

TODAY'S

# WORLD



SEPTEMBER 1982

INSIDE: Early Church in Seoul

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1982

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Media Seminar: NewsWorld Photography. International Leadership Seminar: I.L.S.

#### Subscription information:

U.S. \$32.00 per year  
Europe \$57.00 per year  
(2 or more to the same address, \$50.00 each)

Make check payable to:  
HSA-UWC World Mission Department

Send payment to Today's World Magazine,  
481 8th Avenue, New York, NY 10001 USA

Today's World is a publication of the World Mission Department of the Holy Spirit Association for the Unification of World Christianity. It is written for the foreign missionaries and the friends and members of the foreign missions of the Unification Church. The Reverend Sun Myung Moon is its founder. The purpose of this journal is to be a source of information and inspiration for its readers, a forum for their exchange of news and testimonies, and a sharing of heart among the brothers and sisters of the Unification Church's world-wide missionary movement.

Today's World is a publication of HSA-UWC.

*I always see myself as paying for some greater event in the future.*

# **THE PURE WAY OF TRUTH AND PUBLIC RIGHTEOUSNESS**

REV. SUN MYUNG MOON  
BELVEDERE  
JULY 18, 1982



Many people think that Reverend Moon is going through the worst period of his life right now. They think I must be completely miserable. On the contrary, I feel totally high and wonderful every day! Judge Goettel can see that the trial has not perturbed me at all.

Do you think Judge Goettel's announcement of sentencing is a judgment against me? Actually I felt an exhilaration from witnessing this drama which is being played out. I observed the government trying to control my missionary work in any way they can. Yet I know that ultimately I will be the one to take the subjective position and give direction and education to this nation about God's providence. My life is just like everyone else's basically. I have high points, low points, bright and dark times, but the important difference is that I shall never cease to move forward toward God's goal.

I am always thinking, "At this junction of history, what shall I and the Unification Church leave behind which will better the world and all mankind?" At the courthouse during these past months I felt that God was saddened by the events. Therefore instead of being sad myself, I stayed busy comforting God and spirit world.

I continually told God, "Do not worry about me. This will only make me more loyal, stronger and more righteous. When I think of the world and mankind I have even greater determination to serve with more righteousness." If the U.S. government is on the side of goodness and righteousness I shall never hesitate to concur with them at any time. However as long as I am on the side of goodness and I am being opposed by the government, it doesn't matter at all how many newspaper headlines are printed saying all kinds of things. Eventually I am confident that righteousness and justice shall prevail and I shall be vindicated.

I feel that this is a special opportunity for me. Why? During ordinary times it is easy to love God and mankind—it is normal. But when a person is subjected to suffering and tribulation and at that point still comforts God and loves mankind, that is something special. I actually thank God for giving me this opportunity to demonstrate a special love for Him and humanity.

When the sentencing was pronounced my thought was not "my sentence," but I was concerned about how I could lead the Unification Church and inspire the members. When I received a heavier sentence than Mr. Kamiyama's, I was the first one to rejoice for him.

I recognize this time as opportunity to act in a way that exhibits the words which I have been teaching others. I actually felt happy that day of the sentencing, knowing that a much greater good could come out of it.

This is the road of righteousness. My immediate reaction was to tell everyone—Unification Church, Korea, God—"Do not worry about me. Goodness will come out of this event."

At this hour I am continually searching for the ways to leave behind me a better tradition, a better example for others. This comes out of my heart very naturally.

## WHAT WE SHOULD BE THINKING

How are you looking at this time? Do you think, "Father is a great and righteous man so I am happy with these events"? You should realize that your attitude ought to be different from mine. Even though I feel exhilarated, you American people, especially, ought to feel deeply sorry that the nation of America has given such treatment to me because of their ignorance and misunderstanding. You ought to be thinking, "I am responsible for this."

I told you that by 1978 we needed a certain number of supporters of our movement in this country. Do you feel you should have worked harder to achieve that goal, knowing that this mistake would not have happened at this time? When you consider the injustice which has occurred, you should bow your head in repentance.

Mr. Kamiyama should be thinking, "What a terrible injustice

that I got a lesser sentence than Father. I should have gotten ten years so that Father could have gone free!" Such a way of thinking is beautiful.

I feel the desire to take on all the burdens of my followers; I rejoice at the opportunity. But that feeling should be reciprocated in order to produce beautiful give and take action. You should feel the same as I do; you should rejoice in the chance to take my burden from me. With that kind of give and take, prosperity cannot be avoided. Otherwise, there will be decline.

Once we are truly moving along the road of public righteousness, no power will be able to come against us. True judgment is not that of the courtroom or something temporal; it is universal judgment. True judgment is only from the standpoint of public righteousness. I know that I am a victorious person from that standpoint. Whoever is not vindicated from that standpoint will be the one to diminish.

When I suffered in the prison camp in North Korea, I established the foundation for my prosperity in South Korea. By the same token, if I am sentenced to prison here in the United States, I know that God will be able to open a new door for my work in Soviet Russia. I always see myself as paying for some greater even in the future.

I have always walked the road of public righteousness throughout my life so I never feel lonely. I can exhibit great courage because God is with me and the universe is supporting me as I walk according to the Principle. Nothing can stop me from moving forward. Even my physical death will not be able to stop my work on this earth. However, those who oppose righteousness will truly be stopped when they leave this earth. They will be unable to do anything from the spirit world.

When Jesus was hanging on the cross, he spoke to his followers weeping beneath him, "Do not cry for me; cry for your children, the children of Israel." The crucifixion could not stop the power of Jesus' righteousness; it continued to move forward. Jesus was only concerned for the future of the children of Israel.

## THE WAY OF PROSPERITY— PUBLIC RIGHTEOUSNESS

What is the purpose of public righteousness, then? It is to leave behind something better than oneself. Through this court battle, I have not been diminished but have taken this as a way to leave behind an even better tradition for America. Do you think that scholars in the future who research about my life will end their studies with this trial? Certainly not. The trial will be the jumping board for the new leap forward in my life.

The court trial is a new beginning and there shall be greater accomplishment in the future. America will eventually have to follow the path of public righteousness; it will never be the other way around, with public righteousness following the path of America. Anyone who follows the path of public righteousness will eventually flourish and rise up; likewise, he who goes in the other direction will eventually diminish and be cast out through the judgment of public righteousness.

The entire life of Reverend Moon has been embroidered with the experiences such as these of the past few months. This is the fourth attempt of a government trying to stop me and contain my ministry. First the Japanese government tried to eliminate me during my youth, during my college days. Then I was imprisoned by communist North Korea for almost three years and liberated through the Korean War. After a time the government of South Korea also tried to convict me of a crime but after a short time they had to acquit me; they simply could not find anything wrong. Now I have come to the United States and been put on trial by this government as well.

I have not done anything wrong. I certainly did not murder anyone or steal anything; I did nothing wrong at all. The only "crime" I am guilty of is giving my total energies and resources

*Since all the American members will have to bear a greater burden from now on, my heart goes out to you.*



*Proud parents, Jin Whi and Ye Jin Moon and their 100 day-old son, Shin Bok Nim.*

for the youth of America so that they can be restored and made whole and healthy again. They should become the source of new life for the world as well. This is what I have been working for and will continue to work for. If America maintains this conviction against me at this time, they only have to wait for a while. History will show who was right and who was wrong.

If America refuses to embrace the way of public righteousness, she will only experience greater internal corruption and turmoil. As proud American youth you should be saying to me, "Leave it to us. We will be the ones to change this nation and set it free from its evils."

At this time many people of the world will regard Reverend Moon as a "convict" or a criminal. In such a case, will you follow the opinion of the world or will you support me with even greater fervor? Will you say to the world, "If Reverend Moon has to go to jail for a year and a half, I shall go the rest of my life vindicating his name and carrying on his message to change this nation." That should be your determination.

## **MY PATH SHALL NOT BE ALTERED**

Regardless of the court trial and sentencing, my path and my goals shall not be altered. However, unless you have a re-determination to make a new beginning you will not be able to go parallel with me along the path. Many people around the world will think when they hear the news of the court trial, "If Rev. Moon had come to *our* country, we would not have treated



*Shin Bok Nim gets a 100-days birthday kiss from True Father.*

him in such a way. I wish he were here because we would have treated him better."

Those Americans who are living as my contemporaries will now have a greater responsibility. These are not my words but Heavenly Father's words and those of the universe. You know that I have no feelings of guilt this morning as I stand before you; but many of you feel very heavy and even guilty somewhere in your hearts. This is the reality.

You are in the position to indemnify the wrongs which have been committed by this country. I never spoke during the trial; I did not relate with them on that level. By the same token, you must not complain at this time about your situation. These are not the remarks of Reverend Moon alone but they are the words of public righteousness.

I will not abandon my responsibilities for America; I will continue to pray for and love this country. However, my mission for America is over; my mission for the rest of the world is now at hand.

What about the United States? You Americans must take on the responsibility for this nation; unless you do it, the future will be very dismal for this country. Since America treated me in such a way, how can I restore it on the world level?

Of course, we have the Appeals Court and we are assured that the victory will ultimately be won. However the damage is already done.

Therefore, according to the way of public righteousness you must commit yourselves today without waiting for the appeal to

*You must have the attitude that until the name of Rev. Moon is completely vindicated, you will not be vindicated either.*



*The True Family prays at the combination birthday and dedication ceremony at East Garden.*

take on this new responsibility. Of course I am not in any way negating my responsibility here; I feel my responsibility down to my bones. Since all the American members will have to bear a greater burden from now on, my heart goes out to you. I want to care for you more because I have a parental heart toward you. More than myself I am concerned about you and your future.

## **JESUS WALKED THE WAY OF PUBLIC RIGHTEOUSNESS**

Jesus was crucified in the company of two thieves. Why did the death of Jesus have such a great impact upon history? It is because he represented this road of public righteousness.

If any country should mistreat an American ambassador they are actually mistreating the American government because he represents them. By the same token, when a nation or the world mistreats the ambassador of God the consequences are universal. Particularly when he was more than an ambassador but was also the son of God, the consequences would be even greater.

There would be no way for anyone to comfort the heart of God except to work a hundred times harder than God's son did.

I am quite calm and peaceful and I have no turmoil within my mind; I see my path clearly. I shall continue to walk as a representative of my nation, the world and ultimately a representative of God. No obstacles will be able to hamper my path.

The truth will prevail. I am not the way America has perceived me so there has been an even greater gap created between me and America. The more I am attacked by negative, evil forces, the more blessings come over to my side from the evil side; America's blessings will be given over to the Unification Church.

If members of the Unification Church adopt the determination to take on even greater burdens than I have and vindicate the name of Rev. Moon in this country, which has made a mistake, then blessings will surround you. This is your opportunity to transfer the blessings to God's side.

Who will be responsible for the degradation of America's youth? Who will attack the problems of drug abuse? Communism? Will Mr. Flumenbaum or Judge Goettel take care of these problems? There is no one except Rev. Moon who is determined, as well as destined, to eliminate these problems. You must also take upon yourselves the responsibilities of these burdens together with me.

## **INHERIT THE ROAD OF RIGHTEOUSNESS**

Once I have completed this court battle I will have no further reason to remain here in America. You must be serious at this time to inherit this road of public righteousness. This is your duty to fulfill. You must have the attitude that until the name of Rev. Moon is completely vindicated, you will not be vindicated

*In the courthouse during these past months I felt that God was saddened by the events. Therefore instead of being sad myself, I stayed busy comforting God and spirit world.*

either. You should want to suffer more than I; this is the only way we can defeat our opposition and walk the road of public righteousness.

I returned to this country to face this court trial with a very serious attitude because I knew all the implications and consequences of this. I made up my mind how to fight the battle and I determined that I would not complain against or hate America or any of those people who prosecuted me. When the sentence was read last week, I smiled and shook hands with all the defense lawyers and then tried to shake hands with the prosecutors. The first one, Mr. D'Evita was stunned; he didn't know what to do so he just numbly put out his hand to shake mine. Seeing me shaking Mr. D'Evita's hand, the other two prosecutors, Mr. Flumenbaum and JoAnn Harris, quickly assembled their papers and practically ran away so they wouldn't have to face me. I certainly wasn't running away from them but it was the other way around! That was a moment in which the judgment of public righteousness was pronounced.

I have nothing to fear or feel ashamed about in the sight of God, America or its forefathers. My own dignity is intact. I have never hated Mr. Flumenbaum or Ms. Harris; I know that although they do not understand me, their children will come to appreciate me in the future. How will their children feel when they learn that their parent organized the prosecution against Rev. Moon?

The road is set for men of righteousness. Although it often appears to be dark and difficult, that way will always prosper in the end. The road of men of evil appears to be easy and prosperous, but it always leads eventually to destruction. That is a universal truth.

## **DID I DO MY DUTY?**

When you face some difficulty, ask yourself, "Did I do my duty toward my parents, toward my teachers, toward God, the community and the world?" You must feel a certain shame if the answer is no.

Today you must remember that righteousness requires a person to become like a lamb, totally giving of himself. I have been teaching this truth for a long time and I always want to practice it; thus this court trial is merely a test for me and my way of life. It doesn't matter, really, what the verdict or the sentence was; what matters is how I behaved in the situation.

I do not show any signs of emotion but that does not mean you should not, either. I restrain myself for your benefit. You are in a position to reflect God's feelings about this situation and in such a way you can give me great comfort. When I have seen that the Japanese leaders have come to me and repented and the American leaders have done the same, I can then apologize and repent to God, saying, "Heavenly Father, it is my fault, too. All these members and leaders have come to me to apologize; on behalf of them I apologize for all the grief caused to You." In that way everyone can share the blessings from God at that time. Otherwise I would be the only one to receive it and that would mean a separation between me and the rest of the Unification Church members. That would not be good.

We are discussing the way in which a person of public righteousness should behave. You cannot laugh and dance while your parents or your spouse are crying. Universal law dictates that. At this time I am very calm and dignified, but how is God and the spirit world feeling? Is God happy about these recent events? Those members of the movement who have not done

their proper duties are collectively responsible for this situation happening to me. There was not one bit of evidence presented in the courtroom that showed that I was personally involved in any of the alleged wrongdoings.

The one who is suffering the most is God and I am in the position to comfort Him. At the same time, you are in the position to comfort me. This is truly a beautiful example of give and take. Do you understand?

You must feel repentful together today for what has happened and you must make a new determination to begin again. This is the attitude of public righteousness. What will you do now? Can you go forward without me? You must be able to do that. If I should go to jail, when I come out I would like to see that everyone has surpassed me in accomplishment.

So far you have felt yourself in the position of follower but from now on you must feel you are the leader of this crusade; you must be the front-line soldier. That is what my message is all about today.

## **I HAVE TOLD YOU EVERYTHING**

I gave the blessing July 1, which was before the sentencing. I have spoken here at Belvedere time and again about how you should live your life; I have told you everything you need to be told. Today I am only emphasizing public righteousness. In the position of parent I am urging you to fulfill your proper role as children. You know precisely what you should do in order to save this nation and the world.

In your diary you can record an unforgettable day—July 16, the day of sentencing. Spiritually that day in America was completely dark; it was the repetition of the crucifixion. Thus we must come up with a new "sun"—each of you must become the new suns in America. Even though I will leave this country, before you follow me you must fulfill your responsibilities here; then you can have the right to follow me.

No matter how sad you may be, you must recognize that you are in the position to comfort God, mankind, the movement, your family and friends. You must set an example for them of public righteousness. You must pay the indemnity.

Your determination today must be great. I was aware throughout the court trial that if I could not fulfill my responsibility to act in the appropriate way, my own children would be affected and would have to pay indemnity. The same law applies to you. At this time, you must pay the indemnity and act in the proper way. You must take the responsibility for America and for the evils which she has committed. Do you follow?

John the Baptist witnessed to Jesus as the Lamb of God who takes away the sins of the world. Today the Moonies are in the position to become like lambs, bearing the sins of America on your shoulders. You must feel that you are a little lamb. After this battle is completely over, including the appeal, I will not remain here. I will leave and go elsewhere; therefore, I am preparing you to take over. At this hour you must make your commitment. Today I want you to enter into your second covenant with me—that you will not let me down but will take responsibility for America. Are you willing to do that? The responsibility is being passed on to you. This place at Belvedere could become like another "upper room" where the Holy Spirit came to the 120 disciples and initiated the activities of Christianity. The same thing must happen to you when you come here to pray; a new revival and a new infusion of spirit must come to you as you give yourself to fervent, tearful prayer.

*My life is just like everyone else's basically. I have high points, low points, bright and dark times, but the important difference is that I shall never cease to move forward toward God's goal.*



*Two happy grandmothers with their first grandchild, Shin Bok Nim, and the radiant parents, Jin Whi and Ye Jin Moon.*

# INTRODUCTION TO REVEREND SUN MYUNG MOON

by Rev. Chung Hwan Kwak

*Reverend Kwak has the opportunity to give a very warm and intimate portrait of Sun Myung Moon as the sponsor of the Youth Seminar, Theologians Seminar, ICF Conferences and other activities designed to give the public an accurate understanding of Rev. Moon, the Unification Church, and the teaching of the Divine Principle. This speech was given by Rev. Kwak at all the summer seminars, with appropriate changes depending on the group to whom he was speaking. We happily present the text of his speech here, with confidence that our members can benefit from studying the beauty of his words and the skillful manner of expression which he uses to share our Father's love with the professors and students who don't yet know him.*

I have had the privilege to know Rev. Moon for over 25 years. I can truthfully say that I never cease to be amazed at what a man of love he is. He is righteous. He is strong. But I wouldn't call him rigid, because he is also incredibly flexible and broadminded.

During the early fifties, Sun Myung Moon would often sit on a rock overlooking Pusan, day after day. The rock had a magnificent view of the ocean, but he was not interested in the beauty of the scene. Instead, he was consumed in prayer. As he watched ships leave Pusan harbor to carry men and materials to points around the world, he prayed that somehow he could have the wisdom and ability to carry God's message of truth and will to the four corners of this earth.

What did his prayers contain? Hope. Vision. And a calling for the spirit of God. I feel that spirit did come to him and continues to be with him as he conducts the worldwide activities of the Unification Church which he founded.

Jesus appeared to Reverend Moon when he was sixteen years old. Jesus helped him to understand the mission that God had for him, and he has continued to give spiritual guidance to assist Rev. Moon in bringing this mission to its fruition.

How does Rev. Moon relate to Jesus and God? Reverend Moon understood through Jesus' teaching, through the Bible and through his prayer and meditation, that God's heart was not joyful, but rather was filled with intense pain because God's own purpose for man has not been accomplished. Having realized this, he could not stop crying. In fact, he has continued to shed tears for over 30 years. Sometimes when he prays, he can't stop the tears from flowing. If you ever have a chance to hear him pray, I am sure you will sense the depth of his communication with God by the spirit, although you may not be able to understand his words, as he always prays in Korean.

His goals of world restoration parallel God's. In the special mission given him by God, Rev. Moon is desperate to alleviate the pain in God's heart. How desperate are we? I am convinced that if you really knew Sun Myung Moon you would have to agree that he is unsurpassed in this commitment to comfort the grieving heart of God.

Reverend Moon feels that Jesus was a historical person. He feels that the messiah is a real person and that his life must be a model for our own lives of faith. The messiah is not just an object of faith and adoration, but paves the path of spiritual development which each of us must strive to follow. The

messiah is not just someone whom we must worship. Rather, he is the true human being that each of us must ultimately become. It is in such terms that we must understand Reverend Moon's messianic role.

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## REVEREND MOON AS A PARENT

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You might wonder just what kind of a father Rev. Moon is to his family. He and Mrs. Moon have 13 children, the youngest born this past June. After each birth Rev. and Mrs. Moon held a special ceremony in which they offered their child to God for His will and purpose. This has become a tradition for all blessed families in our church. The Moons also pledged to raise each child according to the highest morals and principles. I hope this will give you some further appreciation of how seriously he and his wife view their roles as parents.

Every evening, no matter how late he returns home, he visits the rooms of his children, often before greeting his wife. He kisses his children and apologizes to them for not being with them during the day. Through this he tries to show how deeply he loves them. I have seen him give his children horseback rides and crawl around on the floor, roughhousing until everyone falls together in a mass of legs and arms and laughter.

When I see Rev. and Mrs. Moon's children, though, I feel sad, because they have been deprived of so much time that I am sure they would have loved to spend with their father and mother. Reverend Moon has literally had to sacrifice his family for the world. From the beginning of his ministry, evangelism and the nurture of his spiritual family, his disciples, have taken first place in his life.

There have been times when I am with him literally 24 hours a day; he is the one person I know who doesn't feel there is a difference between night and day. I also know him as a man who threads his life with prayer. He conforms his own desires to those of Heavenly Father. He is also a man who avoids becoming a spiritual hermit. Instead he strives to be a man living in relationship with other men, a person living as an active participant in the human community. His desire is to close the gaps which often exist between individuals, nations, cultures and languages. I see him as a universal person.

I see him as a man who can lead this world back to God.

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## FATHER AS A LEADER

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Earlier this year, Rev. Moon was involved in a court case regarding allegations of tax evasion. I want to share with you my observation of him during the many weeks that this trial continued.

His conduct during this period gave me a chance to see how his first priority is always to fulfill God's will. Most people faced with a similar situation would have been primarily concerned with what might happen to them personally. Yet Rev. Moon continued to guide the activities of our church as usual. Each morning before going to court, he gathered many of the church leaders together for a breakfast meeting. There he listened to reports and gave guidance to them for the development of the various projects. This selfless determination impressed me

deeply. I could see that he does not just live for the moment. Instead, he lives with history.

God has made His heart known to Rev. Moon, and He has also made known to him the fact that the fundamental relationship between God and the human person is the relationship of parent and child. Further, God made known to Rev. Moon the central conclusions of the Divine Principle.

Just as Jesus inherited much from the Israelite religious tradition and environment in which he was born, so it is undoubtedly the case that Rev. Moon inherited much from the Korean Christian tradition and environment. Nevertheless, Rev. Moon's teachings cannot be explained merely in terms of these cultural and historical factors. The perspective of Rev. Moon is new, and this newness is the result of God's revelatory activity.

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## REVELATION FROM GOD

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In our viewpoint, revelation is not poured over someone all at one time. Even to God's chosen people or to saints, revelation does not come at one time, but step by step. This is because for revelation to come, man's portion of responsibility is needed. In other words, a foundation is needed.

Rev. Moon's first disciple Rev. Won Pil Kim mentioned that in the early days of our movement, it happened several times that early in the morning or late in the evening, Rev. Moon would call him, "Won Pil. Won Pil. Get some paper and a pencil. Quick!" Then in a prayer position or with closed eyes, he would start to speak Principle and Won Pil Kim would take down his words.

Through this kind of revelation, the main points of Principle were revealed. Rev. Moon later added detailed explanations through meditation, prayer and research.

Through this process, the original Principle manuscript was completed. I understand this was by 1951. At that time Rev. Moon himself lectured this content to the early church leaders and members.

Some scholars suggest the term, 'Inspired Interpretation' to describe Divine Principle. This is partially true, because Rev. Moon is inspired by God, and has offered a re-interpretation of the Bible. However, the most fundamental essence of the Divine Principle came by direct revelation.

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## FATHER AS A PERSON CHOSEN BY GOD

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I believe Sun Myung Moon is the man whom God has chosen to reveal His heart and will to the people of this age. After having observed him for more than 25 years, I am convinced that he never makes any decision or takes any action without first having sought and obtained God's approval or guidance in prayer. God has worked through many central figures throughout salvation history, and I believe today He is using Rev. Moon as His instrument. He is a very human instrument, as I hope you will have felt from the experiences and anecdotes I am sharing with you today. Nevertheless, I would never have dedicated half my life to this church, were I not convinced that it is more than merely a human institution.

Rev. Moon teaches and guides the members towards three main goals. First he is concerned over the decline of Christianity. Too many Christians are believers in name only; their substantial faith is small. The reality of the decline of world Christianity is a clear call for a new spiritual revolution.

Second, he is concerned about young people and their vulnerability to the moral corruption of the world. We see a breakdown of the family unit and a corresponding breakdown in society. Reverend Moon upholds a heavenly vision and educates the members of the Unification Church to live exemplary moral lives. He wants to do his utmost toward building a new order for society and for our world.

Third, he is very serious to build a strong movement to deal with the problem of world communism. Communism denies the existence of God. It is misleading people and separating them from God, thus preventing them from realizing their own spiritual potentials. Rev. Moon wants to expose the errors of this ideology by means of a higher truth.

Before such great problems can be solved, a proper foundation must be laid. Rev. Moon began by devoting himself to God. As he began to establish his family he taught them that same devotion to God. His disciples and followers can inherit the same tradition, and so can nations and ultimately the world. Some day, all mankind will be able to understand God fully. Anyone who takes up such a challenge must naturally face incredible struggle and persecution. Reverend Moon began in darkness, empowered by God alone.

Though you may not have many chances to meet Rev. Moon directly, you can meet the members of his church. He is the one who has taught us; we trust that you can find the reflection of him and his teachings in our lives.

We live in an age when science has provided the external means to unify the world and to create the global village. Religions, which are to provide the true heart and motivation for world peace and unity, however, are themselves tragically divided against each other. Twenty years ago, Rev. Moon began promoting interfaith activities with budgets greater than that of the Unification Church itself, in spite of the fact that the church was so poor in those days that we often had to go hungry. This International Youth Seminar on World Religions is an extension of the activities begun then.

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## SHARING FATHER'S VISION

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Please help him realize the vision he upholds. You are young, and your fullest accomplishments are still ahead of you. We in the Unification Church believe that the future will see a world in which people of all faiths are united in oneness. One world under God is God's ideal and goal. History is leading us toward such oneness, although this is not immediately apparent to many.

To fulfill this desire of God, young people must keep their minds open to people of all faiths and cultures. You must be reaching out to others in your hearts and not be narrow-minded or divisive. We must possess a clear vision of an extraordinary and glorious harmony that will enable us to see beyond the ordinary and limited conception of harmony.

We must march forward with great strides, overcoming historical divisions with hands outstretched in brotherhood. Only in this way will we be able to prevent war.

We are not mere passengers in the vehicle of history. Instead, we are pulling history, leading the world according to God's ideal.

Pause for a moment and think of the historic nature of this tour you are taking. I believe that this moment has changed history.

The historical founders of the world's religions reached out to non-believers, not with some worldly power, but with love. Theirs was a love which harmonized and embraced, so that the world might become one.

Most of the followers of these religions, however, have not been able to carry on the original directions of their faiths. Also religions have failed to communicate with each other, fighting among themselves and even causing wars, instead. This is because most religious people have not been true to the ideals of the founders of their religions.

Reverend Moon has often urged us to overcome this painful situation. He has done so not only through his teachings or his sermons, but also by his deeds and the activities he has initiated. He continually works to resolve the separation between religions. This seminar is one manifestation of this goal.

# OCEAN CHURCH 1982

*Father and Daikan with Father's catch.*

*Kook Jin Nim plays with a pet fish on the deck of the New Hope.*



*A sister "chums" to lure large fish and tuna to their boat.*



*Father gives a hand to David Campbell on board the New Hope.*



*Kook Jin Nim and Sun Jin Nim are part of the crew, helping with the heavy work.*

*Father speaks to Ocean Church members about fishing.*

*Father and Daikan discuss the equipment for the day's fishing.*



# Rising From the Ashes of War: Seoul, 1953-1960

by Jonatha A. Johnson

*Korean refugee family carrying all their belongings on their backs, returning home after the Korean War.*



*The phoenix is a mythical bird of Korea who rises from her own ashes to fly again in immortality. By sifting through the ashes of history we find the living testimony of Korea and her people, and how they have within themselves, the seeds of renewal. It is a certain sense of destiny which fosters the resurgence of life after devastating temporary defeat. Dipping into the swirling liquid of Korean history, we find a startling microcosm of world history on every page. It seems all the lessons of economic, political, social and psychological situations exist like a textbook for us to ponder. There the possible resolutions to world problems emerge, like the dilemma of the former colonies now encountering their former mother-countries, like Korea facing Japan. This article concerns the situation of Korea, and the impact upon the people within this time of national development, which is also the formative time of our family in Seoul.*

During Father's ministry in Seoul, beginning in 1953, and the founding of HSA-UWC in 1954, Seoul and all Korea were in turmoil. The Korean War had ended with division of the peninsula at the 38th parallel, a ceasefire July 23, followed by an unsettling peace. The task of rising from the destruction of war had begun. Actually, Korea was picking up the fragmented pieces of the restoration begun after the end of the Second World War and beginning the process of rising again.

Somehow the problems of persecution against Father and our church seem more comprehensible when we know what stresses struck Korea even after the tribulation of war. The survival and growth of our church seem more poignant and meaningful when we consider the unlikely environment from which early members' faith emerged.

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## An end to isolation

The isolation Koreans had experienced from the world would end, painfully for some, and refreshingly for others. One common critical observation of the interim government which arose under the American influence, was that it was "an interpreter's government." Those Koreans who spoke English were more likely to be placed in certain responsible positions than those who couldn't. An encounter with the Western world of democracy had come as a shock and as a mixed blessing.

Much confusion surfaced in Seoul at the time of elections in 1948, with over 300 separate groups pressing forward to claim status as political parties of the fledgling Asian democracy which was, at that time, a risky experiment. Syngman Rhee had emerged as the foremost patriot, standing as a centerpole of the action, while around him swirled elements of politics, defense, economics, and massive doses of foreign aid. Old clan loyalties faded as competitive new factional politics took a grip on the nation.

Between 1953 and 1960 a series of strategies directed the rebuilding of the nation, but plans either succeed or fail, depending on the persons effecting them. It was a time of testing, and as President Park would later observe, a time of forging the national will of the Korean people.

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## Priorities

The problem was to determine which problems should take priority. Agriculture? Construction? Industry? Since most sources of energy had been severed from the agricultural South by partitioning, new coal mines and hydroelectric plants were essential. Beyond the problem of primitive transportation routes, the war effort had destroyed most existing bridges, tunnels, and irrigation systems which had been in use. Housing for hundreds of thousands had been ruined, and Seoul itself, after four invasions by the enemy and four recoveries by bombs and tanks, lay in piles of broken tiles and rubble along meandering footpaths. Wooden shacks and shantytowns sprang up with every returning family.

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## Rebuilding Seoul

The new Seoul would have grid streets, broad avenues, plazas and zoning, laid out according to the specifications of T-squares and contingency plans and foreign engineers, and Korean dreams. At every step, care was taken to preserve ancient Seoul, her palaces, gates, sacred groves and burial grounds, and garden parks where great kings had walked. Koreans found themselves divided in a new way. Torn between the proud old culture and tradition which had produced them; and new Westernized modern ways which often seemed to negate all values they cherished. The long-held tradition that no building in Seoul should stand taller than the King's own palace, was sadly pushed aside, as high-rise buildings climbed story by story above the skyline of Seoul.

As the plotters and planners surveyed the towns, one fact emerged above all other considerations: the people themselves were the number one resource. The exodus from villages to cities awakened new awareness of the serious lack of health care, literacy, clean water, and skills. Education would have to come high on the list of priorities. The new emphasis on production, management, and a self-sufficient modern economy made education a vital requirement. Achievement would come in the 1960's, only if education was stressed in the 1950's. New schools opened in Seoul, Pusan and every town between.

But defense absolutely had to come first. The drafting of all young men continued with strong enforcement, to build a deterrent against invasion. Defense became the first priority in the lives of the people who felt so intimately the prevailing threat from the North. And defense would prove to be an excellent investment.

Soldiers took responsibility for reforestation, and civil construction projects, and soon new dams would stand obediently harnessing rivers for electric power and water for irrigation. Modern roads were carved through hills, replacing oxcart trails. New fertilizer plants opened to replace those lost to the North. Lime and chemicals were packaged and distributed, providing vital nutrients to enrich exhausted soils, leached by the floodwaters which allowed rice to grow.

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## Strategies

The strategies first called for replacing expensive imported consumer goods with domestic substitutes, then replacing imported raw materials with those which could be mined or produced in South Korea.

Next came the strategy of export: Seoul could tip the balance of foreign trade to her favor by keeping labor cost down and winning customers for her wares: textiles, shoes and rubber boots, and knits. The list of items kept growing in unison to the expansion of ports, industry, commerce and population.

Amassing capital was absolutely necessary in order to make public utilities, education, and military, possible. For the nation to operate on a money economy was a new experience for Korea; under neo-Confucianism, barter and trade had been the standard, all the way to its conclusion in 1905. Capitalism now became another new alien technology to master.

Tax incentives aimed at newly-established exporters meant more Korean businessmen mingling with foreigners, with Koreans emerging from the reputation of being from "the Hermit Kingdom," to being reknown world-level traders. A traditional Korean distaste for foreign language was subtly replaced by a new appreciation of development, which spoke the language of dollars with its American accent.

Gaining recognition from the world community, of its legitimacy as an independent nation worthy to stand among its giant and formidable neighbors, was one more necessity for South Korea. Membership in the United Nations was repeatedly denied. But recognition had to be won in other ways, and quickly.

The government of Korea demanded that Japan recognize Korea's claim over exclusive fishing rights in territorial waters of the Sea of Japan. It was an important step. Also, Koreans demanded financial assistance in the form of loans from Japanese banks. The issue was significant: Develop Korea for the sake of Koreans, not for the sake of Japan, as had happened during the years of Japanese annexation. In essence, the responsibility for Korea's pitiful state of underdevelopment must be held in part by Japan. One can see now that Korea was simply setting a standard for colonial restoration, naturally, without yet knowing the Principle.

Economic development alone could never satisfy the restless spiritual energies of South Koreans as they yearned for unity for their divided nation. They had not been responsible for the partition of their peninsula but now they felt the necessity to bring resolution.



South Gate, built in 1396, stands amid high-rise buildings in modern Seoul.

## Growing pains and restless spirits

Into Seoul had poured the youth, the homeless, the ambitious, the dissatisfied, the fortunate and the rebellious, from the whole of Korea. Despite the miraculous development and change which had been occurring, serious deficits still existed, and the emphasis upon consumer goods and secondary industries meant that the goal of energy production and primary industry (like steel production) were still lacking.

Heavy reliance on economic aid meant that still the economy was on a shaky foundation. Amid raging inflation, newly-sprouted democracy, and old factional rivalries, one finds a combustible mixture ready to be ignited. Repeatedly the ruling political party clamped down, with arrests on rival politicians. There was serious lack of trust among the nation, as accusations of blame were hurled, and hope for the future was sought. Students demonstrated, and in the Armed Forces rumors circulated of communist-inspired insurrections, being held and being planned.

Around the aging President, who was no longer in touch with the hearts of his people, a dangerous gulf swirled; amid the opportunists there grew a leadership vacuum which had to be filled, by men of vision, or others.

Centralized authority, a single-mindedness of national purpose, new efforts to bring relief to the impoverished countryside, and a strong new voice for reunification with their northern brother—these would be the stepping stones toward a new spirit of unity for Korea.

Reconstruction was a painful process. There must have been much historical aching in the hearts of the people for a strong central leader like those great kings of the past who had made Seoul the glorious capital and center of culture and national life. There is an ancient saying that whenever Seoul catches cold, the whole country sneezes. Not only when Seoul caught cold, but one could say they acted appropriately when Seoul got a healthy vaccination, too.

They say the annual "spring hunger" of the farmers was

especially bad that year. The time had come when old reserves of food and supplies had been used up, and the new time of planting was at hand.

By the spring of 1960, Seoul was at a breaking point. Any quick word in the capital would trigger the nation to alarm. On the campuses, the students organized in angry protest, and across the nation the labor unions went on strike. Truly it was democracy in action, and the American presence observed, uneasily, but with minimum involvement. Koreans themselves would have to be the authors of the fate of the nation's politics.

At this time, a curious effect came to pass, from an incident which had happened just two years before the Korean War began. In 1948 one military man had been arrested for conspiracy crimes which could have led to his execution, but American observers advised President Rhee that communist insurrection was not at work in this case; rather it was intra-army politics. Also, there was an outcry among the man's fellow officers, asking Rhee to pardon him. President Rhee pardoned the officer—Park Chung Hee.

Within this man a strong call of history had begun: his countrymen needed him. The time had come to rise above the frightening stagnation which Korea felt in the midst of change. Among the younger officers, Park had built his foundation of trust as a reformer and patriot.

The neglected rural countryside was ready for a change. Seoul was ready for a change. Park Chung Hee had quietly been preparing to bring a change. New priorities were emerging for Korea, and new leaders faced the challenge to place their names in the history books. This time of trial had welded her national will into a mandate for continuing victory.

Korea had risen again like a phoenix, out of the ashes of tragedy of the Korean War. Our church too, struggled to survive and grow. Patterns of struggles of our church coincide with this history of the external nation. Korea, and the Unification Church within, embraced their fate, newly welded against the fate of the world for the blossoming of God's new dispensation. 1960 had arrived.

# History of the Seoul Church

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**Seven or eight members stayed in the same small room, sharing the only three blankets we had. We ate from the same bowl, shared the same meals, slept together in the same room—everything we did together.**



*Father greets his disciples as he leaves the prison in Seoul.*

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## *Rev. Won Pil Kim*

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Father left Pusan for Seoul in the year 1953, on September 17, and he returned again to Pusan for a visit on December 24, Christmas eve, of the same year. In addition to teaching members in Pusan, Father went to Taegu and visited Mrs. Kang who was pioneering there, and also went to visit the holy mountain where people went to pray. Father did this kind of itinerary work, visiting members and encouraging them. Also, of course, he visited all the members in Pusan.

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## MR. EU JOINS

**W**hile Father was away in Seoul, the members witnessed very hard and restored many people. Among the ones they met was the late Mr. Eu, who became the first president of HSA-UWC and was among the first 3 blessed couples in 1960. Mr. Eu was kind of a genius, but because of his illness he had to quit his university studies. He was searching for truth and spent much time studying theology. But he had suffered from

illness for a long time. Many times he was about to take his life and commit suicide, but then he would remember his mother's prayers during his childhood. These prayers consoled him and he persevered. *prayers consoled him*

He was in despair and was without hope. In that situation, he met our members. Two middle-aged ladies witnessed to him; they could not speak a word, but just cried. Moved by their attitude, he went to the church with them. There was no one who could give a lecture except me, so I gave him a lecture. At that time, my lecture ability was not adequate for someone as highly educated as Mr. Eu, so in the beginning I was hesitant, but because I believed in Father, I was able to give them the lecture.

Mr. Eu's character is like burning fire, but my first impression of him was that he looked like a very kind person. Because of his kind appearance, I had the courage to give him a lecture. Whatever I said he wrote down. After several days, he gave me his questions. Since he had studied science, he was a very logical person, and he had difficulty understanding the spiritual fall. He thought it was impossible for the fall to take place between spiritual entities and people with a physical body. If I had been able to substantiate my explanation with Biblical quotations, he would have been able to accept it, but I didn't know how. But I had the strong conviction that Principle comes not from man but from heaven. With this strong conviction, I told him, "If you pray about this point, an answer will be given to you." He obeyed my suggestion and prayed.

From spirit world he was given a very clear answer. When he heard that Father wrote the original version of Principle, he wanted to borrow it. He read it through from beginning to end. He had been desperately searching for the truth but unable to find it, and had almost taken his life. At this point he met the members, heard Principle, and read Father's version of the Principle. In this way, he was able to totally believe in Father. So he wrote Father a letter, explaining his heart to him.

## 21 DAY REVIVAL

**W**hen Father returned to Pusan on December 24, Father held a fellowship meeting with the old members and then the new members, centering on Mr. Eu. He gathered them together and held a revival meeting. Father started the revival meeting in the small house of one of the members, and the meeting lasted for 21 days. The schedule went like this: first a lecture by Father, then testimonies by members, etc. We continued until very late at night, for each of the 21 days. Father continuously gave lectures, introducing new aspects of the truth.

Members sometimes wanted to go to the toilet, but Father gave lectures continuously, and they didn't want to miss anything. When they reached the point they could no longer stand it, they would rush outside to the toilet and return as quickly as possible. They thought that if they went to the toilet, they would miss some key point of Father's lecture. Also, nobody fell asleep.

While Father was giving lectures, even brand-new members would receive revelations. Among them was one university student who was receiving revelations. The atmosphere was very high; it felt like burning fire. Every word that Father spoke was written down, without missing a single word.

Three of the physical brothers of the late president Eu also joined the church (they were all blessed among the 36 couples). His younger brother had been a very heavy smoker. This younger brother knew Principle and realized that after joining the family he could never smoke. When he heard that Father was coming on December 24, he gathered together all the cigarettes he had and smoked them all—his last chance to smoke! Thus the new members prepared for Father's coming. When the revival meeting started, they received many blessings from God. During this revival meeting, ten members joined. Those ten people all became leaders in the existing churches.

## TEACHING PRINCIPLE IN SEOUL

**A**fter the revival meeting, Father returned to Seoul. Mr. Eu recognized his mission, and decided to join the family. He gave up everything and went to Seoul, determined to witness on the two famous Christian university campuses in Seoul. As you know, he was lame and could not walk without a cane. Even when giving a lecture, he could not stand up, so he had to lean on something to give a lecture.

He began giving lectures, drawing diagrams on paper. Early in the morning, he started giving lectures, continuing until very late at night. Following the lectures there would be a testimony meeting. Then he would sleep, and early the next morning he would resume lecturing. The people who went through three days of his lectures could never leave the church because they were so wonderful.

In 1954 in Seoul, Mr. Eu rented a house and Father came. Together they started the church and began witnessing. From that time on, famous university professors and university students began visiting our church. Mr. David S.C. Kim was witnessed to at that time. Noted people in religious groups began to have contact with our church. But the number of members was not so great at that time.

From spring until October of 1954, Father established a prayer condition. In those days in Korea, there was a curfew from midnight until 4 or 5 a.m. But even before that hour, Father would go to the mountains to pray. Usually government officials would not allow people to go outside at that time, but knowing that we were going to pray, they did not interfere with us.

Seven or eight members stayed in the same small room, sharing the only three blankets we had. We ate from the same bowl, shared the same meals, slept together in the same room—everything we did together.

During these times, Father used to tell us that after October many members would join. In the mornings, we would do our prayer condition, and then go witnessing in earnest, even though our numbers were small at that time. We had one favorite song which we sang in those months, "Jesus walked this lonesome valley." Once, twice, even 20 or 30 times a day we would repeat that song. The song is about Jesus, two thousand years ago walking the lonely path, a path which no one can walk for us. Finally, I myself have to go this way. The song gives a sense of loneliness, but it encouraged us and gave us a strong determination to follow this way.

## UNIVERSITY STUDENTS AND PROFESSORS

**W**hen October came, just as Father predicted, many professors and university students began coming to church.

However, this created a problem at the university. The same problems that occurred in Pusan (and Pyongyang) were repeated in Seoul. People came to the church and stayed for very long periods of time, without returning to their homes or families. One school teacher, for instance, came to listen to Principle, and continued listening without returning to school. This created a problem at the school.

Three days is a very important period of time. If people were to return home after the first day of Principle lectures, surely some difficulty would arise, in their families or circumstances, preventing them from returning. This was a clear pattern: when people returned to their family or school, some kind of problem would emerge which would keep them from returning to our church. So when people came and listened to Principle, we would plead with them to stay overnight and continue listening the next day. When they were about to leave, we would really beg them to stay, because we felt that if they left, they would be

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## People began to suspect that since Father had studied electrical engineering, inside the house there was some kind of electrical gadget which could brainwash people.

in danger of spiritual death. We felt very serious about their danger. Those who remained and listened to lectures for three days would become members.

When spiritual parents had guests, they would set many conditions, such as prayer conditions, cold shower conditions, and many different kinds of conditions.

Mr. Eu gave most of the lectures. At lunch, we shared our meal, and the next lecture began. At dinner time, we shared our meal together. Afterwards we held a testimony meeting, with testimonies given by the center members.

When Mr. Eu was giving a lecture, Father always sat beside him and listened. If his explanation was not adequate or if he could not answer a question satisfactorily, Father would explain.

In Pusan, when I was drawing pictures, Father was always beside me, helping me, so Father was raising me up. He did the same with Mr. Eu, staying by his side when he was giving lectures and helping him. In this way, Father raised up Mr. Eu.

New people thought that Mr. Eu was the teacher, or the greatest master. They had no idea that Father was the master. For one thing, Mr. Eu was six years older than Father, and moreover, Father dressed very casually without a necktie, and he seemed to be just an ordinary member. But after attending lectures for one or two days, guests could observe Mr. Eu's attitude toward Father and recognize that Father was greater than Mr. Eu.

University students were coming and listening to lectures. The professors who came and listened to lectures were highly respected by the students, some of them being excellent professors and quite famous. One teacher who had been seeking for truth in Christianity, and communism, was unable to find any of the answers he sought, then he came to hear Principle. He was so deeply moved by the lecture. Sitting beside him during the lecture, I could observe his attitude; he was so joyful that he kept hitting his leg! Until that time, he had never had any spiritual experiences, but while hearing Principle, he began to feel a burning fire, like electricity, entering his head and spreading even to his fingers. Even though it was a spiritual experience, his fingers were actually burned.

One Christian who never had any spiritual experiences in the Christian church was lifted up by a strong spiritual force while listening to Principle and carried for some distance! These were the kinds of phenomena that were occurring at that time.

There were professors and students from Ewha University coming to our church and joining. Ewha was a Methodist-run university and the largest women's university in Korea. Women students usually stayed in the dormitories, and in order to come to the church, they would have to make some excuse, such as going to the public bath. Mrs. Won Pok Choi, Miss Young Oon Kim, and Mrs. Yoon joined the family from those days. Many women who became wives of the 36 blessed couples joined at that time.

having heard the rumor that our church brainwashed people, and once anyone entered ~~entered~~ our house he would never come out. He had been told that we took away the shoes of people who entered our house. Before coming to visit, he prepared two pairs of shoes, expecting something like this to happen. He came in, listened to Principle, and was able to understand its contents. Afterwards, he gave his testimony and told us this story. Through that testimony we could understand what people in general were thinking about us.

The church had begun in Pyongyang, went down to Pusan, and then to Seoul. Rumors followed this same route, from Pyongyang, to Pusan, to Seoul. Rumor that our church was a church that practiced fornication or adultery spread through these cities. Rumors become exaggerated with each telling. There is an old Korean saying that if you pass a ricecake from person to person, it will become smaller and smaller (each person taking a bite from the cake). But if you pass a rumor around, from one person to another and so on, it will become bigger and bigger, in a kind of snowball effect. Do you have a similar saying in your country?

Rumor said that there were three different kinds of doors in the Unification Church: when you went through the first door you had to take off your jacket; upon entering the second door you had to take off more; and after passing through the third door you took off all your clothes and then committed adultery or fornication.

One very courageous lady who was searching for the truth visited our church. She had studied Buddhism, Christianity, etc. Although she had heard these rumors, because she was very brave, she determined to visit our church; but she came prepared, wearing three different layers of underwear! She figured that even if her outer clothes were taken off, still she would have enough underneath that she could escape! She visited the church, filled with fear. Actually we did have three doors in the church, but she went through all three without anything terrible happening. Then she listened to the Principle and discovered that what people were saying was untrue. Moreover, she discovered that this was the very church for which she had been seeking for so long. The day after joining the family, she testified to one of the sisters about this story. She showed the sister her layers of clothes, demonstrating the preparations she had made because of the rumors.



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### ODD RUMORS ABOUT OUR CHURCH

**T**he people who came to the church and joined were very respected members of their families, churches and communities; but once they joined our church they never returned. This began to stir doubts and opposition towards the church since people didn't return, once they came to the church. People began to suspect that since Father had studied electrical engineering, inside the house there was some kind of electrical gadget which could brainwash people.

The editor of the Christian newspaper visited our church,

In America, similar kinds of rumors have spread. If you participated in tuna fishing, you know many stories. Professional fishermen may go for a week without catching a tuna, but these Moonies were catching tuna every day. They could not understand why the Moonies caught tunas. They knew we were using the same bait and same instruments. They began to think and finally concluded that we were brainwashing the tuna, and when we were putting out the chum (pieces of fish used to attract tuna to the bait) we were doing some kind of chant which would brainwash the tuna! Because they couldn't understand, they invented many explanations.

You can then imagine, 30 years ago, people creating rumors to account for events which they could not understand.

### IMPRISONED WITH FATHER

**I**n 1955, on July 4, Father was taken to jail. Four members, including myself, were put in jail with Father. When I was in jail with Father, I was able to observe his prison life, and in that way I could imagine how he was able to survive prison in Hung Nam.

While Father was in prison the faith of the other church members was deepened. That situation gave our members strong stimulus.

Also at this time, God testified through a 12-year-old boy. This boy died and three days later he was came back to life. When the boy's family was preparing for the funeral, the boy was resurrected out of the coffin. During those three days, the boy had gone to the spirit world, to heaven and hell. He saw John the Baptist in a very miserable condition there. Also he told about the Lord of the second coming. Through this boy's testimony, God made us unite very strongly and encouraged us very much.

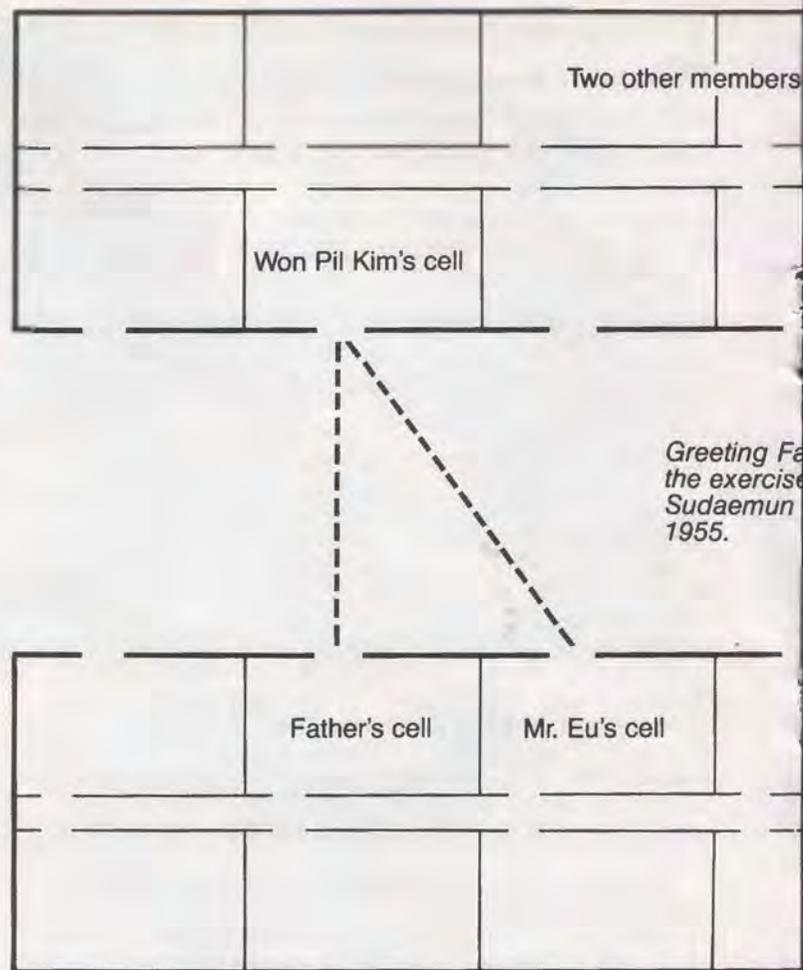
Father was taken to jail first, and the next day I was put into jail, and later the other members were arrested and then placed in the cell next to mine. We did not know about the rules of the prison, so when the members who had just come saw me they were so happy that, without getting permission from the guard, they shared with me some of the food they had brought. Father, who had experienced prison before, worried about this. Later when we were transferred into Sudaemun Prison, we were placed in separate cells and were not permitted to talk to each other.

Before being sent to jail, Father had given us very clear, concise advice on how to act in prison. We were arrested for the same reasons, for being part of the same group, so the guards did not want us staying in the same cells. We were each assigned a number. When the prosecutor or inspector called for us, he called for us by number, not by name. In the morning numbers are usually called out for the prisoners who were supposed to appear for interrogation. So Father told us to remember each others' numbers very carefully. So we memorized our number and those of each other. So even though we were placed in separate cells, when numbers were called out, we would know what was happening to other members.

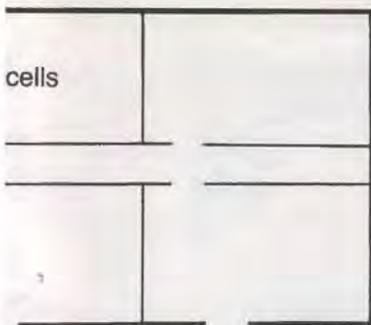
Mr. Eu and Father were put into different, but adjoining cells. So when Father received food or things from outside, he passed all of it to Mr. Eu. I heard that, during those days in prison, Mr. Eu loved Father very intensely, almost like the devotion between husband and wife. The guard observed such a beautiful relationship between Mr. Eu and Father. He was so deeply moved by it that after Father was freed, he came to visit Father at the church. (See diagram of Sudaemun Prison)

### THE PRISON

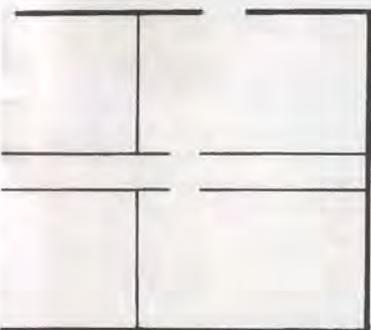
**T**here were two long buildings facing each other, with a courtyard between for exercising the prisoners. There were cells on both sides of the hallways. In the other building, Father was placed in one room and Mr. Eu in the adjoining cell.



Early members in front of Seoul Church, Mr. Hyo Won Eu in the middle, with a c



her across  
yard of  
Prison. Seoul,



This is Won Pil Kim's  
sketch of the ceramic  
toilet and its cover.



There were four or five prisoners per cell, sometimes six. Prisoners slept in the narrow rooms with their feet towards the center, and their heads toward the side walls.

Across the narrow hallway, I could see cells of the other two members. We could see each other through the doors. Across the exercise yard, I could see the window of Father's cell.

In prison it was prohibited to talk to each other, but when Father wanted to tell me something, he would shout it to me through the window. "Mr. Eu was released today," he shouted one day. With a loud voice, he would give me information about the members, even though talking was prohibited. His attitude was really courageous, for ordinary prisoners never did such a thing.

Each cell had a tiny window, and through this I could see Father and Mr. Eu, maybe 60 feet away. The window was high, so if I just stood up, I couldn't really see Father, so I would climb on top of the toilet. Prison toilets are not like toilets now; rather it was just a round ceramic container, sitting on the floor. There was a cover, a square which fit over the top, so it was this cover I could stand on and see Father through the iron bars of the window.

There were guards at each corner of the building, patrolling the grounds. Twice a day, morning and evening, I was able to greet Father. There was a scheduled waking hour, but I would get up before that time. Looking over to Father's cell, I could see that he was already up, doing some kind of exercise. I would bow to Father, and when he saw it, he would bow to me. When nighttime came, I would again stand up on the toilet and bow down and greet Father. At the same time, I could see Mr. Eu next to Father, and I would greet him and bow to him as well. This was our daily life in prison.

The reason why I am telling you this is because I could gain energy by greeting Father twice a day. After being released from prison, I reflected on prison life and realized that for Father it must have been somewhat difficult to receive bows from me under those circumstances. You might wonder why it was difficult for him, but try putting yourself in his situation, imagining that you are the leader and I am your member. Suppose I greet you twice a day, at 5:00 a.m. and 11:00 p.m. You might think it is not so difficult to receive the greetings of a member twice a day. But in order to receive this greeting from the member, you have to wake up before he comes, dress, and prepare yourself to receive his greetings. Sometimes you might feel tired before 11:00, but you know he will come at 11:00, so you cannot go to bed. You know he will come regularly at 5:00, so you must wake up before 5:00. You might have many worries inside of you, but because the member comes regularly and greets you, you cannot show this member a worried face. If this happened just once a week or once a month, you could take it, but if it is repeated every day, how would you feel? Even to wake up at 5:00 a.m. once a week is not so easy, but if it continues every day...

After being set free from prison, I recognized that it is more difficult to receive the greetings than to make the bow. Sometimes Father must have been tired and exhausted, but he was always concerned first about the members, so he always woke up before me and prepared to greet me.

## LESSONS LEARNED IN PRISON

**W**hen Father was in Hung Nam he did morning exercises and massaged his body with a cold towel, so I tried to practice this method in my prison experience. But in order to do that, I had to wake up before the other people woke up. I tried to massage myself with a wet towel, but this action makes a big sound. If you don't believe it, try it some morning. When people are sleeping, when the room is very quiet, it makes a big noise. Also the guards pace the hallways regularly and observe what the prisoners are doing through the windows. So when the guard approached my cell, I had to quickly get in the bed and pretend I was sleeping. Through my own experience in prison, I



could imagine how difficult his life must have been in Hung Nam.

After about three months, on October 4, Father was declared innocent and set free, along with the other three members. But I was sentenced and I had to continue my prison life alone. Father really worried about me, and he himself came to visit me in prison. He saw my situation in prison, and after that I received a really great blessing: one month after his visit, I was set free. It was on December 25, 1955. Just a bit after midnight, Father came to prison with the other members and offered a Christmas prayer for the other prisoners as well.

The prisoners who had been sentenced were often people who had lied about their age when they escaped from the North. People who were young enough were conscripted for military duty, so many people reported an older age. Even older people were sometimes called up for military service and formed into special groups. For this reason, people sometimes lied about their age. Mr. Eu had polio in his legs, so because of his physical condition he would have been exempted from military duty. The other members were too old for conscription, but I was not. For that reason, they were released and I was not. That was why I was sentenced.

When Father was released from prison, he moved to the Chungpa Dong Church in Seoul and began to settle down there. From that time on, our church began to develop very rapidly.

## FATHER'S DIVORCE AND A TIME OF TRANSITION

**F**ather's first wife thought that because the members had been put into prison, and Father as well, the church would stop developing. But on the contrary, when Father returned from prison, the church grew so quickly. Then she began to worry that if this situation were to continue, she would never have any personal time with Father. Her relatives urged her to divorce Father. Her elder brother respected Father very much, but because of his younger sister's situation, he finally suggested a divorce. Father's wife herself requested the divorce.

Sometimes she visited the church and did things like take all the shoes out of the shoe rack and throw them away. But the neighbors around the church were watching all her actions. The members also saw this situation and tried to stop her from doing this. But when members tried to stop her, she would become violent and tear their clothes. Through this we could see that once the direction of her heart changed, she could not control herself at all.

More members joined, but Father's first wife continued

causing trouble for the church. Then the leaders of the church suggested to Father that he divorce her. But Father didn't respond to that suggestion. As time went by, Father finally accepted this suggestion, but he never signed the divorce papers; in Father's place, one of the members signed the papers. But even then Father told her, "If you ever have difficulty or are in trouble, please come and visit me at any time."

Father was arrested on the charge of violating the conscription regulations. I was arrested for violating the law of the armed service. Ewha University was supported by the Methodist Church, and its president was a very intimate friend of the wife of President Syngman Rhee, and she began using her connections to persecute our Unification Church. Utilizing her connections with the Foreign Ministry and the Education Ministry, she tried to influence the mass media and cause us to be persecuted. Other Christian churches joined her in persecuting the Unification Church. One of the main newspapers in Korea, the Tong-A (Daily News) wrote rather positive articles about the Unification Church in the beginning. They wrote that the attitude of the university authorities was wrong, but because of governmental pressures and influence of mass media, they changed their tone.

As you have already experienced, when people write negative articles, the newspapers really sensationalize them and play them up. But when there are good articles reporting on good events, they are downplayed. For instance, when Father was declared innocent and released from prison, this news was buried in small print on the back pages of the newspapers.

In Pyongyang, people joined because of many spiritual experiences; there was not even a written version of the Principle at that time. However, when Father was imprisoned, one by one, they left the family—not because they didn't like the church, but because they could not endure the opposition from their families and other people. They liked the church but they found nobody in the church who could take care of them.

However, in 1955 in Seoul, even though members suffered really severe persecution, their faith became stronger and stronger. They did not leave the church, but they stayed and endured the persecution.

After Father was set free from prison, many important people joined. From 1957 on, witnessing became very active, and the church became well organized. Four major regions were formed, and these were broken down into 32 sections. Later, three regions were added to the initial four, and a total of 72 sections were organized.

*Testimonies about 1957 witnessing and pioneering will continue in a later issue of Today's World Magazine.*

## YOUTH SEMINAR ON WORLD RELIGIONS

The Youth Seminar on World Religions 1982, a "spiritual pilgrimage" to the historic and religious sites of six major world religions, began June 30.

On July 1 the 140 students and professors from 31 countries representing all the world religions gathered in New York City to attend the seminar's first religious ceremony—the wedding of 2,075 Unification Church couples by Rev. Sun Myung Moon at Madison Square Garden.

For the following seven weeks the participants studied and observed rituals of Judaism, Christianity, Islam, Hinduism, Buddhism and Confucianism in their respective historical settings, (Jerusalem, Israel; Cairo, Egypt; Rome, Italy; Bombay and Varanasi, India; Kathmandu, Nepal; Canton, and Peking,

China; Kyoto and Nara, Japan; Seoul and Kyongju, South Korea.)

Staffed by Seminary graduate students it was sponsored by the New ERA (New Ecumenical Research Association), an international community of scholars whose purpose is to encourage a vision of the family of religions and to relate this vision to the transformation of society.

The purpose of this project is to give young adults who are interested in understanding the religions of the world an opportunity to gain a broader experience and to grow spiritually.

Because of the diminishing religious and traditional values of young men and women the world over, it is the objective of the seminar that participants may dis-

cover and appreciate the different facets of world religions and have opportunity for religious dialogue with the help of accompanying scholars from different religions.

In order to promote religious harmony and tolerance in our religious pluralistic world, Rev. Moon has personally helped develop the idea of this seminar and envisions it as a way to help young people expand their own religious horizons throughout their lives.

The Youth Seminar on World Religions will continue on an annual basis in hope of being able to accelerate understanding among the various religious cultures and races of the world for the betterment of all mankind and in the love of God.



Jim Flynn helps to hold up the World Youth for God banner for the Pope to see at a public audience in Rome.

## Amy Shuckers Bowers

The experience itself was a curious mix of excitement and frustration, joy and shock, vision and fear, and deep love and respect. I think together we went through hell, and in a special sense touched heaven.

The first event was quite unexpected. It was the Unification Church Holy Blessing on July 1st. They boarded buses at six o'clock a.m. in Barrytown, sat in Madison Square Garden seats high in the balcony, and peered excitedly at the long rows of blue suits and white dresses to find members of the staff whom they had just met only days before.

The first week at Barrytown was certainly innovative. Presentations were made by representatives of various religions about their faith, an Indian student shared her special talents in Hindi classical dance and special guests from area Indian tribes shared their life, faith and philosophy, then led the group in their tribal dance.

Our travel schedule was interesting. Imagine getting 150 people in and out of customs and security in nine countries and thirteen airports, twenty-four times during the course of seven weeks. Not only that, but one country was at war, another was communist, and a third suffered from an airline strike the day of

our departure.

Many people experienced a great deal of "culture shock" as Hindus discovered Israel, Buddhists and Jews tasted Rome, Christians met India, and Muslims faced Japan and Korea.

THE EXPERIENCE ITSELF WAS A CURIOUS MIX OF EXCITEMENT AND FRUSTRATION, JOY AND SHOCK, VISION AND FEAR, AND DEEP LOVE AND RESPECT.

Everywhere we went people were amazed at such a diverse group. One Nepalese Buddhist monk shared the reaction he had been given by his associates. In short, they said the trip could never be successful. It would never be completed as the Christians and Jews would fight, and the Muslims would fight the Hindus and Buddhists. When we arrived in his country he inspired several groups of 200 to 500 people as he explained the vision and miracle of such a venture in glowing terms.

Our community meetings, held in each country, were events where sometimes inspirations were shared, but more often were the places where all the para-

noia about the sponsoring organization was aired. One prime example was the meeting in Nepal just before our departure for Communist China. A few of our more vocal participants revealed the rumor that the Red China government

didn't know anything about the Unification Church funding of New ERA, and if this was discovered we would all be jailed or at least deprived of any religious books in our possession. While some hastened to share their fears, others ridiculed the notion and ardently defended the Unification Church and the integrity of New ERA. Incidentally, our China trip was smooth.

This first pioneer tour set the foundation for an annual event. There were many problems and complaints, much sickness and exhaustion, but like the Israelites who followed Moses through the desert, everyone made it to contribute to a new vision for the future.

## Renee Pearson Thompson

In all honesty, a review of the Youth Seminar on World Religions 1982, will take many months, if not years, to assimilate. It can be understood that any gift from heaven has a price of responsibility to be paid. I feel a tremendous responsibility to understand God's viewpoint of our trip. I would like to share some experiences about three countries which inspired me the most: Israel, China and Korea.

Jerusalem was very much alive spiritually. It is the seat of three major world religions: Judaism, Islam and Christianity. From our hotel my roommate, Rahel Selassie (great granddaughter of Haile Selassie) and I were stimulated to hear the city alive with singing and chanting. A visit to the Wailing Wall was inspiring as the Jews seemed serious and reverent about praying. In a Mosque nearby, the Arabs were just as serious about crying out in prayer to Allah.

In Jerusalem, we touched the ground where Jesus was born, where he prayed in the Garden of Gethsemane, and visited the cathedral built over the place where he died on the cross. I wondered how many of the tourists who traveled

there could really taste the tears of Jesus. Personally, I was to taste those same tears again upon visiting Yad Vashem, which exhibits photographs and historical documents of the Holocaust. In a speech by a Nazi leader I read, "This thing is a splendid page in our history which we will never write and which never shall be written." However, I could not stop but think that Jesus' tears must have fallen upon this tragic page of human history.

All throughout the journey, I anticipated deeply our trip to China. Feeling Father's spirit and heart to liberate all of God's children, I have to admit that the Chinese people captured my heart.

In Canton, while walking through a national park, I had occasion to speak in length with our Chinese guide named Fang. She told me that China is not intent upon making the world communist, but that it now wants to develop economically. I found myself asking, "Is this the party-line response she is told to give me?"

Ever since I joined the movement, I always dreamed about singing songs to the communists in Russia or China, and in Peking my dream came true. One

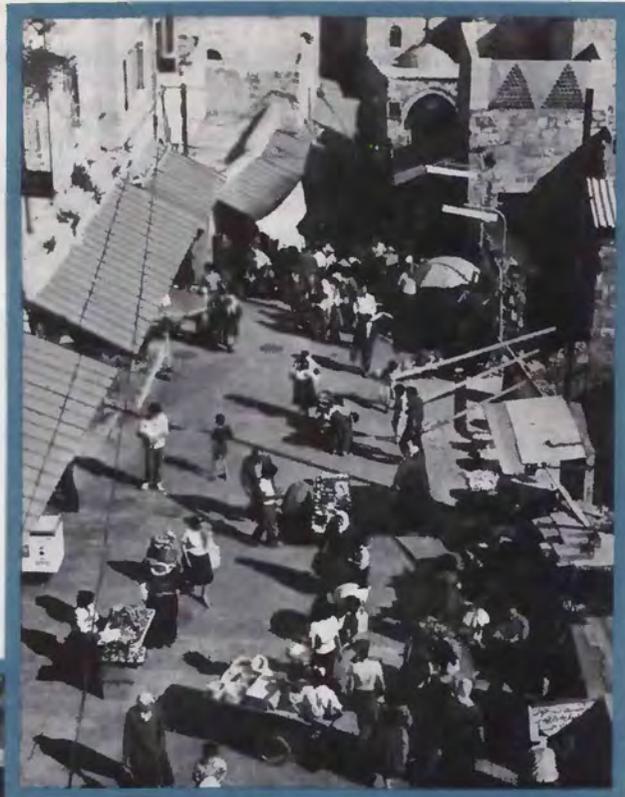
night, Mel Haft and a few seminarians and myself walked back to our hotel by passing through Peking Square. Here is where Mao's mausoleum is located. Mel and I were approached by a young Chinese boy who asked us to read from his English book.

We proceeded to enact a skit in English, and before we knew it, 20 young Chinese boys surrounded us. They were quite amused at our dramatic interaction. They asked us many questions, and I was sure that not many could understand our English. However, we were inspired to sing them a song, and we sang "You Are My Sunshine." They applauded with delight. Just as we were breaking up, three Red Guards approached us to see what was going on. I was so glad that we had taken the risk to show them God's love. I don't think they will forget it.

The major lesson many of us learned was to respect the individuality and uniqueness of each person's freedom to love God in the way they choose. I learned to stretch my heart and love those who did not agree with me or my lifestyle. In this giving, and forgiving, I think we found beauty in one another.



A group of World Youth for God visiting the pyramids in Cairo, Egypt.



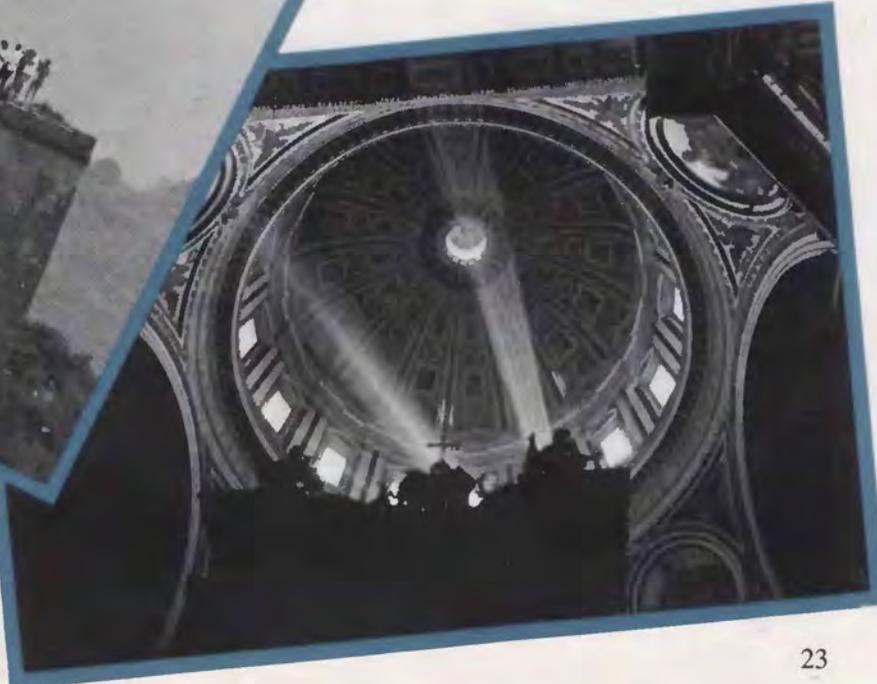
A street scene in old Jerusalem, the first stop on the World Tour.



Hindus bathing in the Ganges.



Participants visit the great wall of China.



Sunlight gives drama to the beautiful Dome of St. Peter's Cathedral in Rome.

Spending so much time with professors and students confronted me with my inability to articulate logically, clearly, acceptable. Our church is faced with problems but many are caused by misunderstanding and misinterpretation. I saw how much we must learn to articulate and communicate with clarity.

With the diverse religions, races and cultures represented, the group could fit the description "microcosm of the world." Thirty different countries were represented. The problems we had to deal with ranged from alcoholic abuse to sexual relationships to mistrust, fear, paranoia and plain old selfishness. It was clear that what we were dealing with in a small way were the same problems that exist at the world-wide level. Watching or being involved in a large group meeting was like

versations and new friendships. This happened so many times that I could not deny divine intervention. Many times I was judged by my spiritual standard and ability to give God's love which I felt was my whole purpose and mission as a unifier.

The two great attributes of Buddha, according to one professor, were wisdom and compassion. His compassion was based on his ability to see potential—the Buddha nature—in each person, no matter how covered with ugliness. Many times on the trip I would lose the ability to see that original nature in each person. I know that in order for us to see and uncover the original nature in others we must be in the process of uncovering our own.

I was very proud to be a Moonie on this trip. Although there were many criticisms of our church, I could see clearly the greatness of the training Father is attempting to give us. Our attitude of self-sacrifice, service and humility is directly opposite the attitude of the world. Our ability to work with people, cooperate, harmonize and love was usually far beyond others on the trip. From an external viewpoint we probably did not look like such great people, but from an internal viewpoint I could see that what Father has said is true: we are great people.



A very important Tibetan Lama in Nepal receives a gift from Mel Haft, tour coordinator.



Tibetan carpet weavers in Nepal.

watching a process of world-wide restoration.

It seems as if the staff members could be like those Unification Church members in the world who try and deal with problems, unify people, and mediate differences. While contemplating the role of the unifier, both at the small group level and the world-wide level, I felt like God answered many of my questions.

I knew I could not win the theological arguments or play the intellectual games with many of the participants, but it became my deepest desire to allow God to work through me, speak through me, be a unifier through me for the group, an example that people could respect.

This may sound rather mystical but I found that if I risked my "self," made myself vulnerable, put myself into uncomfortable situations (i.e., trying to get to know people who were wary of the Unification Church) then God would produce unexpected results, deep con-

My United States perspective was broadened considerably on this trip to a world-wide perspective. My respon-

sibility for the world took on a much greater dimension and complexity. 'Rubbing shoulders' and conversing with different people gave me new ways of looking at the Unification Church.

The enormous task of world-wide restoration was brought home to me. We talk often of God's suffering heart. New realms of that suffering were revealed to me as I saw the terrible condition that His other children live in. Many questions arose in my mind about how developed countries can help under-developed countries without usurping their values, traditions and culture. How would a world-wide community function? And how could America best share her blessings? I knew that if I was serious about taking responsibility for the world I must be much more serious in preparing myself.

IMAGINE GETTING 150 PEOPLE IN AND OUT OF CUSTOMS AND SECURITY IN NINE COUNTRIES AND THIRTEEN AIRPORTS, TWENTY-FOUR TIMES DURING THE COURSE OF SEVEN WEEKS.



The Youth Seminar was sponsored by New ERA, and the leaders on the tour were New ERA professors. Two Unification Theological Seminary graduates were the tour coordinators, and nine third-year seminary students constituted the staff. These Unificationists were somewhat like a backbone for the seminar leadership. The New ERA professors formed the senior leadership, while the graduate students, plus others recommended by New ERA professors, made up the body of junior leaders.

In the course of our pilgrimage to the holy places of these world religions, we generated a bond of heart that was able to embrace in some way even the most disgruntled of the participants.

The first major event of our tour was a trip to New York City on July 1 to witness the Blessing. The diverse cultural groups reacted differently to the great event. The Americans, influenced by years of negative publicity directed against our movement, took the role of detached observers and were impressed that Rev. Moon could have found so many faithful followers willing to accept his choice of marriage partners for them. For the Indians, Nepalese, Japanese, Thai and Korean participants, for whom arranged marriages are still the norm, the ceremony was deeply significant as participants from these countries were moved by their intuitive understanding of our True Parents' concern for their children.

understood during his lifetime, a shy Indian girl remarked that the same was true of Rev. Moon who was trying to do the same things as Jesus be who was also persecuted in spite of his pure motivation.

## I WAS VERY PROUD TO BE A MOONIE ON THIS TRIP.

Also in Jerusalem, the Egyptian Moslem in our group kept the tradition of fasting from sunup to sundown during the month of Ramadan and prayed even in the early morning hours. He was an avid exponent of his religion and, although there was to be no proselytizing on our trip, he delighted in engaging many of us in theological debate. By the end of our journey, however, he had



Participants listening to guide in Kyoto, Japan.



Participants were treated to the famous Chinese Revolutionary Ballet in Peking, including folk dances and classical ballet.

Friendships developed that transcended religious, cultural, and racial boundaries. When we all met at Seoul airport for the last time, I did not say goodbye. Instead, my heart became determined that this just be the very beginning of relationships, friendships and new learning in years to come.

As our group slowly wended its way around the world, the relationships became more and more harmonious. Since one of our avowed goals was to break down the barriers of prejudice, we started on an individual level and assigned roommates of the most diverse

come to understand the validity of all religions. From him, this statement represented a major change in his theological thinking.

Finally, because of the interracial and intercultural friendships that they had made, many participants were able to testify about their unique experience of the trip to their friends. In Korea, a Buddhist graduate student in our group invited me to his Buddhist university to meet his colleagues. He testified to them about the vision of our True Parents and their concern of establishing world peace through respect and understanding of different religious ethics and rituals. He expressed his deep gratitude to our movement for having provided him with this trip. I would hope that, as other participants reflect on the impact that this pilgrimage has made on their own world view, they will be able to appreciate the vision of our True Parents.

## THE ENORMOUS TASK OF WORLD-WIDE RESTORATION WAS BROUGHT HOME TO ME.

Often during the summer, instances arose whereby the character and heart of participants were cameoed. These experiences were to me like finding a precious jewel. I could see and feel God's hope alive in these people. In time, many of these people will be in positions to influence others spiritually, academically and socially. Gratefully, I feel this seminar has deepened and intensified their sensitivity to Heaven and their search for truth. Because of this they will be more qualified as leaders.

backgrounds. On my team, for example, we paired a Moslem and a Jew, black and white, and Korean and Japanese. By the end of the trip they had all become good friends and the Korean and Japanese even referred to themselves as brothers.

In Jerusalem, in the Garden of Gethsemane, our guide, a learned and dedicated American Jew who had emigrated to Israel, was trying to explain the reason for Jesus' death. After he mused about the fact that Jesus had been mis-

## Margaret Mead

It was difficult for some of the participants to believe there was no "hidden agenda" because free trips are not given very often; how could it be given for nothing? Sometimes I found it hard to believe myself, especially when I heard complaints. It taught me the vision and unconditional love that Father has for people. I felt that Father was willing to give so much because God needs these young people in the future. I had to have tremendous faith that this experience would prepare them for the future. They saw and experienced many things which changed their lives.

At our community meeting in Bombay one participant wanted to know if anyone else was experiencing the same as she was; through seeing all these different religions and their idiosyncracies she suddenly became aware that her own faith was filled with many odd beliefs and practices; it was no longer possible to deny the validity of other religions. Another participant expressed his distastes at the idols but realized that his mother always prayed to a statue of Mary.

We learned to love and appreciate people from many different nationalities and religions through this we can have great hope for the future.

## Jim Flynn

As in any large group, there were all kinds of people among the participants. There were some who were always positive and appreciative, and some who were rarely positive and seldom seemed satisfied. Sometimes things went very well and the group seemed united and happy. At other times the group was like the Israelites in the desert—complaining and wondering why they had ever left home.

But an amazing dynamic occurred on the trip. Father had said that he wants to revive religious faith, and also to promote greater understanding among religions. This happened in an incredible way in this seminar. First of all, the participants were representatives of the various religions. Being in that position forced some to find a positive reaffirmation of their own faith. For example, as we studied Judaism in Israel, the Jewish participants (some of whom were not so connected to their faith) seemed to find new pride and value in their own religion as they explained it to others. In this and other instances, the seminar really helped to renew or bolster the faith of the participants in their own tradition.

I would like to conclude with one experience that I felt particularly significant. One goal of the program was to try to meet religious leaders to connect them with Father's vision for world religions.

Among the participants were two Buddhist monks from Nepal. When we visited their country, they prepared a wonderful reception for us. One day an elder Buddhist lama came to our hotel to find out about the Youth Seminar. I was very impressed with the character of this lama; he was very humble, and his spirit was so embracing. It was easy to see that this was a holy man, and he holds a very influential position in the Buddhist community for all of Nepal.

He had heard about the Youth Seminar and wanted to know more. The lama questioned a few of the staff members about the purpose of the seminar, who initiated it, and about the Unification Church. He was so impressed by the vision behind the Youth Seminar, and he clearly understood the value of such an undertaking. Based on this alone the lama said that he is sure that Rev. Moon is a great spiritual leader, and the lama really wants to work on this type of program in the future.

## No name given

First of all in a very practical level I could see that the immediate return for the money was minimal. This seminar was not for the purpose of obtaining the perfect PR (Public Relations) packet; nor was this seminar for the purpose of obtaining 140 new members from a fancy 53-day workshop. Also, although many participants of the seminar had very deep internal experiences, I felt that many really missed so much opportunity to grow spiritually. Anyway, this seminar had much greater purpose than only being for this year, or for only being for these participants.

This seminar was for the future. And not the distant future, but a future that is made more and more immediate by the continuation and expansion of such projects.

Constantly it struck me how much Father trusts our members; that he trusts them to keep working and sacrificing in order that Father can offer the world these long-range projects which will show themselves to have been so essential for the Providence. So many times this struck me: how much Father trusts the members that they can sacrifice while Father gives their results to others; how much Father trusts people in general, that Father continues to give and give, trusting that more and more people will appreciate, will respond, will come to know him and know God; and finally how much Father trusts God.

The maybe most important point of the Youth Seminar on World Religions really didn't dawn on me until arriving in Korea.

Even more important than making a foundation for the unity of all religions, and even more important than providing

a means for dialogue among the religious people of the world to find a new religiously based value-system to confront communist materialism, and more important than anything was the fact that the seminar was first and simply an offering from Father to God.



Ms. Gorindarashna gives closing remarks and thanks, representing all participants.

## Ms. Gorindarashna

To all our dear leaders, we are grateful. There have been moments, I know, advertently or inadvertently, we have driven them to the breaking point, but they have been very patient with us. We understood them sometimes; they understood us sometimes, but we do know that they always worked in our interest. While we enjoyed; they toiled. They missed sleep, they missed food. I know it was all for us. We participants have had our share of tensions and apprehensions. We were tired sometimes. We were worried stiff sometimes. We were ill sometimes. Sometimes we thought of going back. Sometimes we could have been sent back. But yet we have all come out, energized, unscathed, successful, and we do know that our misapprehensions were just trifles and we needn't to have bothered about them at all.

For the last two months, we have learned so much. First of all, so many of our prejudices are not there anymore. We know things which we thought we knew earlier; we knew them all wrong. We began to move with the people, to understand and to accept them, though they don't seem to be like us.

We have enjoyed being with each other, and what we have learned most is to respect each other's feelings.

And with deepest gratitude and respect we want to send our "thank you" to Reverend Moon for making this dream come true.

## NEW ERA THEOLOGIANS SEMINAR IN PORTUGAL

by Jack Kiburz

If the success of any conference could be noted by the number of participants alone, this conference was a success! But more important was the transformation each individual experienced as the week unfolded and as the Principle in word and deed was laid before them. It was not only a gift to those who accepted one of the hundreds of invitations sent out, but an opportunity to be honestly critical and self-reflective as well.

The setting for the fourth Introductory Seminar on Unification Theology was Cascais, Portugal, a fishing village resort a short drive from Lisbon. One hundred fifty participants from 30 countries, including wives and families, gathered on July 30th at the Estoril-Sol Hotel to begin the seminar.

As a result of the theologians' conference "God: The Contemporary Discussion" held at the end of 1981, the group was an interesting interreligious mixture. Many participants were getting their first view of the Unification Church and were unusually inquisitive in a fresh way. Others were reserved and slightly skeptical. The recent July 1st wedding stirred interest in the Unification blessed families, and helped to focus initial conversations and queries. In attendance were Mr. and Mrs. Young Whi Kim and church members from several European countries.

Following welcoming remarks by John Maniatis, the executive director of New ERA, Mr. David S.C. Kim, president of Unification Theological Seminary, asked the participants to be critical and to honestly and constructively help the Unification Church to "develop, refine and polish" its teachings. Dr. Mose Durst, president of the Unification Church in America, presented a lucid introduction to the Unification movement in all its many manifestations and diversity.

The conference schedule included ample time for questions and answers following each of the lectures on Divine Principle, VOC, or Unification Thought, and the respective prepared responses. Many participants, though clearly critical, were often humble and gracious in presenting their questions or observations. The small group sessions allowed more in-depth investigation and individual participation. Another important aspect of the conference was the free time provided for more unstructured conversations and get-acquainted activities. Meals were always accompanied by the "music" of conversations enthusiastically pursued. And everyone appreciated the chance to experience Portugal and the Portuguese.



Rev. Chung Hwan Kwak addresses theologians and scholars at New ERA seminar in Portugal.

A very important highlight of the seminar were the interpretive sessions given by the conference convenors, Dr. M. Darrol Bryant and Dr. Richard Quebedeaux, in which they expressed the personal significance of several years association with the Unification movement. Participants were especially pleased to hear these reflections, since many were wondering how they might

possibly be involved or contribute constructively to the development of the ideals represented by the Principle.

An optional evening meeting to explain the aims of ICARRI was presided over by Ambassador Jose Chaves, and was well attended, many voicing their support for the cause of religious freedom being championed by Rev. Moon.

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### Advanced Seminar on Unification Theology

Beginning August 2nd, twenty-two scholars joined the conference and conducted a separate Advanced Seminar on Unification Theology. Dr. Lonnie D. Kliever moderated the presentations of prepared papers centering on two themes: "The Asian Roots of the Unification Movement" and "Building the Kingdom: religion and society in the Unification Movement."

Three well-known Korean scholars were present and contributed papers which compared Unification theology with Confucianism. Discussion of the impact of Christianity in Asia and the Asianization of Christianity testified to the fact that these scholars were seriously and sincerely investigating our movement. Liberation theology and typologies for assessing new religious movements were topics that also generated much interest.

Following Rev. Chung Hwan Kwak's reflections on the life of Rev. Sun Myung Moon, on August 6th, participants were invited to a farewell dinner in a charming Portuguese restaurant. A marked sense of community was felt by everyone, and relief and celebration at having concluded a hard week of work. The evening ended with songs by the Portuguese family and a finale of "Tong-il" by all the Unificationists present.

A Unification prayer service was given on the morning of departure so that participants who wished to could taste this aspect of Unification spirituality. New friendships and a heightened appreciation and understanding of the Unification movement were carried in the minds and hearts of those who traveled on from Portugal, providing new spiritual pathways and bridges to all parts of the world.

## PROFESSORS' DIVINE PRINCIPLE SEMINARS

by Julia Fish



Mr. Salonen and Unification Church members sing a song for the participants.

During the summer of 1982 under the sponsorship of the International Cultural Foundation, the Divine Principle was introduced to 250 academics from over 60 nations. Some of them had been to one or more ICUS Conferences.

The seminars were held around the

world beginning with Lima, Peru—July 14-21; continuing on to Manila, Philippines—July 22-29; Cairo, Egypt—Aug. 8-15; and Montego Bay, Jamaica—Aug. 18-25. The summer was highlighted by many sincere expressions of support through the signing of asso-

ciate membership forms by almost fifty percent of the participants. It is the desire of our True Parents to cultivate a core of intellectuals who can work together to solve the problems of the world centered on God's will.

From our own life course we understand that God must guide us through certain experiences in order to deepen our hearts and open our minds in preparation to receive the True Parents. Regardless of position or capability, in order to receive what God has to say, each person must walk a course of preparation. Through the summer seminars we have a chance to meet and work with many of these people who were so carefully prepared by God. In many ways it seems to me that it is Father's own generation who were actually those first intended by God to work with Him in restoring the world. So as a result, I cannot help but think that it is really our generation's responsibility to reach back, through these ICF conferences, to those older scientists and scholars and pull them into the providence. Through these people, I can see their preparation through the wars, and terrible times which my own generation has never experienced.

### Manila

Our staff arrived early at each seminar to help with the preparations. The first morning in Manila, while having breakfast, the medical professor from Bangladesh came over and joined our table. Warm and friendly, he asked about each of our responsibilities, expressing his appreciation for being invited to the seminar. I asked him what he had come to know about us so far.

He began by explaining that he had been captured by the Pakistani Army several years ago during an invasion of Bangladesh. He was thrown into a concentration camp where hard work and torture were the basics of life. He soon came to realize that the psychological burden was much greater than the phys-

ical one, and he knew he had to win an internal victory over his circumstances. He decided not to be bitter or resentful and to make good relationships with the prison guards. He was able to win their hearts and, in expressing their concern for him, they made certain he received the least torture. The guards expressed the agony they felt in their hearts over the terrible situation of the war, yet unable to rise to do anything about it. After six months of imprisonment everyone was set free.

In the course of resuming his life he came to know our church in Bangladesh. From the missionary he received many books about Divine Principle and Father's life. He was quickly able to

appreciate Father's determination and strength of character because of his own experiences.

As a doctor he is particularly interested in the unity of mind and body and the growth and health of man's spirit. Having already begun to invite professors to his home to share and study the Principle, the full week of the seminar helped him to deepen his commitment and desire to work with us.

During the final evening Mr. Neil Salonen asked church members worldwide to come up and sing a few songs for all the guests. Toward the end of the singing I noticed that the doctor was standing with us, swaying to the tune of "Tongil."

### Cairo

In Cairo I met a lovely woman from Turkey who was attending the seminar with her husband, both as participants. I learned that she had been living in England with her children for several years while her husband resided in Turkey. As we became friends she shared that she had taken her two sons to England to complete their education. I asked if there was a problem with education in Turkey. She said that it was actually quite good, but that terrorism had become very active in Turkey four years ago, especially in the schools. One day a friend of

her elder son was killed during a class. She went with her children to England and began working in journalism, writing and teaching. It is not possible to take currency out of Turkey so she needed to work in England to support their education.

Toward the end of the week she gave me a lovely necklace and bracelet made of marchiam, a native stone of Turkey, expressing how pleased she was to meet young people with our commitment and dedication, and how she hoped our movement could develop its foundation

in Turkey quickly.

From our experiences this summer we have many things to be grateful for. We wish our True Parents could have been there for they alone should receive the gratitude, the stirring of hearts, and the awakening of hope that so many of our guests experienced from all over the world.

Father's purpose is to teach academia. If the decision-makers, the great minds of the world can begin to understand God's ideal and God's will then together we can change the world.

# A MISSIONARY IN SOLITUDE

*Kamihiro Yamayoshi*

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The scene of the sun burning in red and touching on the horizon is so beautiful that travelers of the desert forget its intensely severe heat.

While in the night time darkness of the desert wilderness we find no guide to help us fix or position in any direction. Only the gentleness of the moonlight and the variety of constellations become the handhold which keeps us in the world of life.

With the coming of the morning, when the world lies once more exposed under the overwhelming rule of the sun with its light and heat, which are the source of life for all beings in the universe, people are attacked as if the sun were the sword of a curse, and it captures them in its ceaseless endurance. Nature is far from a blessing then; rather it turns out to be a sphere of the intense heat of hell. Nearly 70 percent of the year forms the summer season, and during this season the highest temperature reaches up to more than 60 degrees Centigrade.

The two streams of the great rivers, the Tigris and the Euphrates, which flow assiduously, run through this wilderness under the blazing sun. These two rivers, which lie as if the Maker of the Universe dug out a gash with His fingers in the barren world, granting them a majestic

flow of water as a blessing. They are reliable and dramatic works of nature which, like the Father and Mother of life, surpass death.

In the past, Greeks called my mission area "Mesopotamia" which means "between the two rivers," and others described this land which the two rivers created as the "Fertile Crescent."

The great rivers gave birth to and raised a civilization, but man could not meet God's purpose for civilization and they started the vicious circle of rise and fall. Some people even insist that the estrangement of humankind from the will of God was brought about in the beginning in this very land.

Among the ancient cities which are located in Mesopotamia, "Ur" is the homeland of Abraham, the Father of Judaism, Christianity and Islam. But another city, "Babylonia" became a synonym for hatred in the Judean and Christian world. What kind of wave of history did roll in and out? I'll leave that up to historians. I'm only describing my experience of God's grief, expressed in the great misery and suffering which is carved into the creation, society, and people of this country.

It was in June that my feet landed in Baghdad, the capital of the Republic of Iraq with the mission of evangelizing the

"True Parents." The American missionary, who was also assigned to the Iraq mission, had already entered the country by the time I got there. But after two weeks, which is the limit of a general visa, he was urged to leave the country by government officials. As a consequence, he stayed most of his mission period in Turkey, and I met him several times there.

## MEETING MY AMERICAN BROTHER

While I was in Turkey visiting him, I could perceive that making harmony with foreigners was not so easy as I had guessed. When I visited the apartment where he lived, the kitchen happened to be a mess. So I put it right. Also, since pictures were disorderly, I bought an album and put them in order. As for me, I wanted to do for him whatever I could, and such a motivation might be good. Yet, it was not welcomed openheartedly; the pictures were taken away from the album. It deeply carved in my heart a lesson that complacent goodness is doubtful and I should have asked him before I did it.

Even in such a situation, what was welcomed openheartedly was that I



A mosque glows in the evening sun as sand blows across the empty streets.

努 何 貧 不  
 力 と 弱 毛  
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 誇 張 な ら

translated Father's speeches from Japanese into English and gave them to him whenever I received them. My high school was a mission school of the Catholic Church, and I was taught English class directly by a foreign teacher. Because of this I rarely felt difficulty in English even from the beginning of my mission. I could translate Father's speeches in quite a short time except that the details may not have been exact. At the same time, even though we were not so harmonious emotionally, since I am blessed with the ability to converse deeply, I felt he respected me. At the same time, I felt that Americans appreciate those who have real ability.

THE SCENE OF THE SUN BURNING IN RED AND TOUCHING ON THE HORIZON IS SO BEAUTIFUL THAT TRAVELERS OF THE DESERT FORGET ITS INTENSELY SEVERE HEAT.

It was true that the American missionary had some kind of regard for Orientals, too. I heard from him that when he was still in the American family, he was very much moved by Suelo Watanabe's faith and character. And I learned through this fact that what makes us transcend the racial barrier is a concrete man-to-man relationship and I had to correct my attitude. He had a difficult time not being able to enter his assigned country for a long time and, because of it, was confronted with various trials in faith.

But the basis which allowed me to first trust him was that I saw his tears. It was when we were together listening to a tape of True Parents' speech which had been delivered in America to the foreign missionaries. When Mother said firmly at the end of the speech, "Wherever you may be, Parents are always with you," he was drowned in spontaneous tears. On the moment, my heart was made opened, touched by the anguish and sincerity of

his heart. Since then it became the base for trust.

Now I feel the strongest ties with him, though now different in terms of mission country. And I believe that he feels the same. Whenever I remember him, my heart is moved and I can't help appreciating him.

As I here mentioned, since my partner could not manage to re-enter Iraq, naturally I had to fight with loneliness in my course. The confidence that God is with me filled my heart. But, on the other hand, once I looked back at myself, I would see myself standing in a mountain pass, between loneliness and uneasiness which were about to swallow me up into the bottom of the earth. Even to be myself was, in itself, a serious battle.

I call the struggle with loneliness an internal battle; I can say that accommodating myself to the circumstances was the external battle.

## STRUGGLES WITH LONELINESS

The king of loneliness—it must be God. When I experienced, even a little, the grievous misery caused by not having any object to love, I could not help thinking how severe the pain which God received by the fall of man was.

In addition to having no one with whom I could discuss, centered on the mission, in Iraq the police watch the

movements of the people closely, so I was forced to keep silent. So my sense of isolation became deepened more and more. Sometimes, I could hardly balance my mind and was swayed by misgivings that I might fall into mental derangement. Sometimes such feelings lasted day after day so that my eyes were filled with tears of loneliness when I had supper alone every evening.

In such circumstances, there were many opportunities to feel Father's heart. I felt the same state of mind as when Father was in prison, and he consoled himself by watching two fleas and feeding them with much care. Observing the insects or small animals, I mastered how to experience the mystery and humor of all living creatures. Also, I often amused myself by clowning around alone.

However, being in the situation that my mission did not progress at all, I could not see any hope for the future. Sometimes on the way back home, I felt totally exhausted physically and

spiritually and had a sensation as if my knees wobbled and would collapsed. Also, I experienced such a situation that when I got sick, laying myself down, I even did not have energy to eat food and I felt my spirit was dying.

In such spiritually low occasions, the only thing that filled my heart with strength was to recall scenes when I met Father internally, in my mind. Like a cow ruminates, I recalled this and that, and the other, which lasted just a slight moment in physical time, and I would smile. And with the smile, I felt fresh strength flow into my heart, and a pleasant conversation would begin in my mind.

## STRUGGLES WITH CIRCUMSTANCES

With the original idea of a stop-gap tactic to turn the police's eyes away from me, I changed my address more than ten times during the three and a half years in my country. And each time I found good neighbors and companions. Also, there were some Japanese who were in the same situation as mine, studying Arabic in the Baghdad University. They certainly encouraged me, one way or the other.

My circumstances were: Islam, religiously; practically one-party rule, politically; Arab, racially and cul-

WITH THE ORIGINAL IDEA OF A STOP-GAP TACTIC TO TURN THE POLICE'S EYES AWAY FROM ME, I CHANGED MY ADDRESS MORE THAN TEN TIMES DURING THE THREE AND A HALF YEARS IN MY COUNTRY.

turally; the intense heat of dry desert, climatically. Japanese rarely have had opportunity to encounter any of these factors and as a result, I hardly could accommodate myself to such circumstances.

There was so much inefficiency and illogicality which should not be allowed in modern economical society at all. And sometimes I could see nothing but laziness and irresponsibility in the people. In such a circumstance, I truly went to the edge that I almost lost my temper several times. Once I went to a telephone office to call a brother in a neighbor country, but an officer said, "Today the line is disconnected. Come back tomorrow." Every day they repeated this. After a week, what I found was that the line was cut off because of the political conflict between both nations.

Such cases were constantly repeated so I began to prepare my heart not to be surprised, not to get angry, not to be confused, no matter what situations



Mr. Yamayoshi sits at his desk in his new mission country.

might be brought up to me. Later, while I was reading a book, I happened to find that the Arabs, themselves, make special psychological compensations to keep their mind always calm against the flows of nature and life which they cannot anticipate. And I thought that this was very likely.

However, as we come to know more of the historical background of a country and also come to be familiar with her language, the degree of our understanding of her customs and culture progresses sharply. It can be said that the language is especially decisive. But the letters of Arabic seemed, to me, like

結局、イラクと結婚する覚悟なしには、アラビア語の壁を突き破ることはできない。何度か自分はいい聞かされた。

earthworms creeping. Japanese characters are quite different. In the beginning, it seemed impossible to learn Arabic from the beginning and master it. I was seized with the feeling that I had to climb a rock wall.

Among those who attended the class which I took in Baghdad University, the ones who learned Arabic most quickly were not students who came to Iraq to learn but those foreign women who had married Iraqis. Whenever this fact came into my mind, I told myself repeatedly that I could never break through the wall of Arabic without making resolution to get married to Iraq after all!

It is a sad scene when trying to make conversation meant trying to fathom the unexpressed intention of the other person, thinking, "how much can I possibly open my heart to this person?" And every time someone knocked at my door or whenever I even sensed someone near my door, I could not help thinking that the police might have come. Such a life



can be described as the hell of a mountain of needles. Whenever I heard reports that our missionaries were suffering from imprisonment and deportation, I had to prepare myself that next time might be my turn.

Looking closely at history beyond the suffering of an age, we reach the conclusion that, after all, the problem is the rule of man's blood lineage by evil. When we realize Satan's rule over the flow of life itself, which seems to be everlasting, is the real evil and our real enemy, we then become aware that those who rule, as well as those who are ruled, are in the misery of sinners and are to be sympathized.

## FINDING PARENTS' POSITION

After this viewpoint was firmly established in me, I came to entertain another kind of heart toward those of power whom I had looked at only with rage.

And I could think about the extraordinary difficulties in which Father had been placed in order to restore the world which was created by mankind whose nature has been twisted by sins.

To keep the position of parents, if that is the internal task of the missionaries, we have to struggle not to have a bad conscience in any aspect of our clothing, food, or lifestyle while in the developing countries, as long as the people who are in the position of our children are still in poverty. Whenever I saw a beggar on the road, I questioned my own standard of living. And I used to question if I had the internal confidence that even though I were given the same burden of poverty

which they shoulder, would I be grateful for having God's words and the chance to convey them to others. Whenever Iraqis looked at me with sympathy for my standard of living, I felt such a struggling in my heart, I would be driven by the desire to shout with joy!

However, on the other hand, I sometimes could not wipe away the feeling that I might be nothing but an outsider, after all, to the people of this country. For example, among Christians who are said to occupy almost ten percent of the whole population of Iraq, most of them are Assyrians. They suffer pressure and inconvenience under the political system, and so they harbor deep resentment against the government and against the Moslems who represent it. Those who are courageous among them criticize the government and blame the Moslems, and at the same time, speak out their pride, nay, their sense of superiority as Christians, whenever they have a conversation. Being rather disgusted, I often tried to persuade them, asking why they could not forgive and love the Moslems, following the teachings of Jesus. As the conversation became heated they would give me a piece of their mind, saying, "After all, you can never understand our suffering. Foreigners will be foreigners." And I would feel totally helpless, being unable to share my heart.

In this sense, it is the matter of life for the missionaries to know how to touch the love of God. How can I keep the feelings of unity with God's heart which fill my heart? Especially in my case, because I was in a lonely situation, I was placed in the state of mind that I could not help seeking for the sense of the real existence of God and His heart.

On such occasions, I was so desperate.

Even in the meager (if it sounds like an exaggeration to say "barren") circumstance of nature that exists here, I tried my best to find some traces of the blessing of God. Feeling a sense of exhaustion of soul and body, I was encouraged by being aware of the unlimited energy of God in the strenuous and unchanging movement of the sun, and I was impressed by the beauty of creation in the glorious scene of the sunset and I was comforted.

The many constellations guided me in the world of dreams, and made me unconscious of the flight of time. The tranquil brightness of the moon engendered the tender love of the mother.

The date palm, which firmly takes root in the desert area where trees are rare, supporting its over-ten-meter-high trunk and overburdened with its sweet and nutritious fruits, was proof to assure me of the unfailing parental heart of God in the land which is seemingly abandoned on the whole by Him.

As a matter of course, the meetings with people, especially when centered on the Principle made me feel the presence of God more dramatically.

## SPIRITUAL CHILDREN

In June the second day after entering Baghdad, I met a young man, rather a boy, in a restaurant where I just dropped by on the way back from sightseeing in the city. He is an Assyrian and a Christian, and seventeen at the time. Since it was a summer vacation, he left his home in a city in the northern part of Iraq and was working in Baghdad. He said that, saving his money, he was planning to leave his country to take refuge in America or another country in the future, as many other Christians in Iraq did. Since that time, until the time I was assigned to another country, whenever he came up to Baghdad, I met him and he spoke of the hardships of Assyrian people and we talked of Christianity. Yet, at that time, probably being seized by excessive wariness and suspicion, I could hardly testify to the Principle and the church.

However, in the end of December 1979, when I was in Athens, Greece, to attend the missionary conference of the Middle East region, I met him. He had left his country to go to Athens and was waiting for a plane to America as a refugee. Furthermore, I could give him a lecture of the Principle in Arabic, which I had not dared to speak for four and a half years.

When I first met him in Baghdad, I introduced myself as "a businessman learning the language." However, he said, he had had a hunch that it was not true. Also, he was sometimes admonished by his relatives and acquaintances, not to have close relationships with for-

eigners and also he seemed to sometimes feel eyes kept on him. Still he used to visit me. I can't help being grateful for the spiritual protection. At the same time, I deeply realized the tenacity and perseverance of God for the restoration.

In Athens he expressed his heart reflectively, saying, "Why didn't you tell me the Principle while I was in Iraq? If you had done so, it might have been able to teach my acquaintances and friends." And I felt that if I had had deeper faith in the Principle and God, it might have been the will of God that I teach him. I regret that I didn't teach him the Principle earlier.

Adding to this, while I was working in Iraq, he was the one who opened his heart most and became the object of my strongest love. Through such a relationship with him, I could taste how much God had loved Abel and had to give a blessing to him alone who had shown his faith in God in the world of faithlessness.

## MURSEL

The meeting with Mursel, the Turkish student, was one of those which reminded me of the guidance of God. It was on the way to Ankara, the capital of

I, as a missionary working in the Middle East, have to take the consideration seriously into account. What I deeply felt in meeting with him, was that the purification of one's own motivation makes the work of God possible. Since I was blessed with Miss Yukiyo Otake as one of the 1800 couples, I have experienced that my heart was more purified than it had ever been. And whenever I felt the sense of unity with my spouse, I would be seized with a strong sense of gratitude to God. Especially, since I perceived Him making strenuous efforts; thinking of His children with a sincerity which only parents have, and which Father showed in choosing my spouse. Such a desire that I wanted to bring accomplishments somehow to comfort and please Father had occupied my heart. And it was such an occasion that I met Mursel. I'm sure that God dwelled in such a heart and guided me to meet with Mursel.

## A MEMBER

The most impressive meeting was with a certain brother. It was June the day that three whole years had passed since I entered Iraq. He is an Iraqi, witnessed to in England, and after exper-

I WAS STEEPING MYSELF IN SUCH A DEEP EMOTION THAT ALL THE BITTER MEMORIES OF HARDSHIP WERE RE-COMPOUNDED WITH THIS OCCASION INTO BITTERSWEET MEMORIES THAT ONLY GOD AND I COULD SHARE.

Turkey, to meet the American missionary for the first time, at the end of my first year. On the way, the bus broke down and could no longer move so the passengers all had to solicit rides to their destinations. In such a situation, Mursel, who had been sitting in the seat just in front of me, said to me, "Let's go to Ankara together." Furthermore, after arriving in Ankara, since his house was very close to the American brother's apartment, we soon became very close. Since then, whenever the missionaries of the neighboring countries visited Ankara, they taught him the Principle and, though he was Moslem, eventually he came to have faith in the Unification Church.

In the first two or three years, I had few opportunities to teach the Principle to him directly. It is true that it was because the periods of my stays in Turkey were very short, but it was mainly because the wariness had influenced me so much, even there. I heard that he, himself, asked the other brothers "Why doesn't Mr. Yamayoshi teach me the Principle?"

encing the life of faith for a year, he decided to devote himself. He attended the first International Training Session and after that he was assigned to work in Iraq. The previous day, the Japanese ambassador to Iraq had invited three Japanese students in Iraq for dinner for some reason or another. I was one of them. Then the next day I was able to meet him, so I felt particularly strong at the end of the three year period.

I received this message in silence on the day of this significant meeting, "The first stage of indemnity where I have to look for people while suffering because of the problems of visa, language and environment as a representative of God has ended. From now on, this native brother is going to stand as the object of God, and a more internal course of indemnity and restoration is beginning in Iraq."

I was steeping myself in such a deep emotion that all the bitter memories of hardship I had experienced until that time were re-compounded with this occasion into bittersweet memories that only God and I could share.

心の準備をするようにうたにたつた。  
驚かず怒らざるありやうに。  
如何なる事態か起ころても。  
そういつくことを繰り返すうち。

I would like to draw a conclusion to my testimony: I stayed in Iraq about four years and, in reflection, I believe this course consequently left me with the fundamental heart and attitude for my future missionary work. In short, it is to devote myself in the position, situation, and heart of a parent. By keeping myself in the position of a parent, I experienced that I could solve the Abel/Cain problem, and also the way to unity among different races could be opened.

I deepened my conviction that the spirit world is mobilized and minds of people are naturally drawn to me when I struggle desperately to keep my soul and body in the position of God and True Parents, who cannot stop loving all individuals and who are behind everyone of them. On the foundation of these experiences, wisdom and heart accumulated in me through being placed a rare situation. I furthermore want to strive for making the world the blessed land, thinking, throughout everything, about the immeasurable tears of God and True Parents.

## BLESSED CHILDRENS SUMMER CAMP

by Lisa Patterson-Lay

The last two weeks of July were a special time for 26 blessed children ranging from ages seven through twelve as the third annual Camp Sunrise was held in Barrytown. Under the direction and guidance of Mrs. Nora Spurgin, Mrs. Marie Ang and Mrs. Linna Rapkins, the camp was offered as a forum for the children to have a total experience of spiritual learning, group sharing and just plain fun. The children were from blessed families all over the country, from as far away as Portland, Oregon and from a wide variety of international backgrounds.

The reality and potential growth of the camp is something of a dream come true. There has never been a structured, nation-wide educational program to bring the blessed children together before, and it is the hope that from this, more programs can develop and grow.

It was a memorable, even a magical time for me, serving as a camp counselor, to share the lives, joys, struggles, thoughts and feelings of these remarkable children.

Each year, the camp has a theme from which many of the activities stem. This year our theme was "Pioneers," focusing on the lives of the early American settlers, and merging this with the idea that, as blessed children, they too, are pioneers in their own right—paving a pathway for all children to come. Many children were from families who live far removed from any other blessed families and, when asked, they revealed the pain and loneliness they so often experience, having no one their own age to relate to on any kind of deep or spiritual level.

"My bus driver doesn't like me because I am a Moonie, and the kids sometimes make fun of me and yell, 'Moonie, Moonie,' when I am around. I get angry and I want to fight back, but I have to realize that they just don't understand about the True Parents."

Discussions like this came out often during what we called "Good Morning Time," a morning service-type of time set aside each day to learn some basic Divine Principle lessons and also practical application in their daily lives. Mrs. Rapkins led the children in some simple Korean lessons as well as encouraging them to share their experiences of family life. Their understanding of themselves as "blessed," translated often into, "sinless," "children of the True Parents," and therefore "more responsible to be an example of goodness to others."

The depth of their heartistic understanding was only matched by their energy in everything they did.

The majority of their day was filled



Coach Chaim Durst, front row left, pauses for smiles with boys' soccer team at blessed childrens' summer camp held at Barrytown, New York.

with vigorous games of soccer and dodge ball led by boys' counselors Isaac and Chaim Durst, plus archery, horseback riding, arts and crafts, and a special daily one-hour class in Won Hwa Do led by seminary brother, Mr. Hoshiko.

All the children took swimming and diving lessons under the supervision of Susan Shacter-Spowage, a licensed instructor and seminary graduate. Susan also helped a great deal with song-leading (the kids love to sing) and led all 26 on our memorable overnight camp-out in the woods.

After bundling secret teddy bears into sleeping bags and trekking out to the wilderness of Father's and Mother's trails, after battling stubborn pup tents and installing our "pioneer bathroom," (a hole in the ground) the children triumphantly sat down to their campfire stew only to be deluged with the only heavy rainstorm of the entire two weeks.

All bravely stuck it out and came back drenched and laughing and asking when they could do it again.

In the afternoons, the children also worked on a series of skits, based on the "Little House on the Prairie" books by Laura Ingalls Wilder. Costumes, props and backdrops were created by the kids themselves and when the day for videotaping came, they performed magnificently in their roles of old days pioneers. Ten-year-old Trenor Rapkins helped a great deal in the creation of the sets and all the children practiced their directorial skills when one or another forgot his lines.

Twelve-year-old Naeran Verheyen, the oldest of the children, assumed the role of junior counselor to the girls, aiding Mimi Aslid and Gabriella Rodriguez in organizing and helping in sports and other activities.

Eleven-year-old Dara Pearson helped Susan teach swimming to those who were beginners, ten-year-old Jo Won Seuk led all in their Korean pronunciation, eleven-year-old Davy Ang and Matthew Jones shone as budding soccer stars and twins So Young and So Jung Pak entertained everyone with their amazing piano playing.

Another surprise treat came when several of Father's children arrived to spend a couple of days at Barrytown. Kwon Jin Nim, Sun Jin Nim and Young Jin Nim all joined in the games and activities and Heung Jin Nim delighted the boys (and worried the counselors) with rides on his motorcycle around the grounds.

He even got the boys to partake in what was affectionately known as "F-O-B" (flat on your back time) after lunch. A major triumph.

A day trip to Museum Village, a restored frontier town, gave the children some helpful insights into the reality of the hardships that faced the pioneers, and also gave them food for thought in creating the scenes for their skits.

One of the favorite times of day was after dinner when we would all go down to the campfire site, light a fire and sing the night away. Susan and I wrote a special song for the blessed children, and to hear them sing with faces glowing in the firelight was, for me, a glimpse of heaven. Ending the evening in a circle of prayer, our weary little pioneers would hike off to their beds, tuck each other in, write reflections and drift off quickly.

One night, after "lights out," I walked up and down the aisle, just to watch them sleep and to pray for them. I felt the gratitude of God flood through me for these children, so pure, so innocent and so remarkably rare.



Col. Bo Hi Pak announces that Rev. Moon is the Messiah at the Principle Workshop for the Media.

Colonel Bo Hi Pak, president and publisher of the Reverend Sun Myung Moon-owned New York City daily newspaper *The News World*, stunned journalists and some church staffers by saying he personally believes Moon to be the Messiah.

"The Messiah has come. The Messiah is Reverend Sun Myung Moon," Pak told participants at the World Media Conference (Aug. 9-15) sponsored by Rev. Moon's Unification Church.

The 60 participants included publishers, writers, editors, columnists, a circulation director and professors representing 18 countries. The setting was the Xanadu Hotel, Freeport, Grand Bahamas and all expenses of the attendees were paid for by the church.

Other than *The News World* and *Washington Times*, no other American papers were represented.

Larry Moffitt, director of the media conference, said this was the first time a high-level church leader has declared at any conference that Moon is the Messiah.

Pak said that Reverend Moon's mission is to get everyone to be the Messiah.

"The spiritual atmosphere has ripened so that we can say these things," said Pak. "Anybody who sees him with the spiritual eye knows he is the Messiah."

Pak said, "The worst criticism we get from the world and the media is brainwashing. If Divine Principle doesn't have power, we wouldn't be criticized of brainwashing. Rev. Moon calls it a conversion experience from abnormal to healthy."

Pak was asked that if the Unification Church is that good, then why is it so

rejected, so much opposed. He replied, "Because of the very essence of goodness, we are opposed. If we're half-way, or mediocre, we wouldn't be opposed. Jesus Christ represented that same goodness and he was opposed." Pak said, "Rev. Moon has succeeded. No power can destroy his messianic work."

### Advises Journalists

"We want to tell the truth to the media world. If you feel the divine call, don't stop it," said Pak. "Remember, you are children of God before journalists. Let it unfold itself. If you think that there is a one percent chance this is all true, don't judge quickly." Pak said the church was offering associate memberships with no obligation—"just to keep you informed. My nickname is 'Bubbling Enthusiasm.'"

During a question-and-answer session, Pak said, "I know I made a serious announcement. I take all responsibility. I say there is a possibility we could be wrong. God said there would be anti-Christ. But one thing will guide you: Truth and the spirit of God."

"I ask you not to make a quick judgment, but let the spirit communicate with you directly."

Other speakers were Dr. Durst, president of the Unification Church and included Tom Ward, who came directly from Chile for the conference, Paul Perry, originally from Brazil and Noah Ross of New York, all with the church.

### Eye Opener

The conference was an eye opener most participants said, including the

## WORLD MEDIA CONFERENCE WORKSHOP

Article from "Editor and Publisher" magazine, by Carla Marie Rupp

non-church members who worked for Moon's newspaper. For example, Tom Clifford, *News World's* features editor said the seminar gave him "a lot broader understanding of the people I work for. Most of the eight writers under me, all church members, are not trained professionals, except for *News World* experience. And I act as editor, administrator, as well as a teacher.

"This seminar gave a understanding of the way the church members write and why they write the way they do and how they really live their principles."

Nicholas Buscovich, vice president of *The News World* and secretary general of the summer conference, said at the farewell banquet he felt the purpose of the conference was accomplished: "To create an environment for participants to learn about God and the beliefs of the Unification Church."

Dr. Durst, the Brooklyn-born former high school and college instructor who heads up the Moon church in the United States, included the media among the components he said are involved in the anti-religious movement.

"Drama makes a sexy story," Durst said. He said this has especially been true when journalists have described the newspaper stories the kidnappings of Moon Church members by their parents.

"The media fails to understand the depth of the religious experience," Durst said. He called it "a tragedy when parents are preyed upon by criminals who make up to \$10,000 to snatch and deprogram church members." He said journalists should realize that parents are often upset when a young person is confronted with a religious experience that "the parents aren't living up to."



by Claire Bowles

Forty Japanese students, from top universities of Japan, spent 27 days in and around New York for the 10th International Leadership Seminar this summer. Sponsored by the Unification Church, the students heard lectures, went on sight-seeing tours, and had lots of give and take with the people of America and members of the church in America.

The first ILS was held in 1973 and Europeans as well as Japanese students attended, but since 1975 only Japanese students have attended.

According to Kizashi Takemura, one of the staff of ILS, "The internal goal of ILS is not to make members for our church—only about one third of the students have the possibility of joining—but they go into society and become leaders there, maybe executives in society and supporters of our movement."

Most participants were selected through campus advertising or witnessing by our members. The average age is 22 years old and most were in their final year of school.

"Our original plan," said Mr. Takemura, "was to invite only students from Tokyo University, but we extended it to other national universities."

Of course, many students are attracted to ILS by the free trip to the U.S.A. and the sight-seeing, but there were others with a deeper motivation and purpose and they seem to have trust in our movement, Mr. Takemura said.

All participants are required to attend a 2-day workshop and be screened by interview before the seminar.

Good publicity was given to the seminar by the biggest newspaper in Japan and in interviews with past participants it was learned that most of these men, who are now in business, feel very grateful for having gone to the International Leadership Seminar. They said that from the time they attended the ILS, their personal life deepened and they had more awareness of their responsibility to Japan because of the seminar. There were many who said that although they were not directly involved in the Unification Church, they were watching closely and supporting wherever they could. Others said that they had changed from a socialist viewpoint to the Liberal Democratic Party which is more conservative. The newspaper reported that the fact that our movement spent so much on this project is an indication of our power and courage.

Because of bad publicity about our movement in Japan, many students received strong warnings and persecution from their friends. They were told that they would be brainwashed and that they would never come back to Japan. Even though they may have decided to join the

seminar in February, the number of students who can endure this kind of propaganda fluctuates a lot, Takemura said.

Among the participants, some ex-members were able to find their way back to the church because of gaining a wider vision of our international church activities. Although internally they were still rather closed and hesitant when they arrived—they wondered how they would be treated—as time went on, they began to see that our church has grown through many projects like the newspapers, fishing, conferences, etc.

Through direct contact with Western members, all the students began to see the international dimension of our movement. Most of the students have a strong desire to communicate with Western members, even though their ability is not always very good. They greatly appreciate Western members' patience and care with them.

As many as two thirds of the students

don't believe in God, so it is hard for them to feel Divine Principle deeply in the beginning. Through the care of the Western members and the team leaders, the students are more open to the possibility of an invisible God. Many joined in prayer meetings and seriously researched a spiritual way of life. Two people even tried fasting.

When it was time to depart, there were moving moments when tears showed in eyes. Most expressed the desire to come back to the States or to attend next year's seminar. They will all have strong memories of the experience. In Japan, an annual reunion of past ILS participants is held and there is always a lot of exchanging pictures and memories.

"The International Leadership Seminar is a long-term program to save Japan and win support of our movement for the future years. It is very very valuable for that reason," Mr. Takemura concluded.

## HOME CHURCH PRESIDENTIAL PRAYER BREAKFAST

by Mrs. Margie Petrikat

The New York Home Church Association sponsored the first Presidential Prayer Breakfast to kick off a campaign for the future "Home Church Convention," scheduled for Sept. 18. Here is a news report of the breakfast.



Dr. William Bergman, Mr. Jeddie King, Rev. Albert Tyson, Mr. Bento Leal, Pres. Moses Durst (standing), and Honorable Armando Montano at the Prayer Breakfast.

The first annual "Presidential Prayer Breakfast" was held on August 14, 1982 at the Manhattan Center in New York City. There were more than 400 people attending from all over the New York area, Long Island, and New Jersey.

Dr. Moses Durst, president of the Unification Church of America hosted the prayer breakfast. The distinguished guests included Ambassador Jose Chaves from the United Nations; and many city dignitaries. A special introduction was made of Rev. Won Pil Kim, the head of the Home Church Association. A warm

round of applause was given to him.

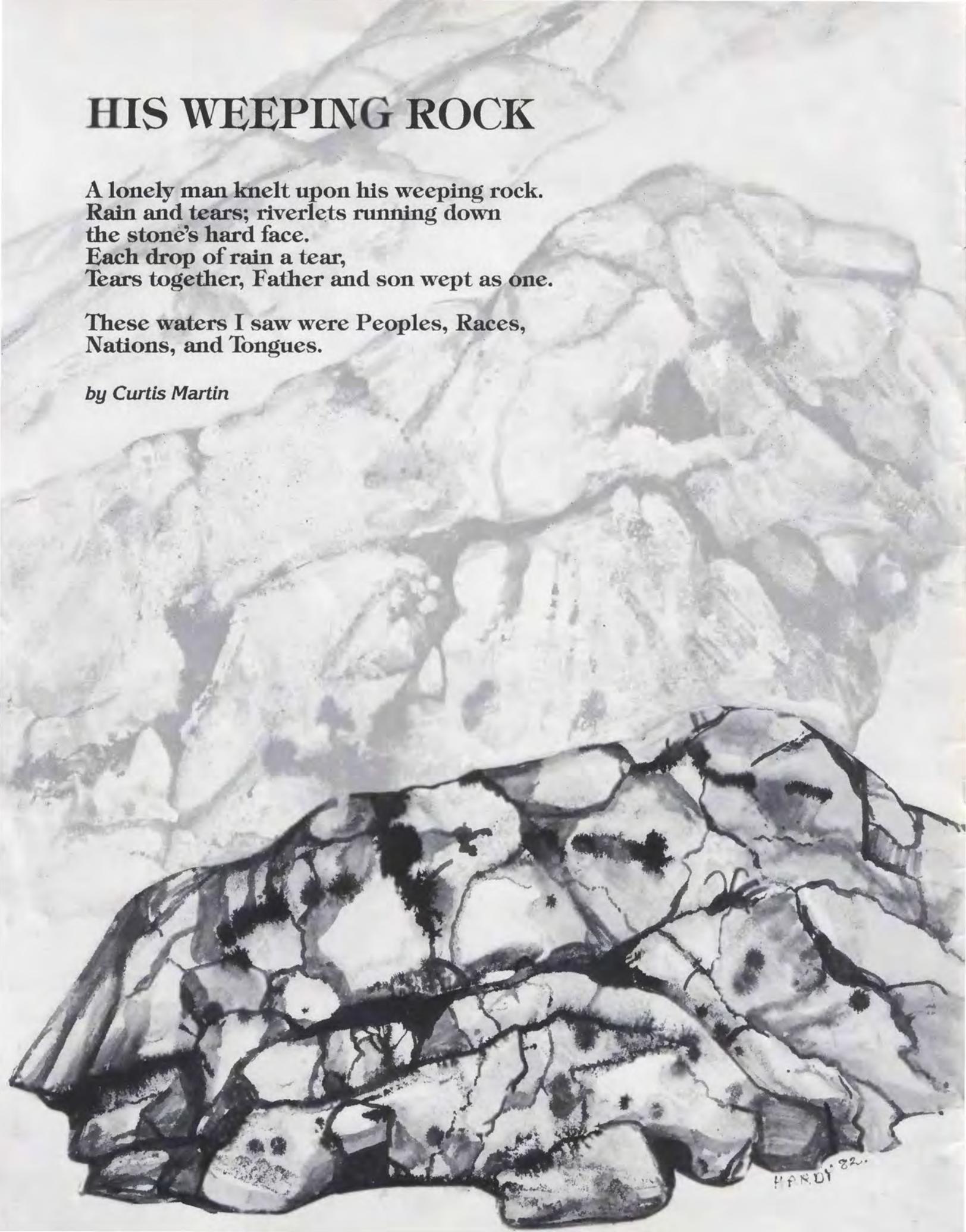
Rev. Tyson, a guest, read Matt. 25: 34-46. "When the King will say to those on his right, 'Come, you who are blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For when I was hungry you gave me something to eat...' Rev. Tyson said that people have different outlooks as to how God is ruling the world and what principles He is using to make the world right. He said that some religions are prophetic and the righteous live by God's program.

# HIS WEeping ROCK

A lonely man knelt upon his weeping rock.  
Rain and tears; riverlets running down  
the stone's hard face.  
Each drop of rain a tear,  
Tears together, Father and son wept as one.

These waters I saw were Peoples, Races,  
Nations, and Tongues.

*by Curtis Martin*



HARDY '82.

