

TODAY'S

WORLD



Inside: In Jin Nim & Heung Jin Nim Speak

Father Valiant

in Face of

Tax Charges

As more than 5,000 supporters rallied outside the Federal courthouse in New York City, Father entered a plea of not guilty to charges of income tax evasion and was released on personal bail.

A lengthy Federal grand jury investigation resulted in an indictment on October 15 against Father and Mr. Kamiyama for failure to pay personal income tax on church funds in the early 1970's. Father returned from Korea to the United States on October 21 and appeared in court October 22 for a brief arraignment. No date has been set for the trial. According to previous agreement between the government and the defense lawyers, Father was released on a personal bail bond of \$250,000 and

Mr. Kamiyama on a \$100,000 bond. The agreement stipulated that Father remain in the country, except for one trip to a conference in Korea in November.

According to a fairly sympathetic New York Times story the following day, Father "smiled broadly, raised his arms in a gesture of greeting to the spectators and walked across the room to greet the prosecutor's hand and then waved a finger at him, as if admonishing a naughty child."

Many friends of our church have spoken out in Father's behalf. Upon leaving court, Father addressed a rally, protesting that the charges are a result of religious and racial bigotry. The text of his speech follows:

to contribute millions and millions of dollars to this end. In 1972 we began a costly evangelical campaign from state to state, culminating in the Washington Monument Rally of 300,000 people on September 18, 1976. In the case of the Unification Church, America was a recipient, not a giver. In spite of severe financial hardships, our worldwide membership persevered to support that crusade in America. They did so only because they loved this country and view America as the chosen nation with a providential destiny.

Today I stand before you, accused by this nation. I gave my all to America. I took nothing away from this country. I misused not one penny, in the tradition of Jesus, who taught the way of first thinking of others. If that is a crime, I would welcome the verdict. That was the same burden that Jesus Christ had to bear. He loved the people of Israel, he loved the people of the world, he loved God with all his heart. For this he was condemned, and for this he was nailed to the cross. If loving America and serving people with all my heart is a crime, then I will really have picked up my cross.

Today I came back to America not just for my own vindication. I came back as a representative of all those who have suffered government injustice, racial prejudice and religious bigotry. These are the real enemies of America. Today I declare a war against these enemies. I will fight till my last breath for religious liberty and the rights of minorities and the oppressed. We must win together, so that our children can live in a land of true freedom and true equality, what Dr. Martin Luther King called the promised land.

I would not be standing here today if my skin were white and my religion Presbyterian. I am here today only because my skin is yellow and my religion is Unification Church. The ugliest

(Continued on back cover)

Father's Public Speech on October 22

My dear friends, I am deeply moved and touched by your support. As soon as I heard the news in Seoul, Korea, I flew back to New York, half way around the world, to face this historical trial. I must tell you that I am innocent. I have nothing to hide. My life is an open book.

I am not afraid of the trial; on the contrary, I welcome it. I know that through this judicial process, justice will be done and the truth will prevail. I shall vindicate not only myself but also the millions of people who are suffering because of this unfair government persecution.

I have respect for and confidence in the United States judicial system. I have confidence in the judge and jury who will work on this case. America is still the best country in the world to let justice be done. I look forward to facing my adversary, my accusers face to face. My conscience is clear. God is my vindicator. However, I forgive my adversaries if God finds them to be guilty instead of me. I also have full

confidence and respect for the American system of a free press. I trust that they will convey the unbiased truth to the world. The American media will not be fooled but will see this case as the baseless charge which it is.

As I have often said, I love America as I love my own country. Many years ago, on a Korean mountainside I began to beg God to allow this nation to fulfill her providential destiny. Years ago, when I came to America for the first time, I stood on majestic Fifth Avenue. I literally burst into tears. I reflected on the first weary handful of Pilgrims who stood on the shore of the Atlantic and dedicated this land to God. I wept when I saw what had become of that dream. On that very day I resolved to strive to bring America back to God. God Almighty is my judge that for ten years I have given my heart and soul, my blood and sweat for this great nation.

The Unification Church called upon our people around the world

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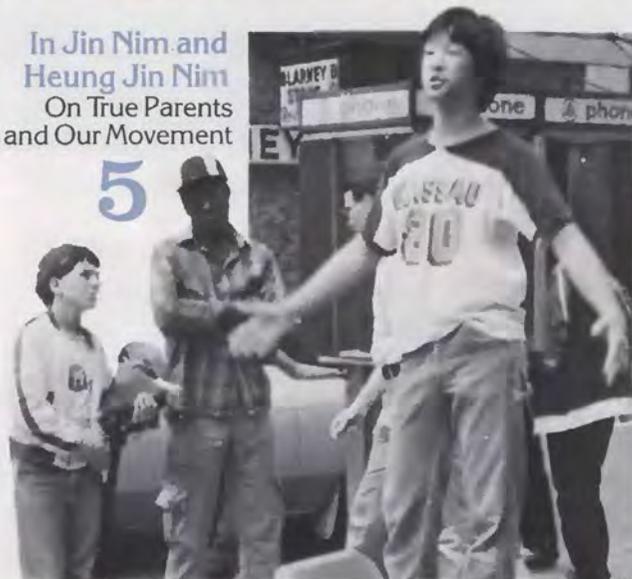
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Parental Heart

The greatness of the children will be determined by the intensity of their parents' heart towards God.

Reverend Sun Myung Moon

When the loyal members of the Unification Church get blessed, they will have incredible children who will be the future leaders of the world. The greatness of the children will be determined by the intensity of the parents' heart towards God.

Looking at my own children, I can see that the younger children are superior. After 17 days, Kwon Jin was smiling and responding to emotion. Within three months he responded to music and would call for it; when the music began he would immediately stop crying. Then when the music stopped, he began to make music himself. Now less than two years old, he is singing songs in Korean and English. When I look at him, I have to be humble before God, saying, "God, thank You. You do love me." Because such blessing comes from God through these children, I do not feel that nine are enough. I think, "God, do You have more blessings to give me? I will gladly accept them: 10? 11? 12?" Through my direct family and through the family of the Unification Church, God wants to expand the territory of salvation to reach out to every corner of the earth.

Whenever I can spare a little bit of time at home, then I play with the children; but unfortunately, I do not have much time for that. God has to understand that, and also

the children. I have had a dual mission all these years: one has been to build the spiritual foundation of the Unification Church and get the message out to the world, but my internal mission is to build my own home and the central point of the Kingdom of Heaven on earth—that is, to find Mother and nurture our children to make a perfect family, as a model of the Kingdom of God. Now I want to build the tradition of God's home.

When I hear the children complain about my being away, I take it as grace, as God telling them to tell me that my service is not good enough.

Amazing things are happening in my family. The children's spiritual senses are open, so they sometimes see a spirit man or hear spiritual sounds. One of them told me, "I was playing the piano, and there was a very noble man in a white gown standing just behind me and benevolently watching over my shoulder."

Hyo Jin is at a very active age. He loves music and riding horses, and so forth, but he also enjoys quiet moments. He has a wild side, but he also has a quiet and sentimental side; at 2:00 one morning, all of a sudden he got up and began to play the flute in his room. Later he told me about hearing heavenly music.

In our home there is a complete mixture of the spiritual

side of life and the physical side of life, merging into one. The children are receiving important things in dreams, particularly visions of each member of the family in the future. They are telling each other, "I saw you in a dream, and you appeared this way." Parents should put these experiences together, organizing and analyzing them in a beneficial way.

4-17-77

The parents' role is to educate the children and give them guidance. If the parents fight with each other, then they cannot teach their children by example. My own children sometimes fight, but Mother and I should be able to say, "You children should stop fighting. Look at your father and mother." The first step towards unity between parents and children and among children is for the father and mother to become one with each other. Then children grow to realize that fighting cannot bring any goodness. Sometimes I see my children fighting very severely, and one of them either gets knocked down or his nose starts bleeding. Then they automatically come to Mother and me crying, "Daddy, Mommy, look what happened to me. I'm sorry we fought. We'll never fight again."

It is a wise child who will say, "Father, my brother didn't behave too well. Will you give me permission to fight?" If they want to get permission from me, then I tell them, "My son, my daughter, let me tell you about something better than fighting: go and love them instead." I see in that child a greater capacity for love, and the future of that particular child is much more solid.

6-17-77



Yeon Jin Nim and Hyun Jin Nim

Hyo Jin has a very adventurous character. When he rides a motorcycle, he doesn't do it in an ordinary way, but rides on rugged roads and does difficult stunts. Even as a boy, once he was determined to do something, he just hung on until it was finished. He is just like I was in my younger days. When I was young, I came home many times so completely tired out that I almost collapsed at the door. Hyo Jin is doing the same thing now.

6-5-77

I was fascinated one day watching Kook Jin and Heung Jin playing with a whole company of toy soldiers. They had a mock war under way and were so absorbed with their game that they never noticed time passing. I wished

that I could play like that, and now maybe sometime I will. If all of you work like I have and bear the burden, then I will be relieved and be able to play like the children.

4-6-80

Yesterday Sun Jin drew a pretty picture and asked me to look at it. The person in the picture was missing one eye, the nose was crooked and the face looked ugly, but as far as she was concerned, it was a masterpiece, and she was proud. She gave her whole heart in creating it, and she wanted it to be recognized by her daddy. It was a manifestation of her love.



Sun Jin Nim and Yeon Jin Nim

From God's point of view, your home church is like Sun Jin's drawing, with one eye missing and a crooked nose, but if you have given your love there and done your best, it is beautiful.

5-18-80

Whenever we expect a new baby, I can almost see his face and describe his character and disposition; I fancy this baby to be better than the ones I already have. It proves to be true, and after his birth I find all those characteristics in the baby. This happens not only as a result of my prayers, but also when I welcome difficulties in place of blessings. Then without a doubt, blessings come. So blessings will come to you in proportion to what you experience and overcome.

5-30-74

When you give birth to children, they will be born with heavenly fortune. They will be excellent and prosperous, in proportion to your loyalty to the True Parents and the will of God.

If the husband and wife together pray hard and mobilize their every cell toward the realization of the will of God, then they may be sure that they will give birth to very wonderful children in the lineage of God.

The blessing is something like a reservoir of water, and you are creating the channels that will lead the water into your lineage. How much water will reach them depends solely on what you do from now on.

The width or depth of the channel of water flowing to your lineage will depend on your efforts throughout your life. If your couple is self-centered—the wife thinking only of her husband or the husband thinking only of his wife—then you will not have dug enough of a channel to lead water to your lineage. Then you will be vulnerable to



Some of the participants in last year's blessed children's workshop.

The blessing is something like a reservoir of water, and you are creating the channels that will lead the water into your lineage.

accusation from both your ancestors and descendants throughout eternity. You will receive even more accusation than the fallen ancestors Adam and Eve.

12-22-76

When a couple in the Kingdom of Heaven gives birth to children, they are the children of God; you can feel that immediately. When a couple loves each other in the kingdom, they can feel another dimension of God's love. When you have such a strong bond of love under God's protection, parents and children cannot be separated. Thus they experience vertical love on a higher level, and they will set the true tradition of loving relationships between children and parents. Once that is formed, that is God's nation and God lives there. Then our five spiritual senses will be opened, and we will live seeing everything and hearing everything. To inherit such a family tradition is the way the blessed couples meet God.

9-22-74

We have to introduce God's love to our children. In their immaturity children do not automatically know God, so how will you teach them? You yourself must demonstrate the love of God. If you commit some kind of sin toward your own children, you must consider it the worst kind of crime. Instead of apologizing or repenting to God, you must mend your relationship with your children. That is much more important. If the children can forgive their parents, then God can automatically forgive you. On the other hand, when children commit some sin, the parents should take the position of their children and apologize or repent before God. Because of the parents, God will then

forgive the children.

6-17-77

Is it more important to live together and have three meals a day and enjoy your children—or to solve the basic issues of our life, namely tradition and satisfying the Principle requirements for teaching our children? You must know what comes first; it is not as simple as just living together. You have to discipline yourself in a certain direction of life, making sure it is in conformity with the Principle. Then perhaps you will be a worthy textbook.

2-11-80

You must raise your children to be the source of love to others. If your children become perfect as the Heavenly Father is perfect, then what will they know how to do? They will transmit the love they received from their parents.

3-7-75

A child is wordless, but he is a teacher who leads his parents.

Even while sleeping, I often wake up and immediately kneel to pray. Can I who know the parental heart sleep comfortably? You will never feel a guilty conscience if you live with the parental heart of raising children.

Parental heart is such that parents want their children to become better than themselves. God, the parent of mankind, wants the children He created to become better than Himself.

It is parental heart to want your children to establish families and clans that will be envied by the nation and the whole world.

The Way of God's Will ★

In Jin Nim & Heung Jin Nim On True Parents and Our Movement

Father is a living example, and we have to really follow the rocky road he has taken. We really must give our life to this mission.

Our True Father has talked with us on hundreds of occasions, explaining many aspects of God's heart and providence. On very rare and precious occasions, Mother has also spoken to the members. However, most of us have not heard True Children speak and do not know much about their concerns. While their parents are away, True Children have set a 120-day condition, praying together every day at 7:00 a.m. and 7:00 p.m.

In 1980, Ye Jin Nim organized a blessed children's workshop; a second one this summer included not only listening to lectures but also street speaking and fundraising. Recently, New York members were really moved to hear Heung Jin Nim and other children witness directly to Father at the corner of 34th Street and 8th Avenue. On another occasion, Kwon Jin Nim visited a corner table witnesser and gave his heart to try to get a man to come and hear a lecture. The member who observed this resolved to learn from his example of investing all one's being to bring one person back to God.

When Father and Mother were visiting Camberg, Germany, recently to give the matching and Blessing to our European brothers and sisters, three of the True Children were with them. On the final day of the visit, June 15, Wolfgang Waldner looked for Heung Jin Nim, whom he had met and accompanied on a previous visit to Europe. As they were talking, Wolfgang explained that his most recent mission was contacting theologians and trying to explain to them about basic points of Divine Principle. "I thought this would be a good chance to record True Children's views about their parents," Wolfgang recalls. He says he will never forget his experience that day. In Jin Nim and Heung Jin Nim poured out their hearts for about an hour and a half, on a variety of topics. Bit by bit, other members drew near to listen as well.

The following excerpts from the tape-recorded conversation do not really do justice to the emotions that In Jin Nim and Heung Jin Nim were expressing. Words, after all, can be rather cold and formal. On the tape, it is clear that most of the time they were in tears, and that their general tone was one of pleading. Sixteen and fifteen years old respectively, they are still in the stage of learning and experiencing many new things. In their position, they have a unique perspective on True Parents, but

you can also imagine their loneliness, resulting from the public life that True Parents have always led. Also, they must feel much pressure at school and even from our members, because of what their Parents represent. I hope that through reading the following transcript, our members can sense something of their heart. —Ed.

In Jin Nim: The heart of every child longs to be with his parents all the time. We have a certain position, but nothing comes easy, even though we don't have fallen nature and we were not born with original sin. That is more than we could have asked for. Still, we have to go through many problems and difficulties in life during our growth stage, just like Father and Mother, until we become perfect. We don't expect always to receive; we want to understand and give.

Sometimes I feel jealous in a way of members who spend more time with True Parents. To feel jealousy and lack of love is natural for every child. But the mission is more important than our lack of love. Father loves us very much, but he loves the members more. He will not live here forever, so since he loved you more than us, then you will love us. Father does not look just at the present; he is constantly looking towards the future, thinking of the next generation.

My sister's matching marked the beginning of the second 21-year course. Therefore, we have to go through a lot of faith difficulties and problems, but we must achieve this perfection.

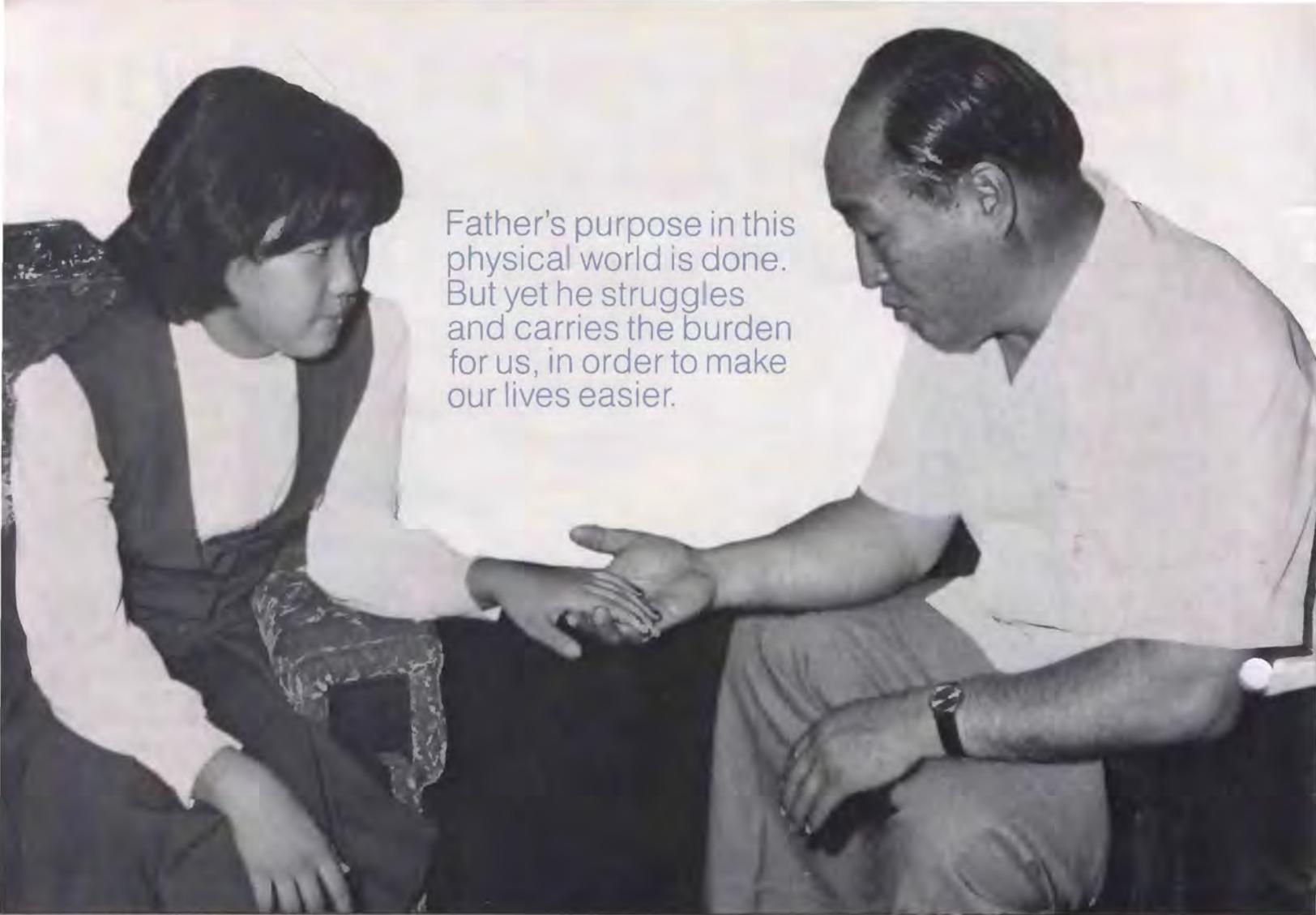
I don't have so much time to have experiences with True Father. I don't try to communicate with Father externally, but mainly spiritually. Father is more than just a father for me; he is also the messiah. So my way of relating to Father is not the same as other people relating to their fathers.

Heung Jin Nim: Very rarely does Father talk to us as a father to his children.

In Jin Nim: So therefore, we feel closer to spirits than to real people.

Heung Jin Nim: Most of the time, True Parents are with the members. Their mission is much more important than just being with us.

In Jin Nim: Even though they really love us from their heart, they are always putting us aside and giving other people more love. Anyway, I don't feel lonely, because Heavenly Father is always with us.



Father's purpose in this physical world is done. But yet he struggles and carries the burden for us, in order to make our lives easier.

Father and In Jin Nim conversing.

Heung Jin Nim: True Parents are our father and mother, yet they are very apart from us. We don't know our parents, so to speak. Members who have been with our Parents from the beginning still don't know Father. Father gave the members so much, he loves the members so much.

In Jin Nim: If members are working hard, every night he is not sleeping, he is praying. If he hears that a member died, it hurts him even more than it does the member's own parents.

Heung Jin Nim: It hurts True Parents so much. Father works so hard for the members, for their well-being, for their safety. But members often don't give themselves one hundred percent. Physically, they are in the church, but their mind is sometimes off. That is true of everybody, even though they try their best. You are all human. But True Parents expect a lot from members.

In Jin Nim: You know, because Father fulfilled the five percent responsibility which every man has, he is True Father and can carry out his mission and spread the truth of God to everybody.

Heung Jin Nim: He tries to help you in every way, taking

part of your responsibility and part of your burden. Father is carrying half of your responsibility and burden for you.

In Jin Nim: All we have to do is carry out Father's words. But Father himself had to climb the steep hill. He himself established this Unification Church, a basis on which we can spread our religion and philosophy all over the earth. Of course. God gave us 95 percent of almost everything we need: the people, transportation, etc. It is so much easier to spread the news. It would be a different story, maybe, if True Parents were not here physically, but they are.

People look at Father in ordinary human terms. But Father is more than just what they see. They see Father eating well, but that is not true. He has been through all the burdens of man: he has been tortured, starved, you name it.

Heung Jin Nim: Nobody knows what Father has been through.

In Jin Nim: We sometimes say, "I did this, I did that; therefore, I am great." But Father does not say that. He doesn't even tell us all his life. He is fighting not only against external man, but also against the spirit world. We must restore even the spirit world. When you can receive

so much blessing up in heaven, why search for blessing in this external world? Our life in this material world is like a piece of dust; that's short compared to the spirit world. If you only work just a little harder, try your best in this world, you can receive so much blessing when you go to the spirit world. But the problem of man and his fallen nature is that he always wants immediate happiness, immediate fulfillment of his needs. Man must learn to look at the future.

Heung Jin Nim: Often people just do the work they are told to do, without trying to do things on their own to help God, Parents and all the members around the world. People think they should do something more for somebody, but when they are physically tired and exhausted, they stop. But that is not enough.

In Jin Nim: Parents already completed their 21-year course.

Heung Jin Nim: Parents are exhausted. The night before he spoke to you, Father didn't sleep; he was talking to the European leaders.

In Jin Nim: As one of their children, I can tell you that when they are home and I want to talk to Father or Mother at night, they are never asleep.

Heung Jin Nim: Early in the morning, when they get up and come down to breakfast, members are waiting there to eat with them. We don't get to eat breakfast with Parents, we don't get to spend any time with Parents. Members are always there to talk with Parents. Father loves us very much, but duty comes first.

In Jin Nim: I am sure that when you have children, you will feel this. You will always want to spend time with your children, more than anybody else. But if the children are getting in the way of Father's mission, he will not care about the children, but rather go on with the mission. This is the kind of strength you must achieve within yourselves.

Heung Jin Nim: Parents give everything for you. He gives up his children, his wife, anything. First comes the mission and the members: the people he cares about the most, the people who will make the Kingdom of Heaven on earth come true. But people don't work half as hard as Parents hope they will.

In Jin Nim: Parents are only trying to save you. You are doing this for the future generation and for the happiness that could be achieved here. Why can't we think as one united Unification Church, instead of focusing on our individual hardships and difficulties?

Heung Jin Nim: I find that many people are jealous of others. I am sure some people think, "How come that person gets a bed and I have to sleep on the cold floor?" Think of Father. He has been suffering so much, but he has never thought that way. He has always humbled himself more than he needs to.

In Jin Nim: For one week in prison, Father was not allowed to sleep.

Even though you may not think so, we go fundraising and witnessing during vacations.



Hyun Jin Nim street speaking.

It's easy to think about our dignity and difficult to go out in front of people and do what is right, because this world is so evil.



In Jin Nim

Heung Jin Nim: The only food they gave him was a ball of rice. Father would take only a quarter of that, and the rest he would give to the people who were starving. Can you say that Parents have a better life than you? Did you go through more suffering than they?

In Jin Nim: Since Father has achieved all that he could, why can't we let him rest? Why can't we carry on?

Heung Jin Nim: You see, Father won't rest, even though he has finished his mission in the world.

In Jin Nim: It's our turn. But yet he still wants to do it.

Heung Jin Nim: He wants to set a stronger and better foundation, in order to make our life much easier. Father's work is done. His purpose in this physical world is done. But yet he struggles and carries the burden for us, in order to make our lives easier. Still, sometimes we don't realize that.

In Jin Nim: Man is always looking for his own happiness, but why not think about our children's happiness and the future generations' happiness?

Heung Jin Nim: Father gave the weapon to overcome all evil: truth with love, but are you using it?

In Jin Nim: Many people say that Father is getting so involved in material things such as money and buildings. But religion must be able to reach man in every aspect of his life. There was no way our church could survive in the material world without money. If we didn't need money, we wouldn't use it.

Heung Jin Nim: Many people criticize Father in this way, and often members cannot answer these accusations.

In Jin Nim: Father is working for the future; you must understand that he is not doing things for himself.

Heung Jin Nim: You know, he never bought anything for himself; he never even bought a pair of socks for himself.

In Jin Nim: We have to buy things for Father, because he would never buy them for himself. Even Mother, too. And even when he receives presents, he gives them to the members.

Heung Jin Nim: The father of a schoolmate of mine is a reverend. He asks for donations, and now he has a collection of 26 Rolls Royces. That is what he uses the money for. He even takes his son with him to dirty places. And he calls himself a reverend! He preaches God's word and asks for donations, and with that money he bought 26 Rolls Royces.

In Jin Nim: Is Father asking you to make money for him? Religion must touch every aspect of human life and the human soul. That is why we are studying now; we have to be able to reach people at every different level, even the professors. Our mission now is to study and to take all the ideas and understand every different kind of human thinking and human ways. Then, when we are ready, we can go out into the world and reach all different kinds of people.

We go through many problems too; we have so many difficulties, like you did when you were going to school. You know how bad the schools are? We constantly have to judge between right and wrong.

Heung Jin Nim: Our mission now is to go to school and study and learn. But we very much want to be with you members.

In Jin Nim: Even though you may not think so, we go fundraising and witnessing during vacations.

Heung Jin Nim: All the blessed children around us are working right now; during vacations they are supposed to go fundraising. I don't think we are the best.



Hyung Jin Nim

In Jin Nim: I think many of us have interpreted Father in many different ways. Sometimes, when you are working so hard and your leader is pushing you to do certain things, you lose faith. But why should you lose faith when there is a spirit world? When you are not able to talk to a human being, you can always talk to spirits, if you try.

Heung Jin Nim: Father always told you that you should be better than he, that you should be another Reverend Moon. Don't put yourself down! Don't resent your central figure for pushing you so hard.

In Jin Nim: You know, God is fair. He cannot force someone who doesn't want to do something.

Heung Jin Nim: Father has the choice of whether to do it or not. But because he has deep faith and trust in God, he

thinks that the harder he works, the better it will be for his members and his family, so he works harder. He doesn't care about himself. Even here, he humbled himself lower than anybody, lower than people walking along the street. Father does not care for material things.

In Jin Nim: And then Father is hated by everybody. The only people he has are our Unification Church members. Do you know how much it hurts him if his own loved members go out of the church? Everybody in the whole wide world hates him, and the only people who love him are the members—and they leave.

Heung Jin Nim: Father hears reports of people leaving; it's like children running away from home.

In Jin Nim: Their excuse is that life here is difficult. But do you want difficulties to last for all eternity or just for this short time? All men have to go through suffering.

Heung Jin Nim: Father's children behind the iron curtain are suffering more than any one of you and dying for what they believe, but some people think they have the hardest situation. Think of what Parents are going through.

In Jin Nim: We need a place where Father and Mother can stay without being disturbed. How are we going to restore the world? We have to work so hard.

Heung Jin Nim: Parents forgave you millions of times and gave you another chance. He told God that things would be done, but Father's own children did not do it. Then Father again has to ask God's forgiveness; again and again, Father has to repent and ask forgiveness for you, to give you another chance.

In Jin Nim: Even your little mistakes become a burden for Father. Hasn't Father already lived a hard enough life?

Heung Jin Nim: Could anybody else in the world take what Father has taken? But Father still has the same spirit and enthusiasm. He will keep this up until he passes away, and he knows that he will pass away soon, so he has so much trust and faith in you to take over the mission. He can't be with you forever, you know.

In Jin Nim: What's going to happen if our Parents pass away? Are we going to just sit around here waiting for some revelation? Spirit world can help you only if you try, if you put your effort into it.

Heung Jin Nim: Spirit world is fair to the person who works hard.

In Jin Nim: God is always fair. Just because we are True Children, He is not going to protect us always. It is our responsibility to keep this position.

Heung Jin Nim: God is fair. He has a law which if He changes Satan can accuse him.

In Jin Nim: Father cannot change something just for our sake, because Satan is always there. God and Satan are always close, as close as an onion and its skin. If you do something wrong, then Satan is happy. But when Satan is

We don't expect
always to receive;
we want to under-
stand and give.



happy, God is always there crying.

Heung Jin Nim: God has such a big, loving heart, but He has suffered for 6,000 years. He has seen His own children act according to the fallen world and even die. He is looking at this world and trusting us, us few members, to restore the world.

In Jin Nim: We are the only hope for making God smile for once in His life. We are His creation. We have to love Him. The way to love God is to love True Parents.

Heung Jin Nim: Parents weep to pay for your mistakes.

In Jin Nim: Imagine if the whole nation hates you and the whole world is persecuting you, you have no place to hide. Look at all the killing and shooting that has been happening. You think it can't happen to Father?

It's easy to think about our dignity and difficult to go out in front of people and do what is right, what is truth, because this world is so evil. Even when the truth is given, the people are not confident of it. We really have to believe.

Heung Jin Nim: You must understand Parents' heart.

When you are persecuted, you have a central figure to look upon for comfort, but all Father had to hold him up was his faith in God.

In Jin Nim: He has been tortured so many times, you know. They made him do double the work of a regular prisoner. Even a regular prisoner could not survive more than six months. But with the help of God, he survived for many years. What we are going through is nothing compared to him. You think Father has never been spit at, cursed at? Do you think he has always been sitting on a chair giving directions? Do you think Father never felt the hunger, pain and sorrow that man feels?

Heung Jin Nim: When you are persecuted and looked down upon, you have a central figure to look upon for comfort, but all Father had to hold him up was his faith in God. You have Father, God and your central figure, but you still. . . .

In Jin Nim: How miserable can a man's life be when even his own children leave him? How much more suffering does he have to experience? Father will go on, even if all of you leave. He will do this to the end.

Let's feel this way about the Principle. It's the truth, and it is with us right now. Let's use it! We have the sword, let's break down the evil. Our strength and our vitality is given to us from the spirit world, if only we try. We have the potential.

Heung Jin Nim: We are in no position to complain at all. A lot more Christians have been persecuted in the past. You are in the privileged position right now, you are living with the True Parents. Do you know how many people in the spirit world want to have a physical body so they can

work with True Parents? Do you know how many people are longing to stand in your position? Do you know how many are jealous of your positions?

In Jin Nim: Behind you there are many, many direct generations of ancestors. They can all be released from suffering just through your actions.

Heung Jin Nim: When Father makes jokes about spirits rooting for you and cheering you on, that is true. Thousands and thousands of generations of your ancestors are looking to you. You are their only hope for liberation.

In Jin Nim: Imagine, if you leave the church, how many ancestors will suffer and cry. All the saints who died believing in Jesus Christ suffered very much. We are so much better off.

Heung Jin Nim: They had only part of the truth, but we know almost everything. We know exactly what we are striving for, but although they knew only a small portion of what they were supposed to do, still they gave their one hundred percent. We have everything, but who can truly say he or she gave one hundred percent?

In Jin Nim: Every person has complaints when he is not comfortable, and Father also felt the same way. But Father is a living example, and we have to really follow the rocky road he has taken. We all must follow it as his disciples. We can never match the suffering that Father and Mother have gone through. Our suffering is only part of their suffering, and we really must respect Father for what he is doing; we really must give our life to this mission.

Heung Jin Nim: You might think that when you do something that is not right, nobody will find out about it, but Parents know. Believe me. You might think that because there are so many members, Parents do not care about you; but that is not true.

In Jin Nim: People always want something more, something right away. Why not be content with what we have? The only thing you need is the truth.

Heung Jin Nim: The only things you need are clothes on your back, three meals a day, a roof over your head and a place to sleep. When Father was starting, he didn't get half of that. Many times Father slept in the streets. His first church was built of cardboard. So many people lived in that place, too tiny even to stand up inside. You had to crawl in order to enter. Not only did Father sleep there, but many of the first members as well. Father didn't ask for anything more. He didn't ask for a better house, better living conditions, more food. The worse things got for him, the more he thanked God for all the things He had given. Father's best friend, the one he literally carried across the border on a thousand-mile journey, left him.

In Jin Nim: Even when Father gives life, people leave. Although you came here to the church and received new life, you are attracted to what you call fun in the outside world. The life of faith is not easy. That is the first thing you hear in the Principle. If the life of faith were easy, any man could achieve this, and the world would not be chaotic like it is now.

Heung Jin Nim: When you are born, you have the chance to walk the road towards God or towards Satan. It cannot be easier to walk the road towards God; He has to be fair. What Satan has put in front of you is much more comforting, much more relaxed, much more joyful than what you encounter in the road you have to walk to find God. So most people take the easy way. But once you reach the end, it is no longer easy, believe me; it is the worst torture. Then and only then do you realize that you took the wrong road, and then you have no chance to go back.

In Jin Nim: You don't realize it, but Father has been tortured so much that his skin is not hard any more; it is soft. Even looking at the scars from his tortures, you just cry. We have been through nothing compared to him and Mother. God! But Father, even though he has been through all that suffering, has never asked Heavenly Father for help. He is always saying, "Father, I'll do it, I'll do it." He accomplished this all by himself. God gave him the mission and he did it.

Heung Jin Nim: Yet he works that we may live without toil. We don't even deserve that. We have a chance to bring the world back to God. Father has gone over all the obstacles and made it easier for us. Everything is in front of us, the tools are waiting for us. All we have to do is pick them up and walk.



Hyung Jin Nim

In Jin Nim: The days are passing by, and we are just standing here. Time doesn't wait for us to restore the world. It just keeps on going. We have to follow the time, we have to catch up and really restore this world. We cannot just stand here and expect the spirit world to help us.

Heung Jin Nim: Father cannot wait for you; he is already an old man. We have to be always in front of him. We have to pull Father, we have to pull True Parents. They are always pulling us, all of us, all the time—not just one single day. Have we been in front of True Parents pulling them, laying the foundation for them? They are always laying down the foundation for us.

In Jin Nim: Father is always thinking. When it is time to sleep in the West, in the East it is already morning. So Father feels that even though it is time to sleep now, the people on the other side of the earth have awakened and are going out to suffer once more. He cannot rest when he is thinking of all those members.

Heung Jin Nim: How can you sleep when every day your children are facing danger, when every day they are dying?

In Jin Nim: Our conditions are so much better than those of people in the iron curtain countries. We have True Parents right here with us. They never even see True Parents, yet they call him Father. We get to receive too much of Father's and Mother's love.

Heung Jin Nim: Satan is working harder than any of us. God is relying on you for everything. How can you sit down to rest? We have it so good.

In Jin Nim: We have everything; we are so lucky. There are members who have died without seeing True Parents, but you are living, and you see Parents here. That is like the best blessing.

Heung Jin Nim: Think of members who have strong faith and yet have never even seen True Parents.

In Jin Nim: To wear the title of member of the Unification Church is strong armor.

Heung Jin Nim: Let's face it. All of us are afraid to go out and tell people we are a member of the Unification Church, afraid of what people will think.

In Jin Nim: We are afraid of what other people will say about us, we are afraid of persecution and suffering. But the more you try to avoid suffering, the weaker your faith becomes. The people who are direct are the strong ones. The people who try to take the easy road usually fail. Even the top fundraiser, the one whom members admire as such a good person, could lack faith.

Heung Jin Nim: Parents used to say, "After you have fulfilled physical joy, what have you gained? You gained nothing beyond the moment." If you work hard now and fulfill your five percent responsibility, imagine what eternal joy you will have in the spirit world! The eternal joy that your sons and daughters will have a better life on this earth.

In Jin Nim: Don't you want all your children to grow up in a peaceful world and do everything based on the Divine Principle and love?

Heung Jin Nim: If your five spiritual senses are open,

everywhere you go you can see your ancestors following you, guiding you along the right road. In the spirit world, people are suffering so much.

In Jin Nim: You know how many people in hell yearn to end their life but cannot? They are spiritual beings. People in hell are constantly repenting, because they did something wrong when they had their physical body.

Heung Jin Nim: People are risking eternal suffering for one second of joy in their life. We are here to save them, or at least to help them. But how can we help them if we cannot even help ourselves? Someone who has negative thoughts cannot help others. Think that your suffering here is nothing compared to what you will suffer if you lose your spiritual life. You will feel eternal hunger; food will be right in front of you, but you cannot touch it.

In Jin Nim: That is hell.

Heung Jin Nim: Everything you need will be right in front of you, but you will be unable to reach it.

In Jin Nim: How can we doubt the Principle? If it weren't the truth, we would not have all this persecution. Good is always persecuted, no matter what. Look at man's history of suffering, how awful it is: ups and downs, ups and downs, always searching for the truth and never finding it.



Young Jin Nim

Well, we have it right here. That is why we are receiving so much persecution. Satan is afraid of the truth, afraid that people will realize the truth and go back to God's side. That is why he is so much on your back, giving you second thoughts about the church.



Sun Jin Nim

Heung Jin Nim: Don't think that Satan is so strong. You know what Father said: you have the power to deny him. But when you don't do it, you are accepting Satan's will and denying God, you know that? Every time. You have the weapon right in front of you.

In Jin Nim: We as true daughters and sons of True Parents must really wake up and accomplish our mission. We have no time to waste. If we sacrifice ourselves, we can have eternal blessing and the eternal happiness of our ancestors and our children. What more could we want?

Heung Jin Nim: Live for the sake of others, for the sake of your fellowman.

In Jin Nim: We still have so far to go. We cannot just stand lazily around. Like Father said, you can never run away from the truth. The truth will follow you forever. It's time to really digest this truth and make it the center of our life.

Heung Jin Nim: If you know this, how can you turn the other way?

In Jin Nim: Even when Father was suffering, he was always giving, giving. What did he take from you? Don't think that these are just easy words. Even though you are receiving blessing from True Parents, you are in a scary position, actually.

Heung Jin Nim: You may think, "I am nothing; I am just a member of the Unification Church." But that is not true. The hopes of thousands and thousands of spiritual beings rest on you.



In Jin Nim: People have an original mind; they know what is right and what is wrong. You know the truth, but you are doing what your body wants you to do. You have to be able to dominate your body.

Heung Jin Nim: We all know that the mind should be subject over the body, but the tendency is to want better clothes than other people have, better food to eat.

In Jin Nim: Through our sharing with you today, I think many of you can now realize how much suffering Father has gone through. When Father comes down, please give him the warmest welcome ever and promise to accomplish what he asks. Tell him not to worry and to please rest. I think we should be able to tell that to Father and feel from our hearts that we can do it.

Let's make Father happy for once—not only with our words, but with our actions. Let's show him he can trust in us.



Rev. Won Pil Kim's son (Jin Kun, on the left) interprets for Rev. Kwak's son (Jin Man) during street speaking.

Heung Jin Nim: Everybody here, let's promise to Parents that we will do the job.

In Jin Nim: Words come easy, but actions must follow your words. You could be talking Divine Principle all your life and yet not be keeping anything, if you don't put it into action.

Heung Jin Nim: Father has been doing this all for you people. Father is going to the people, not asking them to come to him. He is bringing the truth to all kinds of people: businessmen, fishermen, religious people, scientists. It cannot be done easily; it cannot be done without pain. You might think that you are suffering for Parents, but you are not; Parents are the ones who are suffering the most.

In Jin Nim: Many members' problem is that they really have no time to think over the day. They have to go out every day to fundraise, or whatever, without any building up of faith. But I think even ten minutes of meditation really helps. Instead of thinking of your mission as a daily chore, tell yourself, "I am on the battlefield; I'm fighting. I must really win the victory over Satan today." Set up your goal for the day.

Heung Jin Nim: You are not doing this just for yourself. The more indemnity you endure, the more blessing you will get at the end.

In Jin Nim: Many people love Father, but love must be expressed, you know. If you really love True Parents, do your mission. When you go to the spirit world, don't you want to live in the heart of God and feel the warmth of His love?

Heung Jin Nim: Let us pray together.

Most beloved Father, thank You for this day You have given us. So much suffering Your son has gone through. All of us wish we could love You like that, Father, every day of our life. We have not given our hundred percent for You, for True Parents. Now that we have learned more, Father, let this enter into our soul and our motivation, Father, and keep us close together. Satan tries to come and separate our family, Father, but now we have more reason to keep strong.

Everywhere we go, we see Your children suffering, Father. Six thousand years You have been weeping, looking at Your children suffering, yet You cannot do anything, Father, until Your children can do something about it.

Please help these members, Father. Please forgive them, please understand that we try our best, that it is difficult for all of us. We repent most deeply from the bottom of our heart and pray that You may accept our repentance once again. From this day, from this moment, we can start a new leaf, Father. We want to bear the name of sons and daughters of You and proudly call True Parents Father.

I shall never leave You, Father. I shall always be with You, Father. We all love You very much. Please give us one more chance to prove it. You have suffered enough, You have suffered more than You deserve to. Let us take Your burden, Father, let us take Your suffering.

All of us are grateful. All this we pray in the name of our most beloved True Parents, Amen. ★

Let Us Inherit His Tradition

Our training, our hard work, our devotion, our sacrifice, our mission must completely connect with True Parents' beginning times.

Rev. Chung Hwan Kwak

I have been thinking continually about how we must match our situation with that of True Parents in 1960, when Father started his own 21-year course. We want to be like him, to follow his direction and tradition, but so often we forget about the internal process he went through.

True Father doesn't like to share about his own sacrificial past. Usually he wants to encourage and guide us with hope and vision of the future. If it were possible, he himself would take all responsibility, because he doesn't want such a heavy burden to fall on us. Because we don't have enough faith, he usually talks to us about the wonderful future, not his serious past. But we must understand about his past, not only his expression of victory and glory.

Of course, he's our victorious Father, our victorious Parent, but he gained this victory not by a simple process, but rather by passing through a severe course. In those days, by his prayers, tears and humility, Father showed himself to be a religious leader completely devoted to God.

Sacrificial sharing of food

When I visited him recently, Father shared a story about the North Korean prison where he was held. Their strategy was to control prisoners by slowly starving them and demanding heavy work quotas. The prisoners could only hope that some relative would come to visit, for when they did, they usually brought rice or barley powder. Whoever received such powder would customarily share one spoonful with each of his cellmates and keep the rest for himself, because the hunger was so severe.

In jail, Father gained disciples through the guidance from the spirit world. He couldn't communicate openly, only at certain times, and even then only through eye contact. Think about how deep such communication must have been.

Normally, prisoners were so hungry that upon receiving such a spoonful of powder, they would put it in their mouth. But these disciples were determined to follow Father, so they would want to share this little bit of powder with Father, knowing his hunger. Their only chance to meet him was during the 10-15 minute lunch break, and even then there was no free communication.

It wasn't easy to keep the powder until then. In jail they could find only bits of newspaper or some other paper in which to wrap the powder. They would then keep it perhaps under the shoulder of their humble clothes, taking great care not to drop it while working. When the time came for lunch, they would look for Father and quickly pull out this small present, which was by then soaked with sweat. But True Father has never forgotten such wonderful gifts.

During these times, under great difficulties and dangers, just to preserve his physical life was sometimes all he could manage. Under such serious circumstances, he built his tradition.

In Korea, the early times of our movement were very much the same. No one could go fundraising; the leaders had no source of income. Because there was no financial foundation, many local church leaders spent many days fasting or survived on almost nothing at all.

When junior high school students heard Principle and joined the church and understood their leader's very severe lifestyle, they would leave their lunchbox at the church on their way to school. They would slip the food into the kitchen, without telling the leader. Then the leader would find this lunchbox, which became the source of his breakfast, lunch and dinner. While he ate from the lunchbox, you can imagine how his thoughts went to the young student who was fasting during lunch. Through this kind of sacrifice, the leaders and followers built their heartistic relationship.

When I was the Taegu regional leader, the meals at the church were so humble there was simply not enough to eat. However, even under severe persecution from their families, members would sometimes manage to bring a piece of meat or fish from their kitchen to the church. Following Father's tradition, many times I ate this kind of meat and fish. Even now when I have a wonderful meal, I remember these early times; a banquet cannot compare with meat or fish from a member's lunchbox.

Think about why Heavenly Father gave man all responsibility. It was because He expected man to inherit Heavenly Father's content and thus gain the title of "co-creator" through his own responsibility. Until man inherits the co-creator's position and reflects the Creator's nature, we cannot inherit His blessing. First we must become similar to Him. We have to copy His internal content. Likewise, if we expect to inherit True Father's tradition, then we have to be similar to him.

Can you relate to Father's serious side?

We want to take on our Parents' personality, character and attitudes. When Father gives Sunday service, he often smiles, laughs and jokes; on these occasions we can smile and laugh along and share a similar good feeling.

But when Father's internal heart is more serious, how do you feel? When we feel distant from Father, our original mind generally makes us uncomfortable. Have you experienced this?

When we see Father speaking joyful things, wonderful things and laughing, his way may seem easy. Then, even though we imitate him, we are copying his external pro-

Because we don't have enough faith, Father usually talks to us about the wonderful future, not his serious past.

cess, his external form. Deeply and truly, by such an external process our eternal mind cannot remain comfortable, because he never built his tradition or laid his foundation for victory by any enjoyable or easy process. Never.

Generally, we don't like to sacrifice or serve. Our physical body continually asks us to take the easy way, wonderful way. But honestly, this will make our original mind uncomfortable; our internal direction guides us toward the sacrificial way. If you are ill at ease only temporarily, then actually there's no problem. But if your discomfort were to last throughout eternity, then what would you do?

Every Sunday or the first of every month, we repeat to Heavenly Father our Pledge, to become one with Him by inheriting His word, His personality and His heart. This is the internal process we have to go through. So please remember that the external process does not matter. The most important thing is to unite with His words, His personality and His heart. Take this and think deeply about its meaning.

What is the content of Father's words? He has shared with us so many times; he has given us guidance more than a thousand times. You research deeply into his words; in any of his speeches, can you find that he asks you to take an easy or joyful way?

Please don't think from your point of view or your standard; rather, think about his standard. Why doesn't he offer a joyful way, an easy way? Not only once, but continually, he urges us to take the difficult path. The conclusion of all his speeches is hard work, sacrifice, devotion—the narrow way. How painful his mind must be!

Why can't he guide us to an easy way, a joyful way? Because, even though we unite with him and make a joyful relationship externally, we never would be able to reach his main content by external conditions.

Father urges us to make unity by the fundamental, sacrificial way; if we do so, external unity comes easily. If Father sits before you, with serious face and eyes closed and keeps quiet for one hour, ten hours, one week, what would you do? Could you imagine his heart? Could you imagine his desire? Could you imagine his plan? Could you deeply understand his content? Impossible. We could use our imagination, but actually, we are so distant from him.

When Father speaks to a group, he doesn't share much about this kind of attitude, just privately, with close disciples.

Many members feel proud to be externally close to Father, but without proper internal preparation, even to be close with him is not enjoyable. Without understanding his internal heart, just to stand near him is really painful; you couldn't survive.

Reconstructing his attitude in the '60's

All of us, as Unification Church members who are starting this second 21-year course together, must try to reconstruct Father's attitude, circumstances and situation of the 1960's. We have to emulate and follow him now, in 1981. Our training, our work, our devotion, our sacrifice, our mission must completely connect with True Parents' beginning times.

A couple of times Father has mentioned that even just one day before his Holy Blessing in 1960, he was called by the police department. Amid such confusion and fighting, under such serious circumstances, he laid the eternal foundation. As we know, he started building his eternal ideal under tremendous persecution.

Rather than finding so many excuses for our situation, we should solve our problems through connecting with True Parents. We cannot honestly compare our small difficulties today with those of True Parents.

I want to share with you a few more details and examples.

Sometimes in order to solve your problems, you and your members want to visit some theater or restaurant. But it is my understanding that Father never went to the theater until beyond the age of 40; especially in 1960, we never saw him going to the theater. Furthermore, as he told us a couple of times, in order to build his own personality he even avoided walking in front of theaters, not wanting to see the movie ads. It's not easy, if you think about it.

As I have told leaders under me, it's okay to go to the movies on occasion to build up good feelings among the group, but don't try to solve struggles with members by visiting the theater.

When you don't feel so good, please look for fundamental solutions, not external or temporary ones. The leader who gives a serious response, who connects your present difficulties with a similar situation of True Father, is really your leader. So I urge you to compare even your free time with True Parents' attitude in 1960.

As I visualize Father, I see him praying with tears. Think what it means for us to inherit from Father the tribal messiah's position. We must be following his tradition in our own daily life before we can pass it on to our future followers.

If Father had first gained many followers and then decided to share some tradition with them, it would have been too late. Father taught us his tradition so effectively because he already built it before we followed him. So if you develop successful home church activity and gain many followers, can you then try to develop certain tradi-

At the core of Father's tradition is his deeply serious concern for man's life and all living things.

tions? Impossible. Heavenly Father and True Father sincerely ask you, "Please fulfill your responsibility and inherit my tradition." We need to establish our own foundation of prayer, without which we cannot retain the title of tribal messiah.

Father's concern for human life

To understand better about tradition, I want to relate an incident which shows Father's concern for living creatures. During a period of preparation and prayer, while he was walking down a path, Father once stepped on an ant which had crawled under his foot. Father couldn't step away without crushing the ant. Because of his sympathetic feeling for all living creatures, and seeing this small ant almost dying, Father spent half the day crying and taking care of it.

In America, Father speaks with many kinds of gestures, sometimes like an actor, sometimes like a general, and it's very entertaining for you. But in early times his sermons began with crying, continued with crying and ended with crying. Early Korean members all remember Father this way.

Furthermore, before 1960, not only an ant's life, but any living thing would deeply move him. Since he thought so deeply about the life of an animal and cared for it so earnestly, how much more does he care about a man's life! Because this is his fundamental attitude, whenever he meets someone, his foremost concern is for his eternal life.

Simply hearing about this is not enough. When you are in your home church or doing corner table witnessing, every day you meet many persons. If you keep one tenth of the concern and seriousness Father felt when he stepped on the ant, then maybe you can gain a spiritual son or daughter. So when you are witnessing, you need to be serious, because at the core of Father's tradition is his deep concern for man's life and all living creatures.

I realize you don't like to have a serious attitude. Even myself, I don't always like a serious attitude. I like joyful feelings, I like light feelings, but because of the importance of our mission, because of this age, he is asking us to maintain a sincere attitude. As the entire Unification Church develops this sincere attitude, then we will gain many results.

As we study Father, we soon understand that he is like an iceberg. Above water is the small part he has shared with us. What we can observe of Father externally is like the tip of the ice. But most of his real value and content is under water, unseen and unseeable. Could we ever really capture the depth of Father's heart by taking an external

approach? It's impossible.

The most important point for you to know is that the spiritual world completely supports him and recognizes his activity. Furthermore, the spirit world supports not only him, but even followers who have never met him. I want to share this testimony I heard from our missionary in Zaire.

Preparation to meet home church leader

There was a medium who would pray for many sick people, and they would be healed; many miracles happened through this young lady. One day recently she received a wonderful revelation: "Your hard work, devotion and prayer are all meant to prepare you to meet a wonderful leader. Until you meet this leader, you must not shake hands with anybody."

In Africa, this is a big problem, because Africans so love to shake hands. Even our missionaries sometimes complain about this point. Usually, because of our cultural upbringing and tradition, when we arrive late for a service, we humbly sit down and begin to pray quietly. But in Zaire, latecomers even to Sunday service customarily shake hands with all present.

Nevertheless, Heavenly Father directed this lady not to shake hands; it really was not easy for her to go against African custom, but she completely obeyed Heavenly Father's direction. She kept her right hand tucked into her pocket, waiting for the appointed day.

After that initial instruction, Heavenly Father did not continue giving specific details. But three months later, as she prayed, Heavenly Father enlightened her further: "Today, you will meet two leaders, and you may shake their hands. Look down your road (this lady's house is on a high hill, so she could watch the road); two people whom I am sending to you will arrive. You must absolutely obey their direction."

As she was watching and waiting so joyfully, two persons came up the hill. And then Heavenly Father said to her, "Of these two, you may shake hands with only one." So she protested, "Heavenly Father, how can I be so rude? If two persons come, how can I shake hands with only one?"

"Anyhow, only one."

In Kinshasa, our family has set up a wonderful home church tradition, and they are expanding rapidly. Already there are 52 completely established home church areas, each with 20 to 30 members. More than 700 people attend Sunday service at our headquarters, but in order to attend these services, people must have already participated in a two-day workshop at their local home church. One missionary, Annette Kamga-Fotso, organizes the home

In the spirit world, there are so many examples of support for our True Parents and recognition of our movement.

church activity, and under her there are 12 home church group leaders, each of which is responsible for various home church trinity leaders.

Originally this missionary and one group leader intended to visit this spiritual healer's house that day. But unfortunately, our missionary suddenly became physically sick, so she asked a trinity leader to accompany the group leader. Heavenly Father didn't permit the woman to shake hands even with a trinity leader, only with the group leader!

The woman has joined our church, because she received revelations about home church activity and detailed instructions to "absolutely obey" headquarters' direction. She is an excellent home church worker now.

Heavenly Father's main dispensation is home church activity. Think how distant African members are from True Parents, and yet how intimately Heavenly Father could work through this one lady, giving such instruction to shake hands with the home church organizer! For three months, He prepared her, forbidding her to shake anyone else's hand, except the prepared hand. This lady was not just a normal person, she already had a heartistic foundation.

What do you think about this kind of spiritual activity? Spirit world's mission is to support Father, and they will support us as well.

Our parents benefit from us

This next story, which was told by our missionary Mr. Shirao, is unlike any I had ever heard before. He is one of the 1800 couples, his brother is one of the 777 couples, and his whole family has joined the church. According to his understanding, his father was a wonderful, earnest person. Even before joining, his father supported the church, and after joining, he pretty much devoted himself to God's will. But suddenly he died in a car accident.

After receiving this information, our brother was so shocked and saddened. He questioned why such a thing would happen. "Our family is so devoted and working so hard," he reflected. "My Father is not so old, and he devoted himself to True Parents. Why did such a serious thing happen? Why did he have to die?" Our brother could not stop questioning this tragic event.

But the story doesn't really stop there. Some of you heard Daikon's father when he spoke here at Belvedere earlier this year. He is a medium. Mr. Shirao's father came to Mr. Daikon and shared his entire story: After the car accident, even though he was dead, he didn't realize that he was in spirit world, until some of his relatives came to him. Then someone guided him along the way. There were various stop signs or gates, where they were asked

their name and identity. He passed through a couple of gates by this process, and then something very interesting occurred. From a distance, a loud voice announced, "Please don't stop him; one of his sons is among the 777 couples and another son is a foreign missionary." So he proudly arrived at a high level, where he continues to work. After hearing this story, our missionary became so joyful and confident.

Think about the meaning this has in spirit world, to be the father of one of the 777 couples, to be the father of a foreign missionary. Even one's relatives can receive this kind of benefit.

On earth, people have certain authority within a given territory. But in the spirit world, there are so many examples of support for our True Parents and recognition of our movement. So what does this mean? How does this authority in the spirit world compare with authority on earth? Our eternal life will be spent there.

Could you follow Father directly?

Father has shared so intimately and so lovingly with us, as a parent with a child. He tried to share his joy with us. His mission, his attitude, his love, his devotion, his sacrifice has been for us, but we have not been able to follow him directly. Regardless of how sincerely or lovingly he shares with us, or what kind of direction he gives to us, the determining factor is the gap between our standard and his. We have to overcome this distance. We have to follow his internal standard.

Imagine that Father picked you out and took direct care of you, letting you accompany him everywhere. In the beginning, you would feel wonderful and excited. But what would you do if without any preparation you received this kind of benefit? Inside, you would feel uncomfortable.

It doesn't matter where Father is now. His standard is that of the victorious True Parent, representative of God. He has certain spiritual authority, and he is the eternal owner of my life. His state is unchanging; the problem is myself. Every day up and down, up and down—so changeable. With such a changeable feeling, we cannot have an eternal relationship with him.

In conclusion, Father wants to pass everything on to us. But we can inherit his tradition only through following the sacrificial way, having a humble attitude and uniting internally. If we are internally close, then one day external harmony will be possible. But if you are internally distant, any external closeness will last only one day, one month, one year. Because of their position, many leaders have such easy contact with him; but any internal gap will cause problems. So don't expect to be externally close with him before making internal preparations.

Tradition

The conclusion of all of Father's speeches is hard work, sacrifice, devotion—the narrow way.

A messiah must take responsibility

Before 1960, Father thought of everything as his responsibility. When the situation of the country became serious, he felt it happened because he did not fulfill his responsibility. If some person was working hard or experiencing difficulty, he thought, "When I build the heavenly kingdom on earth, then I will have to support him." He would feel that if the providence was delayed, it was because he had not fulfilled his responsibility. This is the fundamental attitude of the messiah.

So as tribal messiahs, we have to develop this same attitude of personal responsibility. If there is some difficulty in the Unification Church, never try to lay the

blame on someone else. Regardless of how serious the situation may be, you should think, "This is my responsibility." Then you will have the correct attitude.

All members have been basically at the same starting point: standing on True Parents' victorious foundation. But after May 16, 1981, this situation will never be repeated. There will be a vast difference between someone who works hard and takes responsibility and someone who takes the easy way. From now on, we can advance only by our own responsibility.

Therefore, my concern is that you inherit his tradition and connect with his situation in the 1960's. We should never ask for more than the circumstances our Parents faced in 1960. If you nurture this attitude, your work will advance easily. ★



The Meaning of the Children's Pledge



The contents of the Pledge are fundamental points which true children can use as the basis of their lives.

Rev. Chung Hwan Kwak

Without True Children, fallen man could never occupy the position of child of God or True Parents. The Bible teaches that the wild olive branch must be grafted onto the true olive tree (whose root is our True Parents and whose branches are the True Children). Without True Parents and the life element they provide, fallen man has no direct link with God and no hope of becoming a child of God. God being the original owner of true love and true life, we must strengthen our relationship to Him, inheriting eternal life from Him and True Parents.

True Parents introduced the Children's Pledge on October 1, 1962, the third anniversary of Children's Day. It is my understanding that the contents of our Pledge show us the main conditions of being a child of God and the True Parents.

We share this Pledge with God a minimum of once a week, at 5:00 on Sunday mornings. But True Parents proclaimed this Pledge not just to be said at a formal service once a week, but as a basis for our lives.

Paragraph 1: *We have to become a child of goodness and eternally attend God with true filial piety.*

You call upon your Father in heaven; you pray in the names of the precious True Parents. But where is your heart when you do so? Is it connected to your mind? If you just call upon God without preparing your heart, it has no meaning. Remember this when you call out the words "God" or "Father." It is essential to prepare a pure mind and heart and give complete devotion in your prayer. God and True Parents don't want just a simple relationship or merely a formal bond. They want a deep relationship with you, one with real meaning.

The ultimate goal of any of us is to claim the precious title of child of God and True Parents. Every day, we advance towards it step by step, trying to maintain a steady progress. In order to do this, it is important to research the quiet side of True Parents: their lifestyle. Using as tools the Divine Principle, their words and research into their character and hearts, we should try to understand their sacrifice and how they were able to overcome Satan.

What is the first thing that comes to your mind when you hear "True Parents"? For myself, I visualize Father in the prayer position, with tears flowing from his eyes. This is the eternal image carved deep within my mind. I have seen him cry in his prayers to God. I don't know how you feel about True Parents, but I wonder how many members understand this more invisible side of our True Parents.

There are many religious leaders, but none can compare with Father; he devoted his whole life to teaching and guiding. As you know, Father speaks publicly for hours and hours on end, not a "normal" amount of time. His life is completely dedicated to teaching God's will, yet his teaching is never confined to public meetings. He teaches at the dining table, in the car, anywhere. Others might be able to do this for one week or one month, but I wonder how much longer anyone else could continue such a schedule. It is not easy to spend one's whole life like this, but I can testify that Father completely devotes his life to teaching and guiding members.

This is the lesson each of us should learn in order to be able to inherit the foundation of True Parents. It can happen, if we go through this process.

Paragraph 2: *We have to inherit God's character, love and life.*

We have so much to learn and absorb. Each of us should try to follow True Parents' lifestyle. In the early days of our movement in Korea, True Father received tremendous persecution from Koreans in general and Christians in particular. But still, he continuously prayed for Korea and lands beyond. Even though he had been tortured in Japan almost to the point of death, he prayed daily for Japan. After coming to America and receiving so much unjust persecution here, still he prayed an average of a few hours a day for this country and her people and her future. Once he told a group of us that while on the airplane to America, he pledged to God that he would become a historical person and set the greatest example in loving this country with deep filial piety. This was not a simple promise, but a pledge that he lived up to and continues to live up to.

We should learn from Father's devotion and how he strove to inherit God's love and ideal. He invested his entire life for his disciples and members. He is the origin of God's true love for man; he decorates his life by sacrificing himself and his family for God and for the public purpose.

Blessed couples know that even though we invest ourselves in working hard for the public purpose, we need some private time. So if we feel that way, imagine how much more strongly True Parents and True Children feel. Still, they sacrifice themselves wholly for the public purpose.

I am sure that after a day of working hard and devoting yourself 100 percent to your mission, when you return to your center and pray, your original mind may tell you that you still did not do enough. The True Parents worked a thousand times harder than any of us; they stood on the front line and supported us through prayer. Because True Parents had such a motivation, our original mind knows that we can never do enough.

Paragraph 3: *Every day we fight against Satan for the sake of God's will, with the heart of a parent, the body of a servant, and the sacrifice of our own blood, sweat and tears.*

Father and Mother have never asked us to do something which they have not first accomplished. Because of the fall, all creation came under Satan's dominion, and all things and all people are separated from God. Therefore, a child of God must fight against Satan before he can live based on God's ideals and love. Our age bridges the fallen and ideal worlds: on one side, we still live in a world of evil, but on the other, we want to establish the ideal world.

We have been granted the possibility of staking a claim on the title of child of God. Even though we do not yet live in pure surroundings, we are all destined to become blessed couples. Not only do we stand on the bridge, we are the bridge. Yet, being torn between two such different situations, we tend to complain and compare the ideal with the reality of the fallen world.

The True Parents are completely pure in heart and mind and live the ideal of love, so it is more difficult for them to have patience with something less than the ideal. Yet before complaining, they themselves always stand on the front line and fight against Satan. They are the model Children of God. They pray we will follow their example.

Paragraph 4: *We have to unite with God's peace, happiness, freedom and ideals and pass these on to all things of the created world.*

Without achieving true love and perfecting his own character, True Father never tried to take dominion over all things. For example, before 1970, he never had the Korean family focus on building any financial foundation. In the early days, members of our church simply begged. He taught us that God created all things for man to use; therefore, when man perfected himself, all things would naturally gravitate to him. This is one of his main principles, and this is why he constantly urged early members to work on perfecting their own characters and not concern themselves about financial things. It is still an important principle for all Unification Church members to follow.

Paragraph 5: *God's sons and daughters must be the ones to build the ideal world.*

The concluding paragraph shows how to perfect God's ideal, heart, sovereignty and dignity and how to keep tradition.

Let each of us remember that we have the potential to claim the title of child of God. Since True Father proclaimed home church activities, he has given us the opportunity to build villages full of children of God. We can make the race or tribe of the children of God. What a privilege and blessing!

May you feel through this report somewhat or something of what life was and is like in the heart of Africa—a region once called Darkest Africa, but which now, as throughout the entire world, has begun to see light and true hope for the first time in eternity. This is possible only through True Parents, who have paid the price that the children of the forest and savanna may begin to grow to their true position as children of the Heavenly Father.

Mary Bizot

Rarely in life does one's perspective and perception change so abruptly as it did when I was told of my new mission in Africa. As I left the campus and took the bus home under the crisp, stary Cambridge night, the buildings, people, cars, seemed already removed, distant. Incredible, but so. I just wanted to burst out, to say to everyone, "I'm going to Africa!" . . . But what is Africa?
I had no idea.

Confronting Suffering in Central Africa



Rarely in life does one's perspective change so abruptly as it did when I was told of my new mission in Africa.

I truly had no idea.

In all my studies in high school and college, I had never been attracted to study about Africa. It seemed too big, too vague, too remote from my life. Even when the secretary in the next desk to mine at an office job I had was making preparations for a trip to Africa, I had thought, "That's most likely the last place I'd want to go."

And now, I was going (was it true?) to Africa. As a missionary, as a pioneer, into for me a completely unknown land.

I'd wake in the morning with a fear that I might die of malaria once I got there . . . so many fears, almost overwhelming; but overcome by the even more overwhelming love of our Father. True Father came to Barrytown every other day—it seemed like every day—to lift us up and instill vision and value in our hearts. His words and His love truly sustained me during the long years ahead. I only wish that I'd had the courage to "go on my own" at that time, but what was there was just in germination stage, with still a long way to go, and True Father's booster shots of love were still necessary.

Then, so quickly, so quickly—man cannot stop time—the day arrived, good-byes at the airport, in the plane and away. Was there love in my heart for the land where I was headed in the center of the massive African continent? How I longed for that to be, that it could be like two lovers running to embrace each other; but sadly, I could not feel that way. My mind was almost choked by fear, because I knew so little about the Central African Republic. On the plane, I made determination that although all was strange now, I would somehow hang on, somehow survive until love stirred, until love came from which wonderful spiritual sons and daughters would be born.

But I could not have imagined what a long time that would be.

In my life in the Central African Republic, I often felt that I'd been blessed or matched to perhaps the most unlikely candidate possible. A nation picked by Heavenly Father for me, for my growth. But originally, not much in common between us.

My first year in the C.A.R., from May 1975 to May 1976, was the longest of all years possible. The month from May to June 1975, even longer. Why? Because when you are lonely, especially when it is loneliness centered on self, time is eternity. I tried so much to overcome and turn self-centered feelings into feelings to comfort Heavenly Father's heart. But so difficult.

So many days during the first month, I felt that Satan had picked me up like a wet dishrag, wrung me out and dropped me again. I longed just for the setting of the sun and the cool of night to calm my roving, internally screaming spirit.



Mary Bizot

Was there love in my heart for the land where I was headed? How I longed for it to be like two lovers running to embrace each other, but sadly, I could not feel that way.

More than unity the struggle was to channel such feelings away from myself and towards God. We were forced to fight for the visas, to fight for jobs and place to live, and to fight to break the barriers of language, custom and culture. In looking back, it seemed hard to believe, but it was over a year before I was able to leave the capital city of Bangui to experience life in the countryside. It's just that the first year, our energies were so absorbed by all the external difficulties that we had little strength left even to explore.





Part of audience at a public meeting.

I determined that I would somehow survive until love stirred, until love came from which wonderful spiritual sons and daughters would be born.

Struggle for unity

We were fortunate in one way that our country had a difficult external situation. Exactly as Father said, these externals worked to push us closer together. Unfortunately, during our first year in the mission, I cannot say we brought a victory of unity. I usually pretended that I was too busy and ignored my fellow missionary, deciding that the "mission" was more important than one person's spiritual state: more important to witness to the Central Africans than to raise someone who already knew the Principle and thus should be strong.

We were all able to endure until the end of the three-year course together, when we received official recognition from the government of Central Africa to work officially and openly as the Unification Church. This was a very blessed moment of victory. Because we'd achieved unity at last, it was the farthest from my mind that this would so quickly change. But the providence of God is much greater than our individual victories, and by the end of August, on only two days' notice, the German sister was off to London, and we were two missionaries again. For some reason, Elisabeth Klima's departure was truly a spiritual shock for me. I discovered that two persons are far less stable than three, because if there is a disagreement, it is so difficult to create unity again, to rebuild the foundation.

Thus, from September 1978 until September 1979, very little progress was made in our mission work. Externally, Ogura-san and I understood each other better, but the unity was not at a deeper level. I felt much resentment towards him because (I sensed) that he rarely wanted to accept my direction or point of view, perhaps because of my status as a woman, or as a "younger" sister. Yet I did not express this to anyone, because I felt determined to overcome, to win a victory through service. It was a most difficult time/struggle for me, and my energy level, even my desire to continue the mission, seemed to be at the lowest possible level. In addition, the external political situation of the country became very tense. Yet somehow, I had a deep faith and hope that if we could just persevere, no matter what, Heavenly Father could always find a way to work.

And so it was. The political situation changed, and we were joined by a new German missionary, Hanna Reinhold, with a strong Principled view and Abel-like nature. The joy and new hope that flooded both Ogura-san and myself made the dark cloudy days melt away. Not instantly, but surely, the errors are being mended, and the resentments overcome.

Language barrier

For myself, the greatest barrier was that of language. Without a facility in the language



Divine Principle lectures, Central African style.

one cannot deeply understand culture, customs, and way of life. The Central African Republic is a French-speaking nation; that is, French is the official language, spoken in the government and by educated people, while Sango is the national language, spoken by nearly all the Central African people. So, when I arrived there, the conversation and atmosphere surrounding us were almost completely unintelligible. From the first day, I tried to speak my broken, high-school French, but rarely could other people understand, and even more rarely could I understand them. I so often felt that I was inside a plastic bag, and although I made sounds which I thought were intelligible, the people on the “outside” only understood these sounds as gibberish. So often I was nearly in tears, as people would ask, “What language are you speaking?” or say, “I’m sorry, but I don’t understand Chinese.”

Such a painful memory of lonely times characterize the first six to eight months of my mission in Central Africa. So many times I reflected on Heavenly Father’s situation, how He had been incomprehensible for so many thousands of years to all the people on the earth, even to those He had directly chosen to lay the foundation for the restoration. It was this realization—that my initial experience in trying to communicate at least verbally, not to mention in trying to understand at the level of heart, was but a small part of the heart of God

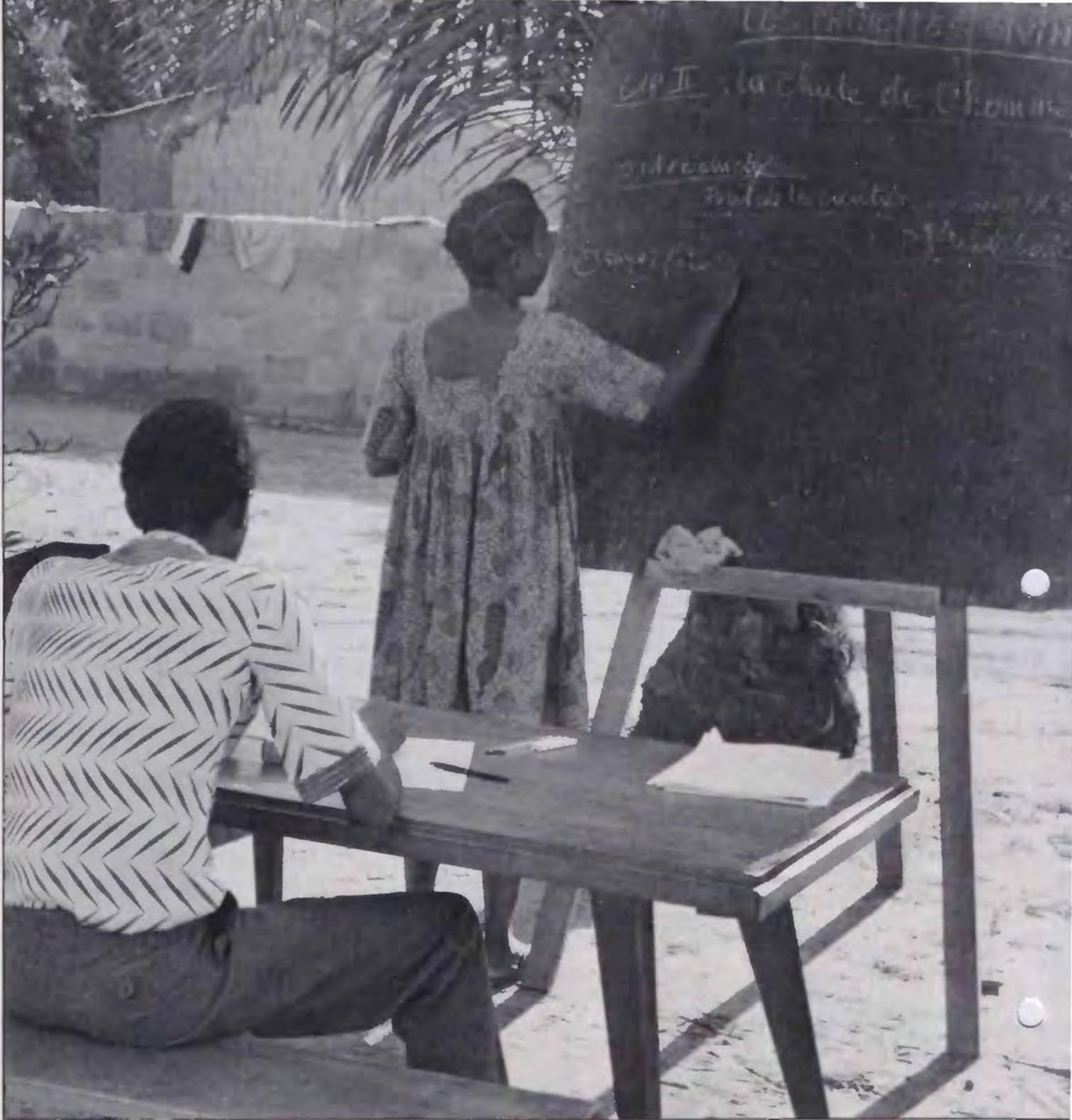
and His efforts, frustrations and loneliness—that kept me persevering. But it was not easy, because languages do not come quickly to me. So it was one year, two years, two and a half years, before I could truly feel at ease, truly understand the nuances and sometimes hidden meaning in the way people spoke.

Of course, during all this time, even from the first week, we taught the Divine Principle. At first I read it nearly word for word from the Study Guide, as some patient friend or contact (patience is certainly one of the paramount virtues of the Central African people) would be my willing object. And what is amazing is a true testimony to the power of Heavenly Father’s love and of the tremendous worldwide victory of True Parents: despite these external handicaps or barriers, some persons did understand, and did accept, and did become faithful members.

African values

Yet, because the language was so difficult for myself and for Ogura-san as well, the changing of our customs and an understanding of the Central African culture came slowly to me. I remained Europeanized and consequently, too aloof/arrogant for too long. We ate the more European-style food at first and tried to discuss with new guests aspects of the American or European way of life, but found that it really had no meaning or relevance to those who had only recently left their village,

To feel an eternal bond with the people, one needs at least to absorb all the good or closer-to-heavenly aspects of the culture, customs and way of life.



The greatest suffering of the people was always more spiritual than physical.

who had almost no contact with outside countries or persons from outside countries. In looking back, what most likely won our first members was the sincerity of our efforts; they could sense from our lifestyle and our actions that we were trying to pioneer a new way. One friend said once to me, "You know, your Japanese friend, I saw him many times walking along the street, and I thought: very simple natural style; that's the way a person should be. I wonder where he lives and what he's doing here in Bangui."

Still, to come closer and closer to the peo-

ple and to feel an eternal bond with them, one needs at least to absorb all the good or closer-to-heavenly aspects of the culture, customs and way of life. As we began to have members living in the center with us—the first brother began to live with us in December 1977—we learned the externals of how Central Africans eat and live, and most importantly, about their view of life, of the world, of God.

We realized how close the spirit world and spiritual phenomena are to African life; the belief in a practice of magic is deep, not erased simply by a certain number of years of

high schools or university education. Heavenly Father is, above all, a judge to be feared (an Old Testament image), as are their own physical fathers. Frankly speaking, few believe it is possible for a man or a woman to remain chaste or even to live a faithful married life. They have no experience/example of such a way of life or such a marriage, so they conclude that it must not exist on this earth. Seemingly, no feeling of guilt or remorse accompanies such actions.

When I first really comprehended these views of life and values, it was almost more than I knew how to cope with. Sometimes hopelessness would envelop me, a feeling that there is almost no way to begin resurrection if there's no desire to change, no prick of conscience. But I determined that if we could find even one person who was capable of sacrificing for his other brothers, to follow with dedication the way of True Parents and restoration, then he could be the symbolic offering, until one day, through united effort, all the others may come as well.

Although certain aspects of the mores were difficult for me to accept, in general the African way of life, with a strong family tradition, an order of generations and a great respect for the elders, is most pleasing and edifying. Their lives are rich in heart, even if their external experiences have been limited. One's position in one's family, society and in the succession of generations is more important than one's individual self. Because death is never far away—I'm almost certain there doesn't exist an African family where the parents have not lost at least one or two, even six children, usually during infancy—and as life on this earth is relatively short (40-50 years), there does not seem to be great ambition to stand out as an individual, but rather to maintain the tradition and the relationship with the family. These aspects of the culture I find very wonderful, especially now because we have the home church providence—an ideal way, I believe, to restore the strong African family and tradition to the heavenly side.

Spiritual guidance

In Central Africa, and perhaps all through Africa, the spiritual world is a reality, not merely a possibility, and it influences intimately the lives of all persons. We as missionaries have experienced the reality of spiritual phenomena many, many times, even daily.

First of all, there are dreams. Since my arrival in the Central African Republic, I doubt that there was a night's sleep when I did not have vivid, memorable dreams. Sometimes the dreams were high-level inspirations, sometimes less desirable, often warnings or forewarnings of spiritual activities to come. If I was praying deeply or doing some type of

condition, my dreams of the True Parents were so vivid that I could feel their embracing love even more than when I had been physically present with them so many times before in America. Comfort and hope these dreams would bring: dreams of Father laughing and playing with his grandchildren—many, many grandchildren; dreams of Father and Mother with our Central African family in Bangui; dreams of tremendous light flowing into even the most remote village of Central Africa.

Actually, I did not have any experience of seeing True Parents in a vision, as a substantial entity before me, but I could "see" them through my heart. At times of illness or discouragement, when I was lying on my bed, unable to move or hardly even to sense a desire to go on, I suddenly felt as if my True Mother had entered the room, just quietly peeking in, to see if all was okay and to reassure me to rest quietly until the storm had passed.

On one trip, I had to cross an island on a narrow forest path. The forest was dense, strange animals were crying—a typical African forest scene—and although my desire was strong, my courage wavered just a bit. In that instant I felt immediately the presence of True Father, and realized that, symbolically, at least, this forest path represented the narrow course he has followed, with the strong, evil forces of Satan all around. I felt True Father there with me, ready to walk before, to lead the way, to lead me to safety. It was a very deep and moving experience. Fortified by renewed courage, I did go on.

However, besides dreams and rather dramatic encounters with True Parents or with the power of Heavenly Father, it is just a day-to-day reality that the spiritual world works to assist our mission in Bangui.

I know that Father has said many times that if we desire to accomplish ten tasks in one day for the will, but physically there is only time enough for half that number, then heaven must aid us to accomplish the other tasks. I've experienced this so frequently in our mission that now I have confidence to even command the spirit world to help me with certain responsibilities: to meet a certain person on a given day, to assist in getting into some office, to guide people to come to the center or to cross my path as I make my round of daily responsibilities. Of course, there are certain external advantages in that our city is not so large, and that we are already well known here, but I feel that the largest factor is simply that the spirit world is so close to, so alive to the African people; they often listen to and follow their intuition, so this offers a great advantage to the spiritual world in its assistance to us.

I confidently rely on the spiritual world now and know that the key is knowing how to control, how to command them to cooperate with us, because we are too few in number to

The African way of life, with a strong family tradition, an order of generations and a great respect for the elders, is most pleasing and edifying.



Rev. Kwak shares with Central African members during a recent visit.

My dreams of True Parents were so vivid that I could feel their embracing love even more than when I had been physically present with them.

accomplish the restoration without them. With sincere prayer and the proper conditions, their assistance is always ready, and I feel that in the future the spiritual world will enable us to make a spiritual whirlwind and, at last, a substantial victory to lead the people of Central Africa to our True Parents and to final restoration.

The people's suffering

During the course of the mission in the Central African Republic, the problems of our nation were very intense, but the greatest suffering of the people was always more spiritual than physical. Our nation, located in the true heart of Africa, is a well-watered plateau and grassland region, which can yield food rather abundantly. The climate is tropical and therefore the usual tropical diseases are rampant, but with the effective use of modern health control techniques, these could be eradicated. However, the greatest burdens besetting our nation are in the education and economic realms.

This lack of freedom in the atmosphere was naturally difficult for me and the other missionaries to accustom ourselves to. However, because of the language barrier during the first year, I feel we were very protected by heaven from the impact of actually understanding how difficult the situation was. It took quite a while to realize how deep ran the fear and sus-

pcion among the people and how isolated they were from the world and the realities of what was happening around the globe.

This oppression of the spirit, the inopportunity and consequent inability to think or act freely was the most overriding concern I felt as the spiritual parent and forefather of the C.A.R. The Central African people seem to be endowed with a rather quiet and passive internal nature as it is, and such a situation served only to inhibit further any latent creativity or desire for free expression. Thus, even though we always witnessed and always taught the Principle and always tried to encourage discussion and thought based on the Principle, it was very difficult for them to understand.

If one makes a tour of the major cities and towns of the Central African Republic, widespread physical suffering is immediately evident. Houses are still mostly of mud; outside the main cities new clothes or household utensils are rare; the people appear obviously tired or ill. Of course, most persons do manage to keep at least one or two fields under cultivation (cotton, peanuts, sesame seed, millet, cassava or coffee, depending on the region), but the production/yield is always low since they cultivate by hand and have no access to and little familiarity with the use of fertilizer or insecticides.

Most of the assistance has come from the



Family night in Bangui.

Christian missionaries. There are both Catholic and Protestant missions scattered all throughout the country; most seem to maintain some type of hospital or dispensary for the people in their area, as well as offering basic health or family education. But these efforts are far from adequate. Also, the education system is very inadequate and existing primary schools serve less than half the population. Less than 20 percent of the people under 40 are able to obtain a high school education and nearly all those over 40 are illiterate. Furthermore, job opportunities for the educated are extremely limited.

So where to begin? So many evenings I reflected upon these spiritual and physical barriers before the people of our nation. They obviously feel a sense of helplessness and more often than not have reacted simply by putting out a hand and begging, "Donnez-moi" (give me) or "Aidez-moi" (help me). In the past, many groups had responded to such pleas—missionaries, French colonists, United Nations—and the habit seems to have become ingrained. Only recently have such groups as the United Nations adopted a pragmatic philosophy along the order of "If you give a man a fish, he'll eat for one day; if you teach a man to fish, he'll eat for his entire life."

The dependency/pity attitude seemed to be ingrained in the people from their childhood, as we searched so yearningly to find those able to accept the reality that man is the responsible

partner of God: the Kingdom of Heaven, the ideal world must be built with our own hands. But always we nurtured the hope that it was not/could not be everyone who reacted this way; there must be those ready to shoulder the responsibility and to take the initiative. So, during the first four years, we looked, searched, prayed and taught the Principle—we tried, but the harvest was meager.

Then in 1979, the situation in the country changed, and hope became a tangible, breathable reality for the first time in longer than many persons could remember.

The crucial need at present is for people to realize that each man and woman must do his or her share to rebuild, reconstruct and seize hold of the future. If dependency can be educated to become initiative, if fear can be transformed into confidence, and especially if selfish or revengeful desires can be overcome, then the growth and future of this young nation can be assured.

Our gratitude goes again to our True Parents for allowing us this precious experience of working as their disciples, their children and their comrades in this last assault on the satanic forces of the world. We understood so little five years ago, and even now are only at the threshold of realizing what building the heavenly kingdom means; their love and their patience has sustained us and will lead us on forever. ★

Now I have confidence even to command the spirit world to help me with certain responsibilities.

EDUCATION TO LOVE GOD, COUNTRY AND MANKIND

Rev. Chung Hwan Kwak

My understanding of the second 21-year course centering on blessed couples or members is that the unit of restoration is not just the person, but the country. So Father is concerned about the future of the world and also the environment of the future ideal world. His heart is reaching out to the nation and the world. So our goal is for countries to come to understand God. Furthermore, all members should become models of loyalty to their country, working and serving their countries.

Central Africa has given us an opportunity to put these ideals into practice. On September 23, I met the new president of Central African Republic, General Kolingba. I first conveyed to him greetings on behalf of True Parents, which is basically one world under God, with no barriers of denomination, culture, race, nationality. Furthermore, I said, he teaches that the Kingdom of Heaven can come about on earth only if people fulfill their responsibility.

I outlined Father's principal concerns:

1) The decline of religions. Heavenly Father has been expecting the religions to fulfill their main responsibility of bringing man closer to God. But because of their decline, they are failing in this mission. So through the Unification movement, Father wanted to show an example of what religion should fulfill. This is a kind of historical revolution, a new attitude in religion. Ours is a worldwide movement, in 127 countries, I said. It is noteworthy that in the founder's own lifetime, this movement has spread throughout the world.

2) The decline in morality and disintegration of the family. Father's concern is to guide the younger generation to live by a strong moral foundation. Because of his teachings, young people in the Unification Church are different from others—They are motivated to sacrifice for other, give unselfish love and transcend boundaries between people. I gave many examples, such as Mary Bizot, who came from a good family and educational background and

wanted to be engaged to a black person, because of True Parents' guidance.

3) The communist strategy. Communism is an untruth, so Father's deep desire is to share the truth. Following communist methods, it is impossible to establish the Kingdom of Heaven on earth.

Next, I explained Father's viewpoint about Africa. Africa has been sacrificed for the benefit of western society, which has taken many material resources from Africa and has spread corruption there. So now is the time for Africa to receive blessings. Africa has many natural resources, which Heavenly Father has prepared for its benefit. African countries need help. Developed countries should support Africa, but they are not doing enough, seeking instead mainly their own benefit. So Father decided to support African development.

I emphasized the need for first giving the young people spiritual and moral training, without which technical training is not so effective. We really want to contribute to the future well-being of this country; the moral and spiritual education of the young people is the key.

I met earlier with Mr. Dacko, the previous president of the Central African Republic and a deeply religious but open-minded person. He had had a vision for an educational program for the youth, but because of lack of funds, he was not able to completely carry out his plans. The brother of his special advisor lives near our center. When he came to see his brother, he noticed that our members and our missionaries were different from the ordinary young people, and he was impressed by the hard work and example of the white missionaries. He visited our church and met with Mary Bizot and Hanna Reinbold and later introduced them to the president. As a result of this meeting, former president Dacko was especially interested in our church's training plan and wanted us to initiate one for the youth of Central Africa.

The government of the country changed recently, but when I met with officials of the new government,



Rev. Kwak greets General Kolingba, president of the Central African Republic.



Former President Dacko of the Central African Republic with the French Divine Principle book (right) and with Mary Bizot, a government official, Rev. Kwak and Gregory Novalis (above).



Holy ground overlooking Bangui.

Training center: classroom building



dining room and kitchen



dormitory



the same basic plan of God-centered education was accepted:

During the next ten years, we agreed to educate 7,000 young people which the government will select and send in groups of 200 every three months. Twenty-one days of spiritual education will kick off the approximately one and a half years of training. After the initial 21 days, we will pick those who show aptitude for technical training (an estimated average of 70 percent of each class).

The initial three weeks will focus on spiritual and moral education, and will also include physical education, such as martial arts. When they asked about the content of the spiritual training, I explained that it will emphasize God's existence, man's responsibility, personality development, main point of sin, and the view of history—with explanations based on the Bible. Participants will also learn holy songs and attend Sunday services.

The technical training will be given by our members. The first six months will concentrate on agriculture, animal husbandry and fish farming. The remaining eleven months will offer a choice of classes in carpentry, bamboo furniture-making, sewing, weaving, electricity, typing, pottery, shoemaking, etc., according to people's interests and abilities. Each day will begin and end with prayer, and there will be a service on Sundays.

I also met the minister of youth and sports, who is now finalizing the plans with our missionaries. This is not a simple plan, I explained, so I asked them to select those with the best potential who can be examples for their country. We will take responsibility for their education and training, after which we will send the graduates back to the government, who will assign them to villages where they can spread what they learned among the people.

I have confidence in this program, because if these young people first learn a spiritual standard and then receive technical training, they can really support their country. The land is three times the size of Korea, but it is sparsely populated, with less than 3 million people. Until recently, its



Rev. Kwak with Mr. Gambor, Minister of Youth and Sports of the Central African Republic, and Abdel Kader Mesbah, director of the training center.

landlocked location isolated it from substantial contact with foreign countries. It has many natural resources, but the main handicap the people face is ignorance.

For our training center, the government will let us use a country estate about 60 kilometers from the capital. It already has some buildings, as well as agricultural facilities and a former army barracks with a capacity for 500 people. We need to build a hall for Sunday service or large meetings and some small and medium-sized classrooms.

Arrangements have been made for 40 hectares of land for agriculture and 10 hectares along the river for fish farming. We also asked for long-term visas for our staff and for permission to import necessary equipment without paying duty.

Work is now proceeding on preparing the facilities, and equipment is being purchased for shipment to the Central African Republic. My vision is that this program will be a model for other African countries.

On November 4 the first group of 200 students will arrive at the training center, which is called the African Foundation for Moral Renewal and Vocational Apprenticeship (FARMAP in French) of the Unification Church. For a motto, I chose

"Education to Love God, Love Mankind and Love Country." Spiritual training will include Principle lectures, a little VOC and testimonies of how our members have devoted themselves to their neighbors, to their country and to God. We will also show the value of work.

Abdel Kader Mesbah from Morocco will direct the training center. After choosing him, I was surprised to learn that Central Africans really respect Morocco as a link with European culture. The Zairian family will send 24 members to be the group leaders. Abdel Kader will have four assistants: one for administration, one for spiritual training, one for technical training and one for physical education. Some of our missionaries who have backgrounds in technical fields and needed a new assignment (such as Otmar Graml, Juergen Reinbold and Naoki Izumikawa) will teach on the staff.

These recent developments are not the direct result of our members' efforts, but actually are the fruit of Father's long years of labors to open the door for God's blessing to all mankind. I urged our members in the Central African Republic to strive to be examples to their country in terms of loyalty, determination and sacrifice. ★

All the One Hopes, Good Hopes, Go Hopes and Go Hobbies returning to harbor at sunset.



Gone Fishing

Colleen Christian

The best of Massachusetts this summer was not a tour of author Nathaniel Hawthorne's famous House of the Seven Gables, or watching a re-enactment of the Salem witch trials, or even a visit to Gloucester's own Friendly's Ice Cream Parlour.

The best of the Bay state this summer was an auspicious training course entitled "Ocean Challenge." Funded by Ocean Church, the latest educational outgrowth of the Unification Church, this program put into a few weeks of intense oceanic practice Father's sacrificial and lofty principles—this time, on the high seas.

The goal of the course, which was taught to Unification Theological Seminary students, was to hook the sport-fish heavyweight, the blue-fin tuna. Captain Alan Hokanson nailed down basic instructions to each class on small boat handling, seamanship, navigation, lines, knots, baits and hook-up techniques. Course graduates received a certificate in basic navigation.



Spiritual challenge at sea

Mr. Kenji (Daikon) Ohnuki, executive director of Ocean Church, spoke to the seminarians about Father's desire for the ocean providence. "I think one of the most important things Father wants us to learn is spiritual challenge," he explained. "Last year at the fishing grounds, the Moonie fishermen found a 'hot spot.' It went something like this: Ocean Church members were up and out to sea before 4:00 a.m.; then other fish-

ermen would start going before 4:00. Father would subsequently prod us to wake up a half hour earlier. We'd find a great fishing corner, and others would want to come and take over our 'hot spot.' This kind of competition went on every day. But it's the kind of spirit Father liked. Our efforts, our persistence to win are qualities he's really been teaching us throughout these past eight years.

"Another example is seasickness. If you got seasick, did you give up and say, 'I'm going to stay home'? Father wanted you to 'go over,' to keep going out to sea until you could get over it. Father's way, as you know, is confronting the challenge face to face, and then breaking through. It is not the easy path. We need this kind of training as pioneers, as children of our Heavenly Father.

"Ocean Challenge is not the only way to challenge yourself to go over difficult points, but it is a rough one. Father is tired of the concepts and comparisons church members have made about their different missions. That's why Father has asked you seminary students to challenge the sea, to develop a piercing spirit. On the sea, you can really try to develop a strong will and live in the spirit of Father, free from study, free from books. It is so needed, so valuable for your future, for our future."

Secrets of catching tuna

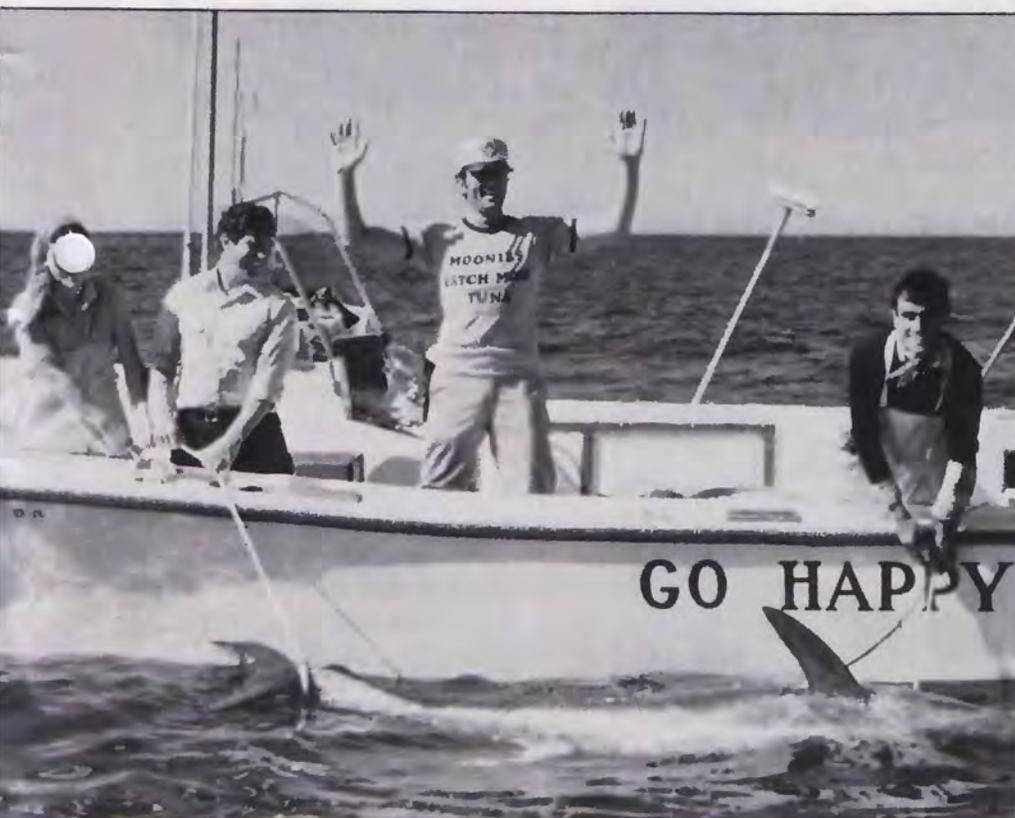
Alain Aridj, captain of the One Hope 34, spoke in soft French-accented tones. "When it's ten fathoms deep and you can't see the bait, that's good. Already the tuna strike. The darker the day the better. A calm, bright day is not good; there's no motion, no action. One thing about fishing: while you are waiting for the tuna to come, you have time to think about life, about motivation. For instance, a good place to start is to ask yourself what is your motivation for catching tuna.

"I remember one period, about two weeks in duration, when all I could think about was how people back on land would applaud and take my picture if I were successful—and I didn't catch a thing! The lesson, for me obviously, was humility. And respect—respect for life, for the fish. When I finally caught that magnif-



I. to r.: Rev. Martin Porter, tournament co-chairman. Rev. Paul Werner, chairman. Chris Fiala, first prize winner, for heaviest fish (1122 lbs.). Herb Mayr, second prize winner, for longest fish (120½"). John Topping, third prize winner, for highest aggregate weight (1984 lbs.). Tom Sugiyama, International Seafood representative. Kenji (Daikon) Onuki, Ocean Church executive director.

John Topping's team



icent creature. I felt so much respect for it."

Chris Fiala, captain of the One Hope 39 and first-prize winner for the heaviest fish in the 1981 World Tuna Tournament, remembered that "as soon as we got to the fishing grounds, I told my team to start chumming like crazy."

Herb Mayr, captain of the One Hope 52 and second-prize winner for the longest fish, became known for his unique fish-fighting maneuvers. Most fishermen at least let the tuna run and tire a bit before hauling it in. Herbie chose instead to immediately pull in the line—with a very fiesty 900-pound contender on the other end.

John Topping, captain of the Go Happy and third-prize winner for the highest aggregate weight, was a good-luck fisherman. "God must have wanted John to land that fish, because by all rights it should have broken loose," exclaimed one fisherman about the techniques he used to bring in one tuna. One night during the season, a friend came up and asked John, "When are you going to catch a tuna?" "Tomorrow," he replied with a grin. John's exuberance produced finny results the next day.

Sisters' team, with a day's catch.



Sisters harpoon a giant tuna.



Sister dispensation

Rev. Won Pil Kim had just returned from visiting Father when he called together one team. He smiled before speaking to the four members of the One Hope 30 team, an unusual outfit for two reasons: (1) they were all female and (2) they had already landed four tuna, including the season's longest, caught just two days before the tournament.

"In you, Father has seen strong daughters," he began. "The reason he endorsed sending sisters out to sea was so that you would understand what your fishermen husbands will have to endure—the hardships, the long hours. In this way, Father felt husband and wife could really grow closer together and love and support each other better."

Now training on land back at the Unification Theological Seminary, the four—Nancy Breyfogel, Susan Fox, Jane Rees and Lois Ramunni—had never been deep-sea fishing before the summer program. Why did they form a sister's boat? "Like anyone else," said Lois, "I wanted to try it because it just sounded exciting. It was something new." The key to their success hinged on "working as a team and helping each other out," asserted Captain Nancy.

Actually, the captain of the neighboring boat, Gerhard Peemoeller of Sea Hope II, could have testified to the esprit de corps of the One Hope 30. With poignant dedication, Jane Rees led the others in daily physical exercises; not one, but two sisters worked on a tuna line: anchors were lifted with a back-off technique; hourly prayer vigils and holy song renditions kept the atmosphere alert. It also helped—if a short sister was at the steering wheel—to stand on a chum board in order to see over the windshield on the way home.

As a boat lifestyle could quickly remind us, we live on a huge watery sphere, floating in a larger space. The sea beckons us to test it for solutions. Some this summer found it to be both a teacher and a comforter, a strict disciplinarian and a surprising nourisher. For Ocean Church, and perhaps for our larger Unification Church as well, our liaison with the ocean has not ended. We are only just beginning. ★

things in this beautiful country of America are religious bigotry and racism. God is color blind. White, black and yellow are beautiful brothers. All religions of the world today reflect only different faces of the same God, our Father.

Do you know that we, the Unification Church, are the only church in America which has been forced to pay taxes on church property? We are paying eight million dollars in New York state alone. This unjust burden breaks our church's back. On the other hand, other churches pay not a penny. Why are we singled out? Simply because our name is Unification Church and the founder happens to be Korean.

President Reagan said in a campaign speech, "When the basic rights of any group are threatened, it is not only one religious group that suffers, it is the entire nation."

My dear brothers and my dear friends, today we prepare to meet any challenge. Let us make this day a day of unity, a day of new commitment. In this fight we are not alone, God Almighty is with us, millions and millions of people around the world are with us. The Unification Church is an oppressed minority in America, but with God on our side we are a majority. This is a new day for minorities. We are beginning a new fight. Today I am not sad or unhappy or even tired. Today I am creating a new minority alliance for civil rights. Our zeal moves the heart of God. Let my determination and conviction to win this struggle become a beacon to the whole world. I thank Almighty God that He gave me the opportunity to fight this great battle and champion this cause.

Dr. Durst's October 15 Statement to the Press

The assassination of President Sadat, the attempted assassination of President Reagan and the pope, and now the attempted assassination of Reverend Moon and the three million members of the Unification Church! The indictment issued today, having no merit and no substance whatsoever, is a direct attack on the Unification Church, which with the Catholic Church, is the latest religious group to be singled out by the government for harassment and vilification. Who is next?

Every lawyer we have consulted with emphasizes that false charges have been made against Reverend Moon only because he is a controversial religious figure. Lawyers pursuing this indictment are looking for cheap headlines, not justice. The United States has often abused its religious and racial minorities, and this abuse has continued and culminated against the Unification Church.

Reverend Moon is being charged with failing to pay income taxes on monies held in his name on behalf of the Unification Church. His holding title to church property in this manner is no different than the procedure followed by other religions, for example, the Catholic Church.

The very same bank account in Reverend Moon's name, now being charged as a source of taxable income to him, was described by the Securities and Exchange Commission in their previous investigation as: "a depository for a

Church fund" belonging to the international Unification Church movement. This description by the Securities and Exchange Commission is accurate, and is inconsistent with the charge that Reverend Moon owed personal taxes on the interest earned by this money.

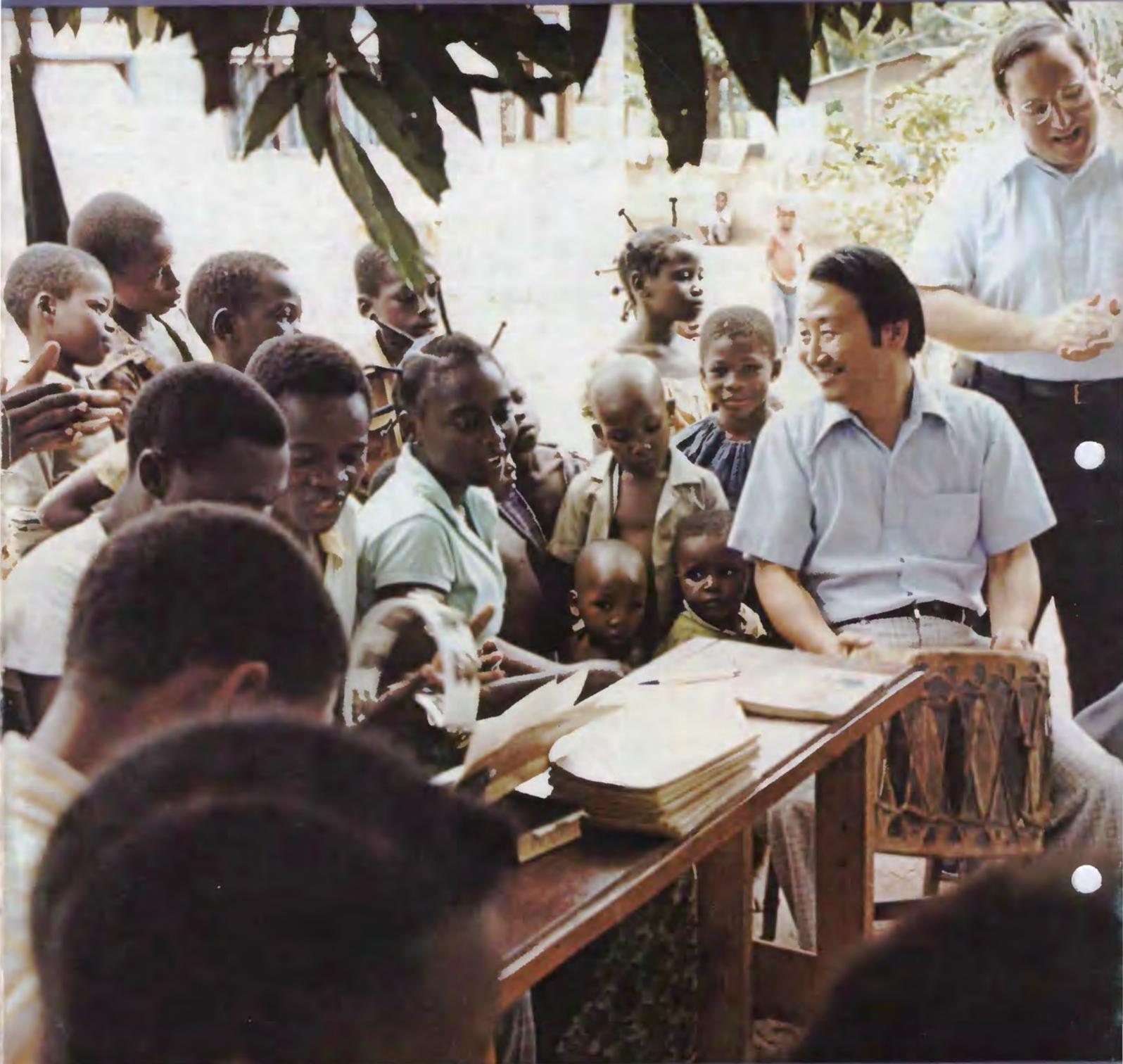
Reverend Moon, in holding this money and in all of his other activities, acts on behalf of our Church. Not one penny was used for Reverend Moon's personal purpose. Just as some in the community seek to discredit the Unification Church as a religion, the charges now made by the government disregard Reverend Moon's status as our spiritual leader.

The money and property in his name was ours, the interest which the money earned was ours, and the indictment of Reverend Moon is therefore an indictment of us. We look forward to the opportunity to vindicate ourselves in the face of this latest government attack.

Ronald Reagan spoke about getting the government off our backs; he didn't tell us he was going to put it around our necks. This is no attack against Reverend Moon, it is not even an attack against the Unification Church, it is a fundamental attack on all religions in America. We will fight this indictment with all of our strength and with all of our allies, and we will continue to speak up loudly against injustice.

Coming Next Issue:

Report On Science Conference & News from Korea



Rev. Kwak visits Central African Republic, meets with the president and sets up an educational program for 7,000 young people. Details on page 30.