urged him to pass on that word to Korea, but he began to procrastinate.

I think a lot of conditions were made for Rev. Kwak's family, since many people were aware of his suffering. About a year and a half ago, his wife had a nearly fatal heart attack, perhaps due in part to the pressure and responsibility entailed by her husband's absence. When Rev. Kwak arrived in Seoul three days later, he was advised to make funeral preparations, since his wife had only a one percent chance of recovery. Her survival and her recuperation amazed the doctors.

The office of a sympathetic Congressman was contacted, and a black woman working there telephoned the investigator handling the case. He told her that he was not prejudiced and then made some unkind remarks about Koreans. Because she is black, she is very familiar with the line, "I am not prejudiced, but ..." and she became angry with the man. She pursued the case with incredible determination. Still, he kept procrastinating. After tying up the case for two years, he finally sent a cable to Korea stating that there was no adverse information to report

that would keep Rev. Kwak's family from legally obtaining the desired visas.

Biases and prejudices

I feel that the attitudes of various people within the Immigration Service are based on misinformation and adverse opinions propagated by the media, which stimulate biases and prejudices. Of course, officials cannot base an opinion on their own biases, but they can look for some insignificant point upon which to deny a visa. They regulate who is allowed to enter this country and who is not, but to do so without determining the facts or weighing them fairly is a failure of responsibility. By hiring attorneys and dragging cases through the courts, we can challenge them to prove their allegations and assumptions.

In whatever country they work, Unification Church members labor to uplift it and strengthen its moral fabric: this should be known. The value of Unification Church missionaries should be recognized and understood.

Our situation is not unlike what the American blacks have gone through. People created myths that blacks were "dangerous" or "unlike whites." Finally the Supreme Court handed down some strong decisions

dealing with civil rights, and laws were written to give blacks equal rights. However, the responsibility for enforcing the laws falls upon individuals, and individuals' personal opinions may interfere with a just application of the law.

In whatever country they work, Unification Church members labor to uplift it and strengthen its moral fabric. The value of Unification Church missionaries should be recognized and understood.

In our case, we also are dealing with myths created in people's minds. All the average person knows about us is what he reads or hears on the mass media, and he assumes it to be true because he accepts the system, he accepts things the way they are.

We then have to find individuals who can see situations accurately and stand up for righteousness. When this kind of person begins to speak out on behalf of the church and on behalf of Father, then public opinion will begin to change, because people will want to be on the side of the majority. People like to be fashionable.★

The Land of Morning Calm



Jan Parker

For the past year I have been working in New York on a project to create large paintings inspired by Divine Principle. Since some of the paintings include views of Korea, it was with great pleasure that I received an invitation from Rev. Kwak to visit "the Land of Morning Calm" this past April.

Armed with a suitcase full of paints and canvas, sketch books, camera and lots of film, I joined a party of 300 Koreans who were headed for a Unification Church seminar in Korea. My first impression of Korea from the air was a land of rice fields, winding rivers and mountains wreathed in mist.

Actually, South Korea is a very small country;

you can travel from one end of it to another in six or seven hours. During my stay I took full advantage of that; by air, ship, bus, taxi and foot, I traveled around the country. The colors and sounds and smells are so different from the West. Early spring was in evidence everywhere. An abundance of warm yellow forsythia and pink peach blossoms and beautiful red-violet rhododendrons could be seen on every mountainside and humble back garden. Farmers were busily plowing their fields, making them ready for the spring sowing.

Koreans love bright happy colors and dress their small children in blues, yellows, reds and greens; in fact, the countryside resembled an artist's palette, the

colors being the brightly-clad people set against a background of yellow ochre and deep burnt umber of the landscape.

The ox and the plow were still used by some farmers; others preferred the mechanical plow or tractor. In Kung Ju province, I made a sketch of a farmer plowing his field with an ox; as he finished the plowing, he stopped and came over to me, his brown weatherbeaten face wreathed in smiles. He spoke a few words in English. "*Kamsa hamnida*," I said. "Your Korean accent very good," he replied, and we both laughed. The farmer's wife came along the road balancing a large bowl of *orn* on her head. Then followed the daughter-in-law with a baby tied to her back. There we stood in the

corner of the field, the warm sun shining down. They were speaking in Korean and I was speaking in English, smiling and laughing. I felt so much love for them. We came from two different worlds. I made small drawings of them. Again we laughed.

In a land of small people, a 6'5" Englishman with size 12 shoes can cause quite a sensation. Children would follow me and shout "hallo" or "okay." After lunch at the house of a member of our church, I was putting on my shoes when the lady who had served us simply could not restrain herself any longer. She burst out in helpless shy laughter, and pointing at my size 12 shoes said in Korean, "They are as big as ships!"

I met a young

Buddhist monk in the temple at Kwang Ju. Jin Saing was eager to practice his English conversation, and we quickly made friends. At dusk I would watch him ring the big bronze bell 36 times. He invited me to look behind the monastery walls at the life of the Buddhist monks who lived there. The following day Jin Saing took me on a guided tour of the Buddhist temples in the Kwang Ju area. At one temple we visited, set peacefully in the hillside, we were served a vegetarian lunch in a small room next to the temple hall. Jin Saing said a short grace to Buddha. Then he asked me if I would offer a prayer as we do in the Unification Church. I prayed for the monk and his brothers and that one day all religions could become one in their love for God and hope for peace for mankind. "I like Unification Church prayer," he said. "Reverend Moon good man!"

Pusan is a large seaport humming with ships, markets, people, cars, busses, bicycles and children. Small streets wind up into the surrounding hillside, past houses built almost on top of each other. The streets are narrow and very steep. We climbed up to a small area newly planted with trees overlooking a part of the city. This was the holy ground and the rock where our Father prayed 30 years ago, in the early days of our church. I noticed that the rock itself was flecked with red. As I knelt there, I thought, this is where it all began; what faith our Father must have had, to start his mission from such a humble beginning and in his mind see it spread out to the whole world. Later, I saw the actual site of

the house that Father and Won Pil Kim built. The large rock that stood behind the house is preserved in a huge steel-framed glass case, in-

side a house where one can also see the oil lamp Father used and the small table where he wrote the Principle. In addition, I saw the small

frames with linen stretched on them, upon which Won Pil Kim painted portraits. Everything so precious, so holy. Next door I drank water from



Buddhist monk Jin Saing, awaiting his friend at the temple gate.



a well that our Father had dug.

From Pusan, I traveled 12 hours by boat across to beautiful Ja Ju Island, half way between Korea and Japan. The island is dominated by an extinct snow-capped volcano and dotted with small thatched-roof houses with stone walls. Orchards were filled with oranges, yes oranges, in early spring. Ja Ju Island is famous for its women divers who swim out like mermaids from the rocks and gather seaweed and shellfish from the ocean bed to make their living. My wonderful guide, Mr. "Moonshine," said that on this island there is no such thing as robbery; everyone knows everybody else, so all take care of each other. What was once molten lava had been shaped in fantastic forms by the sea, in a spot known as

Dragon Rock, and some beaches were of black sand washed by the turquoise blue sea. The smell of pine trees and oranges scented the air, and I could see a black and white jackdaw building his nest in the pines.

During my trip I made eight small landscape paintings using only a palette knife. I wanted to capture the color and texture of the rocks, the earth and sky, and through these small landscapes try to show something of the character of the people.

Returning to buzzing Seoul, I saw the famous Cheong Buk Palace, where the ancient Korean kings held court and the beautiful sacred garden where once the royal family sipped tea while viewing the full moon.

Then I turned north and headed towards the 38th parallel. As I approached the demilitarized zone, farms and villages grew fewer, and the whole surrounding area took on a grim foreboding appearance.

On my last day in Korea, I visited Chong Pyong Lake with my guide, Mr. Moon (a relative of True Parents).



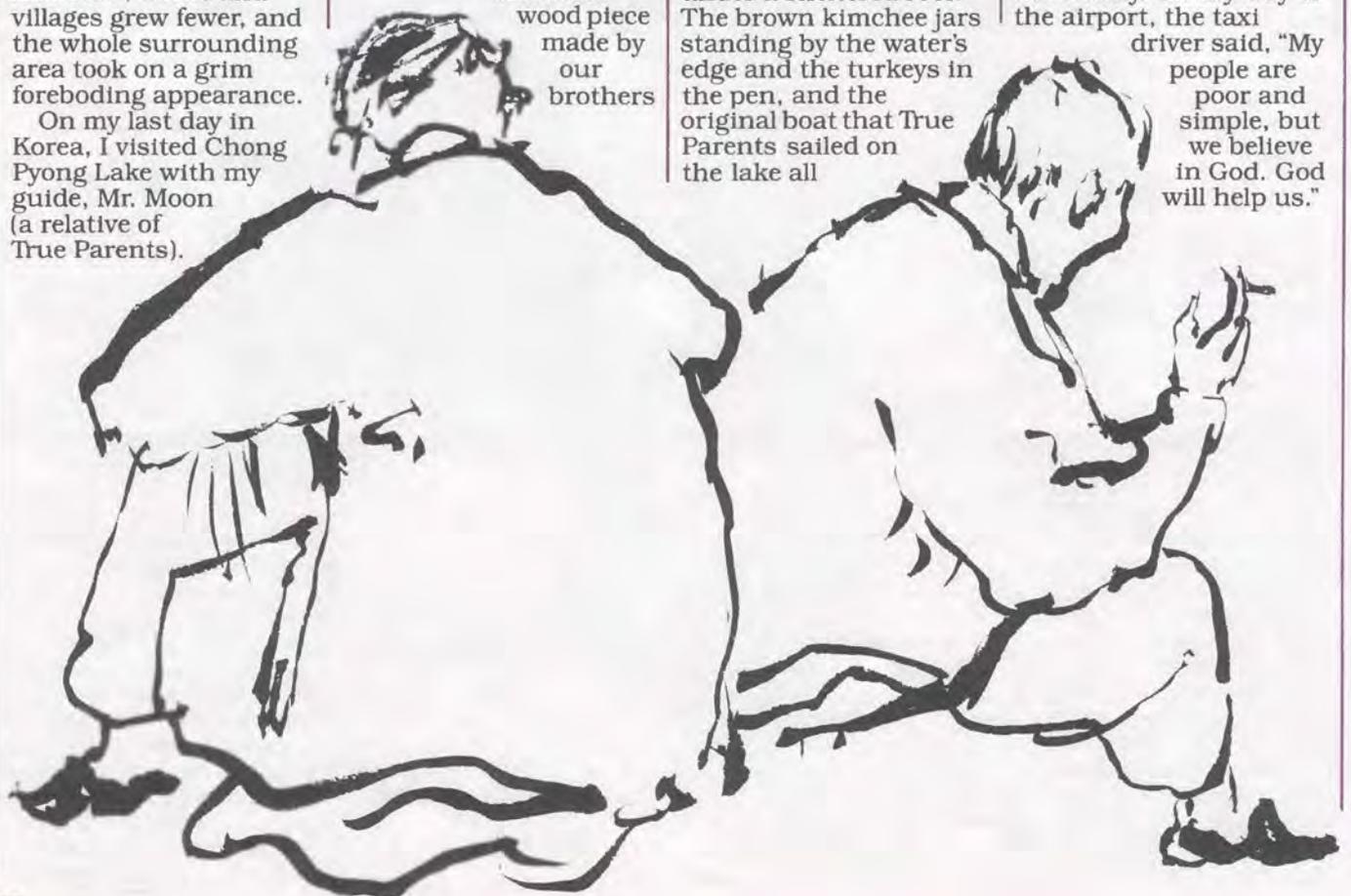
Jan Parker at the weathered Dragon Rock on Ja Ju Island.

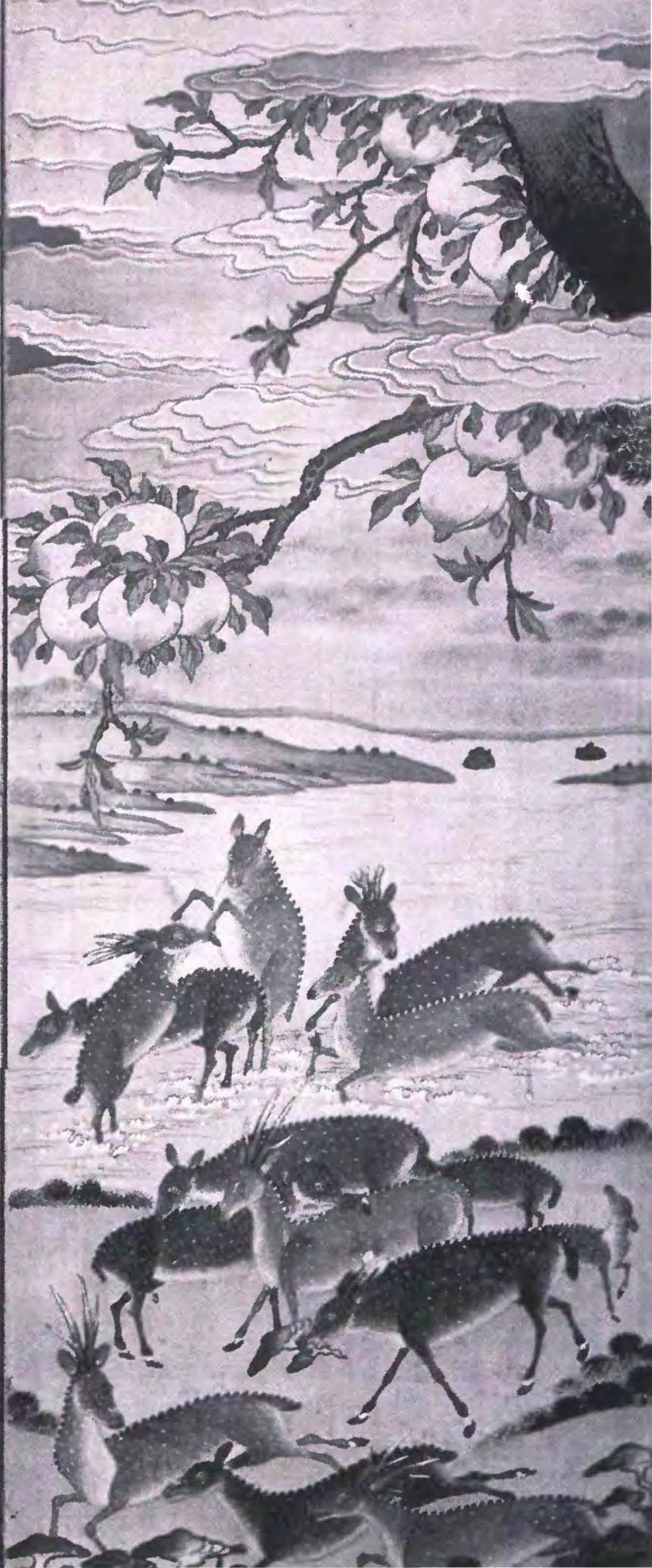
We cruised in a speed boat down the long lake, passing steep mountains and hills on either side. We arrived at the landing stage at the foot of the lake, and there in the shadow of the holy mountain was our small training center—every brick and wood piece made by our brothers

and sisters. Everything there looked so precious. True Parents' small humble room, the raised bench on the porch where our Father would sit smiling, swinging his leg in the way he does, and the conference and dining table in the open, under a sheltered roof. The brown kimchee jars standing by the water's edge and the turkeys in the pen, and the original boat that True Parents sailed on the lake all

those years ago—everything was heavenly. I was reminded once again of how small and humble our church's beginnings were. In my mind's eye, I could see Father's vision of the day when the whole of Chong Pyung Lake would be transformed into a "United Nations" village, with a park and wonderland, and that people would come from all over the world to see it—truly the Kingdom of Heaven on earth.

During my short visit to South Korea, I could feel something of the beauty of this small, tough, rugged land. I saw it in the statue of the smiling Buddha patiently looking down where the farmers worked on the land as their ancestors had done before them. I saw it in the clean-swept streets and the smiling faces of the school children and the calm dignity of the elderly. On my way to the airport, the taxi driver said, "My people are poor and simple, but we believe in God. God will help us."







Korean rice fields