

TODAY'S

WORLD



JANUARY 1983

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FATHER'S PRAYER

JANUARY 1, 1983, MIDNIGHT

Our loving Father,

The year 1982 is behind us and we are facing the year 1983. We are at the threshold of the whole new year 1983. The entire world is greeting this moment. Please guide all people who are planning this year, so that their hearts will be in alignment with Your will. Let all religious people be united, and let their lives freely develop, following Your will.

In the midst of ordeals and persecution, the Unification members throughout the world were marching towards Your final dispensational goal during 1982. Please remember those suffering children who are praying with longing hearts that the year 1983 may be a year of hope.

Guide the Unification members through this year and towards the moment when the new history will begin. Let those who represent history be loyal, on behalf of all historical figures. Also, guide them so they can dwell in the depths of Your heart. As soldiers who are establishing the kingdom of heaven, may they dwell in Your heart as unforgettable people, worthy of being called Your sons and daughters, and deserving of Your abundant love.

As our members bid farewell to 1982, a year filled with ordeals, their hearts are tearful and their hands are folded together in prayer, pointing in the direction of New York and America, where True Parents are. These places where our members are gathered together are solemn places, where longing prayers are offered. Please forgive each individual and receive the hearts of those who had given hopeful promises to bring the victory in 1982, but who were unable to fulfill them. I pray and beseech You to bless them, so that this new year will be a year of victory, one which they will be able to go through and look back on with gratitude.

At this time, all the Unification members, representing all mankind, are making a new resolution to be more deeply loyal and pious in 1983, and to be more united in one heart and one will. Let them pledge to become brave soldiers on the advancing line of the salvation of mankind. Let them determine to become victorious in securing both today and tomorrow. Let them resolve to become unforgettable people in Your heart. Please receive the resolution they are making at this time.

Ever since the day of infamy, the day in which the human ancestors fell, You have been laboring in man's place. Laden with sorrow and loneliness, You have been trying to restore the lost history, which is filled with many untold stories. In our stead, You have voluntarily taken the path of sorrow and agony, lingering ever behind the scenes, watching over mankind, and going through the historic path of indemnity with all Your strength. We think about You and all the things You have gone through, and reflect about the unrepented wrongs which our ancestors have committed throughout history. Please permit us now as Unification members to pledge to You our loyalty and piety, on behalf of all mankind. This group of people knows that to follow Your way means to take the path of sorrow, but they do not draw back. Neither do they mind enduring the path of persecution and oppression.

The historic paths of Abraham and Jacob were alike, as they followed Your way. The same with Moses, as he guided the journey of the Israelites. Jesus knew Your will, and he was supposed to have built the victorious heavenly kingdom by making the Roman Empire submit; but instead, he lost the chosen nation and had to take up the suffering path, and under the name of Christianity extend it to the whole world. We reflect deeply about these historical accounts.

Your will was prolonged for the two thousand suffering years of Christianity, whose efforts to recover the four thousand years of history have been stained with tears, sweat and blood and filled with deeds which must be repented for. We are going through this lonely journey with You and overcoming this sorrow. Sometimes You have looked upon people who even at the point of death are praying for that one victorious day to come in which Your will shall be accomplished. We are again reminded of Your painful broken heart, looking upon those people who are praying for the day in which the world will realize Your will.

Today, in this time of the last days, Christianity should have fulfilled its responsibility so that the world could stand in the realm of victory; then, instead of following a path of sorrow, Christianity's course would have been a glorious one, attending and revering Heavenly Father. Christian civilization—not only on the individual level, but also as families, as a society, as a nation, and as a world—should have developed and taken shape, centering on the long-desired sovereignty of heaven; then it would have returned glory and victory and praise to You. Again, we reflect on the historical fact that the Unification Church, which was chosen to carry out Your will, had heaped upon it the burden of sorrow and obstacles called the way of historical indemnity.

Persecution comes from individuals, and from families, societies and nations as well. Even the world has joined in the persecution. Now, in the center of this free world, America, and even here in the heart of America, this gathering of members who revere and follow You has received rejection from all religious people, who are [supposed to be] following Your way. We know very well that behind the tear-stained sacrifices which we have made in order to pioneer and establish this foundation lies Your much more sorrowful history. Assembled here together, we are pledging to advance and progress—and to be the kind of church that will never disappear in despair, but will bring the one victorious day to the free world. We are grateful for Your grace which infuses us with pride and confidence to take up the worldwide pioneer mission of laying the victorious foundation, upon which we can make a new settlement in this new time period.

In this building in the center of New York, we have been the object of persecution, judgment and ridicule coming at us from all sides. But from now on, from this day at the beginning of the new year, Your children who are gathered here will be united in one heart and one body and will restore heaven's dignity and honor; as independence soldiers, we will establish the sovereignty of goodness and bring about the heavenly kingdom. As they rally together for this cause, please help them to be proud and valiant before Satan.

Father, please have hope in the Unification Church. We are not on the edge of twilight, facing the night, but rather on the verge of dawn, waiting to greet the rising sun. Heavenly Father, I pray that during 1983 You will settle on this earth and uphold all the work with dignity and authority, pursuing the welfare and prosperity of the heavenly kingdom, and protecting it with a shield of victory. Please allow us to greet this new year with the determination to create the basis on which Your victorious power can be manifest on this earth.

Please extend Your arms in blessing upon Korea, Japan, America and Germany, upon those nations representing providential roles. I plead for You to allow this year 1983 to be the boundary mark, so that from now on, in those countries, people who oppose us will be weakened and people on the side of goodness will prosper.

I ask for the entire spirit world to help make this year 1983 one in which the Unification Church members representing all the nations on earth will be united with their ancestors and march on together to secure the worldwide victory. Let all the spirit world be mobilized to suppress the powers of evil which oppose this, so we can leap towards victory. And let this beginning hour be one in which we command the development of a new history. Countless religious figures and righteous people have been longing for the day of victory on earth; please allow them to participate in our efforts and work through their direct lineage, in order to fulfill their long-cherished desires. Let them bring their descendants to this Unification banner—even though their descendants may be unaware of their help—in order to realize the victorious ideal world.

Korea, Japan, America and Germany, and the other 127 nations, are stained with the tears of the ones You love, as they make indemnity conditions with pleading tears and prayers, for the sake of bringing about victory on this earth. I pray that this new year will establish the foundation for us to directly command the mobilization of tribes, nations and all mankind.

Now this year's new motto is "Home Church Is Our Land of Settlement." With this motto, we have a confident beginning point. God, please declare this year to be one in which You can take command, mobilizing the righteous and religious people, uniting all religious groups on earth.

I believe and I know that from this beginning hour of the new year, the command will be given from heaven and carried out on the earth: to march toward the one victorious day and to establish the victorious sovereignty of goodness and the victorious kingdom of heaven. Please declare this. I pray all this, grateful for Your grace in allowing us to pray these things. I offer this prayer of blessing for all these things in the name of the True Parents. Amen. Amen. Amen.

We need an awakening, a new determination and commitment. That is the true meaning of God's Day and the only way to make this day worth celebrating.

GOD'S DAY

REV. SUN MYUNG MOON
EXCERPTS FROM JANUARY 1, 1983 MORNING SPEECH
WORLD MISSION CENTER



New Year's Day is supposed to be a happy, fun-filled holiday, but in the Unification Church, God's Day is a very tough day, laden with difficulties! Most people celebrate holidays with lots of food; we celebrate with lots of words—the word of God. Physical food, when you take in more than a normal amount, will always give you stomach problems; but what about an overdose of the word of God? No indigestion.

Consider God's situation. He already knows what I am going to speak about this morning; so will He decide to go off and take a nap instead of attending the speech? God is very interested in observing the audience and their reaction to

these words. He is thinking, "I know the people in this audience have been confronting problems and feeling discouragement, so I hope that this message will renew them and bring them back closer to Me." God has an intense interest in you and knows precisely where you are spiritually. "My son and daughter over there have not been doing too well," He thinks. "I hope they can become a new man, a new woman, from listening to Rev. Moon this morning." God knows what topics are intended for which son or daughter, and when those points come up, He looks for that son or daughter to see whether or not they are dozing.

What kind of day is God's Day? For God, it is a joyful day and a good day. He wants to encounter good people on this day. He wants to bless you and celebrate this day with you, but actually, He has no one qualified to receive that blessing. All around the world people are celebrating this first day of the year, but only members of the Unification Church celebrate it as God's day. Therefore, God wants to be with you this day.

WHAT IS YOUR GOD'S DAY GIFT?

When God attends the celebration, all spirit world sends representatives as well, each bearing his or her most valuable gift. Can you have a casual attitude towards God's Day and just attend any celebration you want, at any time? Time will come when special professors and scholars will have to wait for ten years in order to be admitted to a God's Day celebration. Representatives of entire nations will come and be lit up like lanterns, upon hearing a God's Day message.

What kind of gift did you bring? A sleepy head that dozes throughout the sermon? Did you at least wear clean underwear? If so, was it your everyday underwear, or special underwear which you began preparing even one year ago? Actually, God is not interested in some material gift, but rather in the heart and sincerity you can offer Him. Compare your attitude of heart and soul towards your wedding day with your feeling about God's Day. Which one should be more intense and deep?

We must celebrate God's Day with a solid content. Never before has God had the chance to fully manifest His love throughout history. God's Day gives Him the opportunity to show His love to His children. God has been suffering for so long, awaiting this opportunity. Love, which was supposed to be God's property, was stained and given away to Satan; ever since, it has been misused and perverted by Satan for his own purposes. God has been desperately seeking the day when that love would be purified and returned to Him. Finally, that moment of restoration has come.

In the Unification Church, we have four major celebrations each year. Forty days before each celebration, you should set certain conditions through which you can devote your heart and soul for the sake of that celebration. Only in that way can you truly come bearing a valuable gift.

People on earth are in the Abel position to those in spirit world; therefore, you should be making deeper heart and soul conditions than anyone in the spirit world. All humanity has been agonizing, waiting to become true sons and daughters of God. Anyone who really knows the meaning of this day will dedicate himself totally to becoming a child of filial piety. To help you accomplish those conditions, you need a mate; for men and women must come as a pair to make these offerings.

In order to make an offering, you need an altar. People frequently fluctuate in spirit, sometimes up, sometimes down. But once an offering is placed upon an altar, it remains there forever. So you must have some offering in order to be really acceptable to God. The offering will have value according to the depth of heart and soul you invest in it; only in that way can God acknowledge your sincerity and integrity, and accept your offering.

In the Old Testament era, things of creation were offered;

lambs, doves, and other animals were cut in half, placed on the altar, and the person making the offering bowed down before the altar. In the New Testament, the son of God was offered; Satan crucified Jesus on the cross, which became the sacred altar for all mankind, before which the faithful bow down. In the Completed Testament era, the parents become the living sacrifice, bearing one cross after another in everyday life.

Long in advance, you must begin to prepare for each new God's Day, planning what to offer from the depths of your heart. In this Completed Testament era, you make offerings which combine all three levels. Your material gift is offered as the fulfillment of the Old Testament era; your spiritual children consummate the New Testament era; and when you offer yourselves in the parental position, representing the Completed Testament, your offering becomes complete. Your children make a better offering than things; but you yourselves are the very best offering. An offering is not limited to the time in which it is made. It becomes the gift of all things of creation, the gift of the children, and the gift of one's self.

In the Old Testament era, people worshipped in the tabernacle or temple. The temple contained a holy place and a most holy place; only the chief priest was qualified to enter that most holy place, to offer a yearly sacrifice on behalf of all the people. A certain sacred procedure had to be followed in making an offering to God. Today you represent all the fallen generations when you come back to God through the high priest and ask him to receive you as a pure offering.

In order to sanctify and consecrate this kind of offering, God's Day was established. We did not come here today just for festivities and having a great time. Tomorrow, God's Day will be over, but the particular offering you made will continue every day and grow in value. As we accumulate such grateful offerings of heart, we sanctify this earth and bring the kingdom of heaven closer. That is the way transformation comes. When everything has been consummated, I as chief priest will be able to offer everything to God, and He will be able to accept it all and claim it as His own.

GOD WILL GIVE YOU STEWARDSHIP

Once all things are offered to God, He will give you certain stewardship over them: He will make you a caretaker or administrator of all things. When God gives you something to care for, you can use it for your children, for example. Because your ultimate offering will be your children, you can employ material things to fulfill your total offering to God. That is the only way we can justify the use of God's materials.

Any offering you make, even material things, must be linked to the love of God. Certainly children have that connection, and you yourselves have to become one with God's love. Only when all those positions are offered can God accept your gift.

You must see all things, at all times, as linked with the love of God. All the material things you use, your children, and you yourselves have to be connected with God. Look at every day as preparation to welcome True Parents to your home; then, when we come to visit you some day, we will feel completely at home.



The clothes you are wearing are not yours; your physical body is not yours; your husband or wife is not yours. There is only one way these things can become yours—by connecting them and yourselves with the love of God. Our marriages are formed in the name of God—not for our own sakes but for God’s sake. You want to have children so you can consummate the love of God.

Men and women who dedicate their entire lives to making a proper offering to God will always feel they have not offered enough and always long to bring a greater offering.

After living this way, when people reach the point of death, they should gather together the younger generations and tell them, “I upheld the principles and love of God. You must now carry on.” When such people die, they go straight to the highest possible heaven.

God created all things and gave the stewardship over them to His children; therefore, you have the right to take care of those things, with the heart of appreciation to the Creator. If you live such a public life, even without receiving a proper reward from God while on earth, God will bestow upon you



everything you desire when you are elevated to spirit world.

There is only one direct way to God—the way of true love. As restored Adam and Eve, you will take care of all the things of creation and connect them to God's love. Then there will be no more boundary between God and you. I feel obligated to nurture you and make each of you a heavenly person, while you are here on the earth; this is your only opportunity.

The Principle of Creation clearly teaches that God created people and all things because of His love. The Unification

Church is a very privileged church, because we have a way to legitimately claim other people and all things. But unless you fulfill this process while on earth, there will be no bridge between you, the physical world and the spirit world.

LOVE'S TRANSFORMING POWER

Love has the power to transform bad things into good. Love can sweeten and sanctify everything. For example, Judas showed so much ugliness toward Jesus and betrayed him for money; but Jesus' love had the power to digest that ugliness in Judas and transform it into something sweet.

Love works miracles. Whoever falls into wrongly-directed love will be shattered into pieces. However, when your love is redirected in the proper way, you can jump right into the bosom of God.

God put no limits upon Adam and Eve. He gave them total freedom—except for the commandment not to eat of the fruit of the tree of the knowledge of good and evil. Such is the power of love and danger of its misuse that if you make only one misstep of love, you will be dragged to the bottom of hell.

You cannot exercise love by yourself; you need a partner. You must have parents, children, brothers and sisters. Free love is a satanic strategy to bring people down into hell. The Unification Church aims to effect a revolution in love.

Why does God let us suffer so much, if He loves us so deeply? Because He wants us to find the deepest, sweetest, most perfect love. By going through ordeals such as fundraising and witnessing, you will be able to experience that kind of truest love.

HOW TO MAKE OFFERINGS TO GOD

When you fundraise you face opposition from every direction; your parents and relatives give you a hard time. But when you return to your center, you bring your offering before the altar and cry out to God, "God, You are a suffering God, and I want to make this offering to You. You have been waiting for an offering of true love, but no one else has succeeded in giving it. Heavenly Father, I will go out to the toughest mission, as a representative of all mankind, and bring some comfort to You, as my gift of love. I will not fail in this gift of love." That is how you can bring all things to the love of God.

How do you offer children to God? When you go out to the world, tell God, "Heavenly Father, You have been looking for Your true children; without them, Your heart has been broken. I will go out now to represent Your love and bring as many spiritual children as possible, to become Your sons and daughters. I want to do Your will, and I will not hesitate to take on any hardship in order to accomplish it."

Finally, you can say to God, "I have brought You the offering of my fundraising; I gained spiritual children for You. Now I want to create my heavenly four-position foundation. I need to get married. I want to bring into the world true children, free of sin, for You."

After you are consummated as husband and wife, you can walk the road of restoration of all things, children and parents. Your home becomes your "love workshop," in

God has an intense interest in you and knows precisely where you are spiritually.



which you experience all the dimensions of love. By living this way, you become like the royal family of God, entering the royal inner circle. You become love-kings and love-queens.

We celebrate Day of All Things, Children's Day and Parents' Day; but all these celebrations are consummated on God's Day. Each year we return to celebrate God's Day. One year you come as husband and wife, next year with your children, and finally with all things of creation. Then you are given the passport to the royal palace of God.

Before you come to God's Day, repent of all your ungodliness and sweep it away. If you have had quarrels in your family, cleanse them and create harmony, before attending the celebration. You should be able to offer your children; if they are not worthy, they cannot come to celebrate God's Day. The Bible teaches that before a person makes an offering before God, he must first go and settle his differences with his brethren; otherwise he is unworthy of making an offering. This is exactly what I am telling you.

MAKE A COVENANT WITH GOD THIS DAY

I am expounding pure, genuine principles. When you hear

them, do you receive them with a totally obedient heart? When you are spiritually imperfect, you need right principles to live by. These are supremely important principles. If you become very, very hungry and grab food, totally forgetting about God for the moment, you have to lay down your fork and repent, "God, I forgot about You; at the moment, I loved this food more than You. I'm sorry."

Since 1978, the rules of the Unification Church have been somewhat loosened; I couldn't feel confidence, even in the leaders. I have been observing what the Unification members are doing, and from 1983 on, we are going to tighten up. There will be no more halfway-type living in the Unification Church.

Let us pledge to God that we will be worthy of attending this God's Day celebration, without any shame or pain in our consciences. Before bedtime tonight, make a covenant between God and yourself. Tell Him, "God, I pledge to You that I will fulfill my promises to You. Please help me accomplish these things." Once you make a covenant with God, resolve that nothing will stop you—not your husband or wife, not your children, not even the entire world. No matter what, you should fulfill that covenant.

HOW CAN I CONNECT GOD'S LOVE TO YOU?

I never really wanted to have to deal with all different kinds of people, but God knew that I would be able to harmonize all people into one godly race. Therefore, He has been pushing everybody towards me, and I am relating with people of all races and cultures. My concerns are not personal, but for connecting the true love of God to all things, all people and all children.

I feel so much anguish and wrath when I observe the way in which some leaders have actually chased away the pure lambs of our membership. Many members become lost because of the poor demonstration of Unification Church leaders, who are so far away from True Parents' spirit.

Still, the more familiar people become with me, the more all things will be directed towards me and the more people will be attracted to me. All of you want to go through my "gate"; eventually all mankind will think that way. All things of creation will long to be touched by me. Why? Because I am representing the true love of God. Even God wants to touch me!

Therefore, Unification Church members who are led by me will never diminish or decline; they will go forward toward the ultimate goal of God's desire. Even under incredible persecution, we have continued to progress and develop. Once the opinion of society changes, think what will happen! There will be a rapid multiplying effect. Once the obstruction is cleared away and people start to welcome me, it will be too late for you to meet with me! North America wants to kick me out, but in Latin America, people want to meet me and welcome me.

*You must see all things, at all times,
as connected with the love of God.*



Have you ever thought that this 1983 God's Day might be the last I will celebrate in America? God could give me a mandate tonight, and I would take off for whatever destination He indicated. That is what I am prepared to do. Once I leave here, it won't be easy for you to see me. You will have to be qualified, in order to receive an invitation.

I have often spoken about horizontal and vertical disciplines. Equality applies only to the horizontal discipline, not the vertical. History always recognizes the vertical chain of command, rather than the horizontal. Western civilization, especially American, is a horizontal civilization. There is little recognition of the love of parents, grandparents and elders, for instance; the love between men and women is all-consuming. If western civilization remains only horizontally-based, it will decline. The vertical dimension must come first, setting the tradition and discipline, and then horizontal prosperity can come about.

I came to rescue America. A hospital patient may not want to hear his diagnosis, if it is bad. Even though cancer may be consuming his body, he only wants to be told that he is fine. I have given you the correct diagnosis, because that is the only way I can bring you hope and the only way I can treat the disease.

White people in this country have been selfish and have taken advantage of all the colored people. Africans, South Americans, Middle Eastern people come to this country; they have no power or influence, and they are not well-treated by white people. When God looks down on this discrimination, He cannot tolerate it.

The white culture needs to repent with tears for its selfishness. If people cannot repent, you will see what destiny will

befall them. If I am forced to depart from this country, it will be a dark day for America. You should make a commitment, "Father, I will not let you down; I shall fulfill your role here in America, instruct the people and carry out your tradition."

There is some hope, however. Americans are no longer blindly accusing me, as in the past. They are beginning to recognize something of value. Even the media are beginning to change.

Always I am thinking of only one thing—the salvation of America, the salvation of mankind. Therefore, I declared an emergency; I am living day by day in the context of an emergency. How about you? Maybe you are always complaining and trying to find excuses for yourselves. This is serious. Do you think the way I do?

This is 1983, when the destiny of our movement, this nation and the free world will be decided. We will go down or we will go up. It is up to you to decide that destiny.

We came here to celebrate God's Day, but in actuality, we have come for an awakening, a new determination and commitment. That is the true meaning of God's Day and the only way to make this day worth celebrating. In that respect, we are making the most important celebration. Some people might think I am being very severe, but I am saying these things because I love you. I do not want you to decline; I long for you to become qualified and glorious in the sight of God.

In 1985, the forty-year wilderness period of the Unification Church will be over. Starting today, we have to shift into high gear. Next year will be too late. Those of you who say, "We will not let you down; we will do it!" raise your hands. Let us all say, "Amen!"

EXCELL IN SERVING GOD AND TRUE PARENTS IN 1983

Rev. Chung Hwan Kwak

Each nation has a somewhat different providential significance, but 1983 is a key year for all countries in this children's age.

First of all, I would like to extend my heartfelt greetings to all of our brothers and sisters in every mission throughout the world as we begin 1983.

This coming year begins with great promise, and there are many things to speak to you about; but first, I'd like to reflect back on these past twelve months, 1982.

As you already know, 1982 was a year of tremendous persecution from the American government, not merely for the Unification Church but, more directly, for our True Parents themselves. Through the government's court case against Father, all of us stood with our Parents through the most serious and painful circumstances. Truly we shared too many tearful moments. And yet, in the midst of this year of his greatest persecution, Father still raised the banner of historical victory many times on so many fronts. I'd like to look again at a few of those victories.

THE BLESSINGS IN KOREA AND AMERICA

Through these epoch-making international Blessings, our True Parents set another record, but not simply by the number of couples or by the fact that 100 nations were represented. The Blessing itself, I believe, is the essence of the formula course for the salvation of all humanity. Without this way of the Blessing, there is no ultimate solution to the world's problems.

Our world has become, in a very real sense, a "global village"; and as with any village, there is the growing realization of the need for solid cooperation in all human endeavors: trade, technology, business, culture, economics, to name a few. Still, without an internal union in the realm of the heart, people have no real root for harmony or true oneness.

It is in this sense that the significance of the Blessing is tremendous. With God as the center of strong blessed vertical relationships built on a common foundation of faith, humanity will overcome racial, national, cultural and historical problems; by loving each other and serving each other, we can direct the world toward the family ideal with a higher moral standard. There is really no other way to achieve eternal peace for the world. The expansion of blessed families will leave no room for racism, nationalism or narrow-mindedness.

The July 1, October 14 and October 15 (for previously-married couples) Blessing ceremonies included

almost 8500 couples. Honestly, is there anyone who can do this kind of thing? Can money or power qualify one to bestow the Blessing?

Of course, over the years our church has held many Blessings, but these 1982 ceremonies stand as a special certification of world peace and brotherhood: 100 countries, 17,000 young men and women joined in sacred union. Much more than a rally or conference, the Blessings were a sincere giving—of entire life destinies, marriages and families for the cause of world peace. The ceremonies in New York City and Seoul are just the beginning of a great sharing which will finally touch the lives of all people everywhere.

THE HISTORICAL VICTORY OF FATHER'S AMERICAN COURT CASE

Of course, this is not yet completed. I believe, though some may say it is still early to predict, that we will win a decisive victory in the appeals process. At this time, our lawyers are making final preparations for presenting their case before the Federal Appellate Court. Legally and practically there is no real basis for Father to be accused. As the essentials of our case come before the panel of judges on the appellate bench, away from the emotional atmosphere of the earlier trial, truth will separate itself from innuendo and our Father will be vindicated.

In fact, 1982 saw no less than five landmark court victories: in the area of our constitutional rights and guarantees as a bona fide religion; in the area of protection as a minority religion; in the immigration area (missionary status granted to our foreign members); and in the fundraising area (the right to solicit funds without discriminatory treatment)—we gained the final decision. We will prevail once more in our Father's case.

THE INAUGURATION OF THE WASHINGTON TIMES

On May 1, 1982, *The Washington Times* began daily publication. In publishing the *Times*, Father's desire was to reach not only America but the whole free world as well. As the "capital" of the free world, and as a city much in need of two journalistic voices, Washington, D.C. was the ideal place to publish the *Times*. Until the *Times*, the left-of-center *Washington Post* was the only major paper published in



Washington. With the *Times*, Washington and the free world have an articulate and strong conservative alternative to the *Post*—one which, I hear, many people, including those who live in the White House, have welcomed.

THE YOUTH SEMINAR ON WORLD RELIGION

In the 1960's Father initiated interfaith activities, and they have been expanding ever since. To my understanding, he is the only person doing any substantial work on this level. His conviction, founded on Principle, is that God's desire is not only interdenominationalism but interreligionism—the deep harmony and cooperation of all major faiths. The leading edge of these activities is represented by the New ERA (Ecumenical Research Association) movement, established in 1979; the annual God Conference, first convened in 1982; and the Youth for God, also initiated in 1982.

On June 30 of last year, the Youth for God inaugurated its first "Youth Seminar on World Religions," a round-the-world pilgrimage to the centers of the world's major faiths. More than 140 young men and women from eight major religions assembled in Barrytown to begin the seminar. From there they set out on a 50-day journey through history, living and learning together, visiting the most holy places of each of the great faiths of the world. These students—young leaders

from Jewish, Hindu, Protestant, Catholic, Islamic, Buddhist, Confucian and Unificationist traditions—formed an unprecedented gathering.

Historical differences and feelings of exclusivity have so often hampered communication among the various religions. As these interfaith programs continue and expand, I believe such barriers will have to break down and people's views will become broader. As all people of God come to know each other honestly and deeply, then they can perceive the ideal of one world under the one God, one brotherhood and sisterhood, and one Heavenly Parent.

THE INCHON FILM

Inchon was released on September 17, 1982, and although its marketing was not successful, we need to remember the main motivation behind the film. Father invested a great amount in the movie for the purpose of educating America and the free world about communism and its strategy. In particular, he wanted to reach the younger generation, since western youth have either forgotten or were never aware of what the communists have done and continue to do in Korea and so many other places. *Inchon* was not made as merely entertainment but as an historical and educational film.

Too many people judge *Inchon* by its quality as a movie

and miss the thought behind it, but Father's motivation in making the film and supporting the project will remain eternally.

The events I described above were important for us in 1982, but they represent only a fraction of our total activity. Our normal worldwide activities included much more: international missionary work, VOC movement, CAUSA, the Christian Professors' Academy, the 11th ICUS, the 5th World Media Conference, professors Principle seminars, Unification Theological Seminary activities, funding projects, PWPA, cultural and performing arts programs, numerous publications, worldwide medical support units, etc.

I want to underscore again the fact that Father has stood at the head of all this activity while in the shadow of heavy, unrelenting persecution. This has been the story of our True Parents' life. Truly we are blessed to know them, work with them, and call them True Parents.

LOOKING TOWARD 1983

I would like to begin with two important points: first, as of January 1, 1983, we are standing upon a wonderful foundation of victory. In 1982 we fully entered our era, the children's era. Of course, each nation has a somewhat different providential significance or role to play, but basically 1983 is a key year for all countries in this children's age. True Parents have inherited to members in each nation their own foundation of victory; in other words, True Parents have already paid each country's worldwide and universal level indemnity. Having received this priceless inheritance, each country now needs to focus on the establishment of its own national-level indemnity foundation.

Second, nearly all of the worldwide mission countries now have blessed couples in residence. This is a tremendous benefit; it represents something very different from before. With the Blessing, each couple has inherited the title of tribal-level messiah from True Parents; many countries now have at least several tribal-level messiahs. In the past, Heavenly Father has worked vertically, through a single central line; but now because of this special inheritance, He can work through many lines, horizontally. So now we can invest our sincere efforts and gain results—without the need for any special indemnity conditions.

SPECIFIC DIRECTION FOR 1983

“To restore the world let us go forth with the heart of the Father, in the shoes of a servant, shedding tears for man, sweat for earth, and blood for heaven.” - Father

Our tradition, the tradition that our True Parents have taught us, is to serve God and serve mankind. However great the external development of our activities may be, each one of us needs to invest our own sincere service and hard work. Remember that the internal substance of the great things the church achieves needs to be manifested in the individual—you and me. Even though our Parents have laid a worldwide indemnity condition, still each child needs to lay his or her personal condition of indemnity.

The fulfillment of our own individual responsibility is the central point in inheriting our Father's tradition and becoming



God's son or daughter. Big rallies or external successes will never bring our final victory. That victory will come only with the attainment of a true vertical relationship with God and our True Parents, pure-hearted dedication and sincere heartistic relationships. So, under any circumstances, whatever our mission, through our daily life and work we have to check our vertical relationship and personal tradition of faith.

However great the external development of our activities, we each need to invest our own sincere service and hard work. The internal substance of the things the church achieves must be manifested in each individual.

Again, please remember that the process of indemnity dispensation is never fulfilled by conferences, rallies, etc. Only by our personal conditions of indemnity, the sharing of true love, and heartfelt sacrifice can we come to inherit the heart of God.

All of God's dispensation is for one purpose alone—salvation, or rebirth. Without God's blessing or assistance,



we cannot achieve a conclusive result. Whom does God seek? The person with Abel's heart and attitude is the one whom He can bless, assist and work through. Of course, each of us is Abel to some people and Cain to others; but whatever our relative position may be, we should maintain Abel's heart: a heart of love, caring service and faith.

The direction of Unification Church activities and devotion is not primarily aimed at harmony with our social environment, but at following and fulfilling the unchanging heavenly law. I know that our activities are becoming ever more broad and exciting, but my sincere desire is for you to focus your minds and hearts on following the way of tradition. This is the heart of the providence.

Finally, while we speak easily of the children's era, we may at the same time overlook a very important reality: the position which Father is inheriting to us at the start of the children's course is the position he occupied 21 years ago—not his position in 1981. In other words, even though I stand very close to Father, see him occasionally, or sit in the front row during his weekly sermon, I am dispensationally distant from him by 21 years. I now stand where he did 21 years ago. Father's attitude in 1960, as those of us who were with him observed, was very serious; he attended no movies, he

had no special diversions—only the will of God. None of us can be truly successful if we just try to adapt ourselves to today's Father; our tradition should build up from 21 years ago. We need to go back, in order to understand Father's thought, prayer, attitude, devotion and environment as he began his historic course with our Mother.

GUIDANCE FOR THE BLESSED COUPLES

We need to build the blessed couples' foundation. The destiny of the Unification Church is not only to teach God's idea, but to substantiate it by building the kingdom of God through ideal families. Our activities branch in two directions: first, restoration work, the cleansing of fallen history by laying indemnity conditions; and second, the actual building of God's kingdom through forming blessed families. In our era, in the early part of the new age, we face a unique and serious problem: blessed couples and families have been

None of us can be truly successful if we just try to adapt ourselves to today's Father; our tradition should build up from 21 years ago.

“born,” but there is no heavenly environment to nurture them. Because of this, all blessed couples, from the first 36 on, have the mission of being a bridge toward the actual ideal world. God's idea is being realized, but in the midst of a satanic environment. This “bridge” mission is not at all easy. We can model our lifestyle on our True Parents' 21-year example. Even with their own large family, Father and Mother focus their hard work and prayer toward the fulfillment of God's will—anytime, anywhere, under any circumstance. Every couple should study our True Parents' way of life and thought and make a real effort to follow their pattern. I also want to urge all the blessed couples to remember the Family Pledge and follow its direction and content.

From this time on, the Blessed Families Association in each nation will take more and more responsibility for the guidance of their nation. These associations will serve as a solid center around which to establish lasting tradition. I want to encourage all of our blessed families who pioneer these associations to build harmony among yourselves, support one another, and stand on the front line of God's work.

Within each country's association, the couples should form blessed trinities, with other couples of the same Blessing, centering on a brother. If the number of couples in a nation is not a multiple of three, any extra couple or couples may join in a regional trinity with couples from a nearby country. If there are not enough couples in a country, then report this to headquarters and headquarters will make arrangements. When you have set up your trinities, based on these instructions, then send a thorough report to headquarters.

HOME CHURCH ACTIVITY

Each national leader's ultimate goal and main mission is the restoration of his or her country through witnessing. Your witnessing effort is the foundation which Heavenly Father and True Parents desperately need. Each leader should take



time to reflect on his or her witnessing efforts and the present number of members. Remember, the first goal is witnessing, the second goal is witnessing, and the third goal is witnessing.

The destiny of the Unification Church is not only to teach God's ideal, but to substantiate it by building the kingdom of God through ideal families.

In the children's era, our main way of witnessing is home church. Each blessed couple and all members who have graduated from the 40-day training program should have their own home church area of 360 homes. In addition, members who have completed the 21-day training, and even those who have not, may be assigned a home church area and develop activities there. The national leader can make decisions about home church activities for graduates of 21-day training and younger members.

While crusades and street witnessing are still important ways to witness, the main witnessing will be done through the home church providence. I would advise you, as the year begins, to study Father's home church guidance. Please don't think that you are serving a home church area because that is

the home church "method." A deeper sacrifice—serving and sharing of true love—is the central path of individual restoration, and our original destiny. Total sincerity—not merely methods—will restore the world.

BUILD A SUPPORTIVE ENVIRONMENT

Make an economic foundation and establish good relations with intellectual, religious and social leaders. This is the time when we need these relationships and foundations. Headquarters wants to assist mission countries in building economic foundations. The Professors World Peace Academy, the World Media Conference, the International Conference on the Unity of the Sciences, and various New ERA conferences will help countries solidify important high-level work. But once again I would like to remind you, our priorities are (1) to help each member learn and walk the way of traditional faith, and (2) to place witnessing above all else.

In closing I would like to quote from a memorable speech Father gave some time ago. He said that when he witnesses or teaches his disciples, his goal is to become the best friend among friends, the most respected teacher among teachers, and the most loving parent among parents. Let us all aspire to embody these words in the coming year.

May God bless you very richly in 1983.

HOME CHURCH IS OUR LAND OF SETTLEMENT

Think of the early settlers who came to your country. What difficult trials and voyages they went through in order even to arrive! Think of the process by which they came to inherit this land. They may not even have thought of themselves as ancestors of a new land. In America, the spirit of the first Puritan settlers became the foundation of spirit for the country. They laid the groundwork for one nation under God.

Now each of you is in the position to settle the one world under God. Think of what this means. Regardless of your background or family tradition, all your life you had been wandering around, hoping to find God. Now you have met the Unification Church and me. This was your beginning point.

Under harsh circumstances, you are struggling to survive in the wilderness. However, you have a model. The early Pilgrim Fathers laid the spiritual foundation of the great nation of America; you differ from them only on the level of settlement. Your settlement will be one world under God.

In today's dry and barren wilderness, you will be the well from which life will burst forth, creating an oasis that will spread throughout the desert.

- Father, January 3, 1983



MOTHER'S EARLY LIFE

MOTHER'S BIRTH AND CHILDHOOD

Sheltered from danger

Mother:

I would like to talk for a few moments on the background of my birth. Many special dispensational events took place secretly and internally in order to welcome the True Parents here on earth.

[Mother was born to a very special spiritual family which had constantly been the instrument of God, receiving revelations of the coming of the Lord and the New Day, and of what would unfold once he came.]

It grieves me to think that those heavenly chosen instruments, who were absolutely dedicated to God's revelations and whose one hope was to some day meet the messiah, never saw that day. God had unfolded to them His plan for sending His son here on earth, and under untold hardships they prepared for the day of the Lord. But unfortunately, they did not see that day, and one after another, they died. Yet their mission continued on for three generations.

As the culmination of one spiritual group which had received revelations and instructions to prepare for the second coming, I was born. The final spiritualist to inherit the mission of unfolding God's plan to send His son here on earth recognized me at the age of six, and she said that I would be the bride of the Lord.

In those days the circumstances in Korea were so difficult that it was almost impossible for anyone to maintain his faith in God and Christ. [We were at that time under the Japanese occupation, and they denied all religions, particularly Christianity. At that time, Mother was living in North Korea, which was under especially rigid control.]

I was born in the province of south Pyongyang. We call this Pyongyang Nam Do. [This is one of the provinces of North Korea now. It is the same province where Father was born, and Mother's birthplace, Ahn Joo, was quite close to Father's own birthplace in Jeong Joo. They were born on the same day, January 6 by the lunar calendar.]

Mother's mother:

My mother was a zealous Christian. The minister of my mother's church named me Junni ("love and order") when I was born. I became a Christian through my mother's guidance. I was not satisfied with one church; I was looking for a higher spiritual level and studied under various teachers.

True Mother was born January 6, 1943, at 4:30 p.m., when I was 30 years old. True Mother's father had received a revelation: if his child was a boy, he would be the king of the universe; if the child was a girl, she would be the queen of the universe.

In my lineage, seven consecutive generations had accumulated merits of goodness. This was the third generation in which only one daughter was born, although I have a brother who went abroad to study in Japan. My parents tried to welcome Mr. Han as an adopted son, but he could not accept that; so he left, even before True Mother was born. After True Mother's birth, my parents wanted to continue to

AS THE CULMINATION OF ONE SPIRITUAL GROUP WHICH HAD RECEIVED REVELATIONS AND INSTRUCTIONS TO PREPARE FOR THE SECOND COMING, I WAS BORN.

**'THE MESSIAH IS
COMING SOON, AND
PYONGYANG IS THE
NEW JERUSALEM.'**

care for her; therefore, under these circumstances, it was difficult for me to reunite with my husband, and we separated.

In Korea, after childbirth, it was the custom to eat a bowl of brown algae soup. While I was drinking the soup, Satan came to me and threatened me, "If you let your daughter live, the world will be in a serious condition, so you should kill her." I protested and asked why he should want to destroy my daughter; I embraced her tightly. Just then, my mother came and asked what I was doing, so I told her about Satan appearing and trying to kill my baby. After a week of wondering why Satan tried to take away my child, I was told from the spiritual world, "The child is the daughter of God, and you are to raise her as her nurse or babysitter."

When True Mother was six years old, we were captured by the communist party. At this time, True Mother was a very strong and lovely girl. Even when she was a child, she was always straightforward, never telling lies. At that time in North Korea, there were some apples, but the communist party would not sell them to adults. However, if True Mother went to buy apples, they always sold some to her.

I knew through revelations that the second advent was in the South, and I had a profound desire to meet the messiah. My father and mother advised me to flee to the South with True Mother. After spending eleven days in prison, we escaped at midnight and headed towards the border between South and North Korea. When we arrived, True Mother asked, "Is there no need to sing a song of Kim Il Sung any more? May I sing a song of Korea?" I assured her that she could, and she began to sing. When we approached the border, the soldiers of the South shot at us, but upon hearing True Mother's song, they stopped firing. When we met them and told them that we had escaped from the North, they welcomed us warmly and said, "You must have had a hard time traveling with such a lively little child." They gave us the money we needed to continue on our way to Seoul. I have realized since then that God was guarding each step of our way to safety.

Since we knew that the second advent was in the South, we made the journey with the attitude of coming to meet True Father, bowing three times in succession at many places on the way.

This was my first visit to Seoul, and in the crowded city I began to search for my brother, who was a soldier in the army. Just then, my brother's friend passed through him I was able to locate my brother.

For several years, True Mother lived in my brother's home in Seoul and attended primary school there. A short while later, the Korean War broke out. When Seoul was threatened, the families of the soldiers were put on trains to escape the war zone. On our way, just after we passed through one village and crossed an iron bridge, United Nations troops blew up the bridge behind us.

In a revelation, I was told that this child is the daughter of God, so I brought her up to remain pure and unblemished. True Mother became a beauty by the time she was ten or twelve. She was a good student and quite popular, attracting the attention of many people. Many satanic men would send her letters, so I took her out of the national school after the sixth grade, and she and I went to live on an island. In the mountains of that island, we lived as vegetarians and led a life of prayer. Having been notified through revelation of the establishment of the kingdom of heaven in Korea, I brought her up to remain pure and virgin until she met the messiah.

With great thoroughness I taught her to live a disciplined life, just at the age when children most love to play. Sometimes she would cry, but I continued to train her strictly. Heavenly Father must have been sympathetic towards her, since He sent us back to live at my brother's home. There True Mother graduated from primary school.

Since I was always looking into new religions, I finally met the Unification Church. Reading Divine Principle, I thought that the man who wrote this had to be more than an ordinary person and wondered whether he was the one whom we had thought that I must devote myself to a lifetime of service in the Unification Church, because of the depth of its teachings. Therefore, my brother took care of True Mother.

I had been serving True Father as a cook for about eight months when I became ill and had to be admitted to the hospital. Many spiritual experiences occurred around that time. One of the leaders of the family had a vision in which True Father saluted me with a royal crown and golden cloth. I also dreamed that all of the

women of the Unification Church lined up and filed into Father's room, all wearing white ceremonial dresses decorated with pink flowers. Looking behind me, I noticed women who were not members of the Unification Church also standing in line. I then realized that God had lost women, and for the past six thousand years had been looking for one true woman. Then I saw True Mother walking directly to the place where True Father sat. The heavens lit up and lightning flashed across the sky from all directions; claps of thunder followed. Tens of thousands of people looked on enviously. I pondered the meaning of this vision, little realizing that my daughter would become the bride of True Father.

'THIS CHILD IS THE DAUGHTER OF GOD, AND YOU ARE TO RAISE HER AS HER NURSE.'

Mrs. Mee Shik Choi:

Mrs. Hong (mother's mother) had a Christian background, originally being a Presbyterian. North Korean Presbyterians are very famous and very strong; many of them received revelations that the messiah was coming very soon and that the New Jerusalem was Pyongyang, now the capital of North Korea. They were waiting in prayers and tears for the second coming.

Mother was born in Ahn Joo. Her mother was born there, and her grandmother as well. Mother was the only daughter of her parents. Moreover, in the two generations before her, only one daughter was born. Father said that there were many conditions which played a role in choosing the bride; one of these was a very simple lineage, in this case, only one daughter in each generation. Also, she had to have a certain last name. Father pointed to four or five names, and the name Han was among them.

While Mother was growing up, Mrs. Hong said she never caused any trouble; she was always an exemplary child and much beloved by her grandmother, great grandmother and grandfather. Mother was such a good child at school and at home. Mrs. Hong always spent her time at church, so Mother was actually raised by her grandmother and her uncle.

Father passed through much suffering and by overcoming them paid indemnity for us, finally bringing us this victorious foundation. In contrast, Mother was somehow sheltered by God from the satanic world; from her birth and during her childhood, she was protected by Heavenly Father. Although many dangerous events happened around them, when Mrs. Hong was with Mother, everything went smoothly. In those days, Mrs. Hong never dreamed that someday her daughter would be the True Mother of all mankind, but later she remembered all these experiences.

In everything, Mother was protected by God, so she herself did not have to endure physical suffering in the way Father had to. Our Father treats Mother with so much love.

FATHER AND MOTHER MEET

Selfless obedience and deep understanding

Mother:

I did not meet Father in North Korea, although we were not far apart physically; I first met him in Seoul when I was 13. I had just graduated from primary school and was a child about In Jin's age. I had just finished sixth grade. [Of course, at that time Mother had absolutely no idea what was going to happen in 1960. She had just joined the church with her own mother.]

The first time I met Father, he looked at me and asked, "What is your name?" I answered, "My name is Hak Ja Han." Then Father closed his eyes and meditated for a moment and then said, "Oh God, You have given such a woman, Hak Ja Han, to this country of Korea!" At that time it seemed strange that this religious leader should have a special feeling or revelation concerning my future.

A FORMAL NOTIFICATION CAME TO ME, SAYING, 'YOU SHALL HEREBY PREPARE FOR A HEAVENLY ENGAGEMENT AND FORTHCOMING WEDDING.'

SO FAR, MY LIFE HAS
BEEN GOVERNED
DIRECTLY BY GOD.
WHATEVER THE WILL
OF GOD, WHATEVER
HIS PURPOSE OR
DISPENSATION, I SHALL
BE HIS SERVANT.

Mother's mother:

As True Mother was brought up for a meeting with True Father, after quite a while, she was able to obey him completely. When she was a junior high school student I told her I would take her to meet the Lord of the Second Advent. Upon meeting Father, she bowed very deeply. "You have such a lovely daughter," Father commented. "Does she study well?"

Mother:

When I was a high school student, I was living in Chun Chon, in the northeastern part of South Korea; Father was staying at his headquarters in the church at Chung Pa Dong in Seoul, so there was quite a distance between us. I continued to attend church and go to school, finishing middle school and then high school. In 1960, one month prior to the day of the Blessing, which was March 16 by the lunar calendar, a formal notification came to me, saying, "You shall hereby prepare for a heavenly engagement and forthcoming wedding." [This first heavenly proposal was more than a proposal; it was a heavenly mandate.]

When this instruction came from Father, I felt totally selfless. I thought, "Who am I to decide whether this is good or bad? So far my life has been governed directly by God. Whatever the will of God, whatever His purpose or dispensation, I shall be His servant. I shall obey in everything." That was my feeling.

Father knew me well. Particularly in those days, in that early springtime, I just did not want to analyze the situation, preferring to give myself totally for the heavenly will. At that time I had the reputation of being rather on the quiet side. I enjoyed tranquility and quietness, reading and music. I was known also as a rather intellectual young lady. I was not too emotional, not too excitable. In a way, I seemed slightly chilly and cold toward strangers who met me. My basic character was not outgoing. I always withheld myself and isolated myself from the outside world. I enjoyed my own world and was almost scornful of the world of men.

[Everyone recognized her brilliant academic ability, but at that time she lived almost like a nun. She shied away from all activities with men, feeling it was somewhat sinful and impure even to look at men. Like a beautiful flower in a greenhouse, she absolutely isolated herself from the external environment. Of course, we know now that this was heavenly preparation to purify her to meet the Lord one day. However, she did not know all these things.]

Mother's mother:

After their initial introduction, True Mother had no further opportunity to meet Father until she was 17. Around that time, many spiritual people were very alert, saying that the bride of Mr. Moon had arrived. The engagement of March 1 was near at hand, but still no bride had appeared. Father and heaven were impatient; the marriage banquet was indispensable to the providence of God.

In a dream, I saw a bird descend from heaven and another bird just like it ascend from the earth; in the sky they made a oneness. The eye of the heavenly bird was Father and the earthly bird was Mother. I said, "Heavenly Father, we are no longer orphans, for True Parents have now arrived! We have become children of True Parents." I danced and rejoiced, and from that moment the idea that she was my daughter was taken away.

After that, new revelations came every day. The heavenly marriage ceremony was already decided, but the bird was not yet announced; only I knew who she was to be. So I bowed to True Mother, who was staying in the lodgings of the high school, and she bowed in the direction of Father. When she was 16 years old, Mother seemed like a child, but when she became 17, she looked like an adult. When she came to the church, the church brightened, and after the service, Father gazed at Mother in front of many people. Then he asked me to bring my daughter to see him.

There she faced Father, and for nine hours he sat and asked her questions. I was very surprised to see True Mother answering so boldly. Finally, Father said to her,

“From this day on, I will prepare a tutor for you.” When Father’s meals were brought, people asked, “Who is that child?” Some people who were filled with faith thought that the girl must be an important person. For one month, until March 1, Mother lived with and served her tutor.

**‘SHE SPOKE LITTLE, BUT
WHATEVER SHE
BELIEVED IN, SHE
WOULD ACT OUT.’**

Father:

Before the heavenly wedding in 1960, for more than 15 years I had been working single-mindedly for the mission. Yet everyone who understood Divine Principle knew that I would marry some day. That was apparent to everyone, and also many of our members received revelation that they would be chosen for the position of bride of heaven. God gave such revelations because in a certain respect everyone takes the role of bride to the messiah. Therefore, God can certainly say to anyone, “You shall be a candidate for the heavenly bride.” But through the Divine Principle we can also see that this prophecy will culminate in one physical person, and that is Mother.

Knowing the Divine Principle, I am sure you can understand that when God sent His son in the position of True Parent, that means he is truly the bridegroom of all mankind. Since the messiah is in a position of bridegroom to all, God wanted to have more people adore him than anyone else in history. In order to set that record, such phenomena occurred. This was the background of the heavenly wedding.

When I suddenly chose Mother—who was living in Chun Chon at that time and therefore relatively unknown to church members—to be the heavenly bride, you can imagine the shock wave that went through our church. There were many families who believed that the heavenly bride might come out of their own home, because of the revelations they had received. Not only one family, but many families firmly believed that. Think what a shocking event it was to those families to have Mother chosen. So many young women, fully qualified from a worldly point of view, were certain that they would be hand-picked for this honor. They had great beauty, university degrees, all kinds of social graces and good family backgrounds. They thought, “The messiah must come to me; someone like me shall become his bride.”

Furthermore, in 1960, I was 40 years old, a most significant providential age. In their thinking, the people concluded that the heavenly bride should be somewhere around 35—maybe 34, or perhaps even as young as 30. As a result, the people in that age group thought they were the most blessed and that one of them would be chosen.

In addition, they knew that the position of heavenly bride would be a role of tremendous leadership. They did not consider that a young woman in her teens or her twenties could fulfill that position. Thinking of Mother’s role in the church, they thought that the candidate should be mature, somewhere between 30 and 40 years old.

When such great hopes and such high expectations were betrayed, their reaction was equally deep. Their disappointment and disenchantment were profound.

- 5/3/77

When Mother was chosen to become my bride, she was 17 by American calculations and 18 by Korean reckoning. Mother was like a little girl and knew nothing about the world of men or about love. I was 40 at that time and planning for the universal mission, the worldwide providence. Common sense would have required someone more qualified than Mother, but I chose a young innocent girl.

I was destined to make many unusual matches in the future, so I wanted one for myself too. Mother was the only daughter of her mother, and she had no brother and no father at time. She was a lonely person. I wanted to dramatize my own marriage, showing the example for the future.

- 3/26/78

Mrs. Won Pok Choi:

For providential reasons, Mother was supposed to be under the age of 20 when she met Father. Father was to take a blossoming virgin maid as Eve before the fall. He could have been blessed when he was 20, 30 or 40, but he had to wait so long in order to find a really qualified and prepared young lady of divine choice. It

'PREPARE THE ALTAR TO
RECEIVE HOLY
MATRIMONY, AND I
SHALL BLESS YOU.'

happened in such a way that it seemed like a flash.

Before the engagement took place, Father asked me to live in the same house with Mother, near the church, so I could observe her closely and so we could deeply touch each other heart to heart. Father meant for me to talk with her about the Principle, especially his search for a bride and what she should be like. But I did not need to do so, because she was prepared. She was such a blossoming, innocent young girl. Her way of observing things had great depth; she would speak little, but whatever she believed in she would act out.

I would accompany her to Father's place to meet him. I shall never forget the occasion when she met Father. She was in the traditional Korean dress: a yellow chogori, with a red ribbon to match her red skirt. All of a sudden, Father asked her to sing. Mother sang a folk song with the following words, "When spring comes, mountains and fields, valleys and river banks are decorated with azaleas. My mind, too, is blooming like azaleas. When you come and pluck the flowers, don't leave me alone; pluck mine too." It is very meaningful when I think of that now. She was not embarrassed at that moment but sang so nicely, so full of zeal and beauty. After that, Father took her up to his room and asked several questions. Mother was not at all shy, but articulately responded to the questions one after another. Then Father wanted her to make a drawing, so she drew a landscape with a figure.

Every day, Father would take her out to the mountainside. They talked and talked, mainly about the core of Divine Principle. Mother's understanding was so illuminated that she could answer every question. It was a thrilling experience. In this way, Father nurtured her, bringing her up to the stage when he thought the engagement ceremony could be held.

ENGAGEMENT AND BLESSING

Courage, strength and maturity

Father:

When I was suffering in North Korea in the worst kind of prison, I always maintained hope, because I knew that the wife God would give me for eternity could come on the foundation that I was laying. My hardship would make her way easier. By thinking this way, I always had hope in the midst of any kind of suffering and hardship. In being tortured by the satanic world, I felt I was paying indemnity for my future wife, and at the same time paying indemnity for the nation in which we would dwell as husband and wife. - 6/17/77

The True Parents' wedding in 1960 was not held at my own initiative. God gave me revelation after revelation insisting, "The time has come, my son. You shall prepare the altar to receive holy matrimony, and I shall bless you."

Even Mother never considered herself to be Mother. She was just living as a member of the church, when all of a sudden her name was called to be married. - 5/1/77

Mother was very young when she was blessed, and she said that she did not know very much. She did not know about the world of men at all. With a prayerful mind focused just on doing God's will, she accepted the challenge. Mother accepted everything in faith and service to God and came to be the True Mother of the universe. -1/14/79

Mother's mother:

On March 1, 1960 (lunar calendar), the heavenly engagement ceremony took place. On March 16 (lunar calendar), the heavenly wedding ceremony was held twice, during the day and then at night. At the time of the wedding ceremony, holy salt was created. With the arrival of True Parents, we will now treat all things with sanctification.



'HEAVENLY FATHER, WE ARE NO LONGER ORPHANS, FOR TRUE PARENTS HAVE NOW ARRIVED.'

Mrs. Mee Shick Choi:

I was among the few people able to attend Father's engagement ceremony. Father prayed and explained many kinds of meanings behind the ceremony. At that time, Father told Mother to give some kind of speech. Thinking of how young and inexperienced in church life she was, I waited to see what she would say. When she spoke, she said that she did not have any foundation like we did, but that she would try her best. She said she needed our support, without which she could not accomplish her big mission.

After I heard this, I started to cry, because I realized that finally someone would take the responsibility for the historical position of women. I sensed how difficult this would be. Someone was going to undertake it and sacrifice her life. When I heard this young girl Father had chosen speaking to our members and telling us, "I will try my best, but I need your support," I really appreciated her, because from then on her life would be a sacrifice for me and all women. At that time I decided to try my best to really support her. I felt I would try my best all the time.

The engagement ceremony was followed by a reception. As you know, Father is very capable in every way. Mother, however, had just graduated from high school and did not know much of anything. When Father started to dance, she began dancing with her mother in a very natural way, following the same pattern he was using.

I was surprised by her attitude, first at the engagement ceremony and then at the marriage ceremony. We had been trained directly by Father for five years, but we were not like her. We were not as mature as she was. I was so surprised, because behind her young appearance she was very strong. She had already been given so much by God.

Mrs. Won Pok Choi:

The engagement ceremony took place, with Father and Mother dressed in beautiful garments, surrounded by colorful decorations. It was held in the upstairs of our small church headquarters, with some of the oldest members in attendance.

The heavenly Blessing followed, on April 11, by the solar calendar. The shabby old building which used to be a Japanese temple [the old Chung Pa Dong church] became the greatest historical place, because of Father's own Blessing. The paper screen doors between the rooms were all removed, giving more space. That building will be kept as a museum for all eternity.

Father and Mother marched towards a decorated stage, with all the members in white robes standing by on both sides. Father walked as though his path were strewn with flowers, bowing with his bride every seven steps. We were all very awe-struck; we were happy, but at the same time sad, because the place was so small for such a great event. After making the last bow, they exchanged vows and rings; then Father and Mother went up on the stage. Facing the audience, Father announced his Blessing and offered a tearful, deeply touching prayer.

If he could not have located a bride in that year, when he was 40, where again would he have found one? To find a person who met all the heavenly qualifications was incredibly difficult.

Sources

Undated passages by Father and Mother come from True Parents' wedding anniversary, 1977, when Father unexpectedly asked Mother to give her testimony. Parenthetical explanations were given by Col. Pak, who translated for Mother. The date appearing at the end of other sections by Father refer to the Master Speaks of that date.

Mother's mother gave one testimony at Belvedere, in the mid 1970's. Her words are taken from an unofficial transcript of that speech; the tape of that speech is apparently unavailable, and the translation may not be completely accurate. The remaining sections are from testimonies given by Mrs. Mee Shick Choi at Barrytown in 1975 and by Mrs. Won Pok Choi at Belvedere in 1976.

This explanation of Mother's course was compiled to the best of our ability, and we apologize if there are mistakes. Any corrections or additions to this material will be welcomed.

A TESTIMONY OF ETERNAL LIFE

Jong Yong You

Mr. You is the former I.W. to Europe. One of the 72 blessed couples, he joined the church in 1955 in Seoul. This testimony, excerpts from his life story, was given in Paris to European members in March 1982. Mr. You is now an I.W. in the southeastern United States.

All men want to live longer and longer; that is our mind. Our desire is to live forever, but we cannot live forever with this temporal physical body, so we look for another kind of life, the religious life. Religion existed from the beginning of history. Why? Tonight, through the story of my life, I would like to give you a testimony of my search for eternal life and explain how we can achieve it.

AS A YOUNG MAN

I was 12 years old when my father and mother passed away. They had loved us children very much. As I was sitting beside my dying father, he held my hand and touched my head, telling me with a small voice, "Because of you, I don't want to die." But a few hours later he did die. We grasped my father's hand and touched his dead body, calling, "Father, father," but there was no answer. At that time, I wondered, "What is life? What is death? And how far is it between life and death?"

Just ten days later my mother also died. I had to think about life and death very seriously. Even though still a child, I tried to resolve this question. I went to a Presbyterian church several times, visited a Catholic church, and even went to a Shinto shrine and Buddhist temple—but no one offered a good answer to the meaning of life.

I desired to study at a university, but I was very poor. Because my family situation was so serious, I couldn't afford a university. Still, my mind was made up. I knew that there would be no future without education. Also, because I had not yet solved the problem of life and death, I thought that someone at the university could give me answers.

One day I stole a bushel of rice from my relatives. At that time, especially in the countryside, there was no way to make much money. Only with rice could one earn money. By selling that bushel of rice I could pay the application fee for the university. Fortunately, I also passed the entrance examinations.

I RESOLVED TO KILL MYSELF

Earning money for the registration fee was another problem. I discussed this with my friends and several relatives, but being poor also, they could not help me. Besides, my relatives asked, "If you go to the university, who will take care of your younger brothers and sister? You'd better not go." Not only my relatives, but many village people felt the same way.

I have an elder brother—a physical brother who had been adopted by our uncle, so legally, he is my cousin. He had two cows. Many times I had asked him, "Elder brother, I should go to the university, so please give me a cow," but he had always refused, protesting, "If you go to school, who will raise your brothers and sisters? As you know, I am very poor and live in a one-room hut. Stop longing to go to the university."

Becoming pessimistic and depressed, I decided to end my life, to kill myself. I went to the drugstore and bought poison, keeping it in my pocket.

According to Korean custom, people facing major problems or decisions should pray at their ancestors' tomb. Each home in the Korean countryside has an ancestral tomb nearby. Whether to kill myself or not was an important decision, and I went to my ancestors' tomb.

Before my grandfather and grandmother's tomb, I bowed three times, then lay down and cried. After a few hours, I stood up and walked toward the tomb of my father and

JESUS TOLD ME, 'THE UNIFICATION CHURCH IS VERY SMALL NOW, BUT IN THE NEAR FUTURE IT WILL BE THE STRONGEST AND MOST FAMOUS IN THE WORLD. IT WILL BE ACCUSED AND PERSECUTED, BUT DON'T WORRY ABOUT THAT.'



BEING KOREAN MEN—AND HAVING THE STRONG PRIDE TYPICAL OF KOREAN MEN—WE COULDN'T TELL THE TWO GIRLS THAT WE DIDN'T WANT TO HEAR THEIR LECTURE.

mother, thinking I would kill myself, in front of their tomb. However, it was getting dark, and I thought, "It's too late to kill myself today; I will wait until tomorrow." Also I wanted to spend this time with my elder brother.

Even though he had always rejected my pleas, I wanted to spend this final evening with him. His wife, who didn't know about either the situation between us or my state of mind, served us a good dinner. Then we went to sleep. The following morning, I awoke resolved to kill myself. I sat down at the tiny meal table across from my brother to what I thought would be my last breakfast. Before beginning to eat, however, my brother sat deep in thought. Then he said, "Brother, I have changed my mind. I will give you a cow."

I was so surprised, for he had rejected every previous request. "Elder brother," I answered, "thank you very much, but I would like to know why you changed your mind."

YOUR BROTHER, OR YOUR COW

In a special dream the night before, he had been sitting on his front porch; suddenly the outer gate opened, and three old grandfathers dressed in white appeared. My brother was very surprised, he told me, and asked those dream people who they were. As they drew nearer, he recognized the closest one as our father.

(In Korean custom, older people often show their love to younger people by hitting them on their shoulders.) Our father tapped my elder brother on the shoulder, saying, "Thank you for your hard work, especially in caring for your brothers and sisters. We understand your situation, but I would like to ask something more. Please give your younger brother one of your cows."

My brother has a strict, strong character. In anger, he retorted, "That is not my responsibility. I cannot give him a cow!" He hit the floor with his fists. "Why did you bear so many children? Why did you die? Why do you give me your responsibility?" My father felt ashamed and stepped back.

Then my grandfather drew near and also tapped him on the shoulder. "My grandson, we understand your situation. If you give him a cow, you will be blessed three times more than you are now. You will become three times richer."

"But I don't want to be blessed three times more than I am now. Anyway, I don't want to give him a cow." Each time my grandfather asked, my brother refused.

At last, my great-grandfather approached him, tapping him on the shoulder. "We understand your situation. If you give your brother a cow, you will be blessed, and your brother will be famous throughout the world."

My brother was angry again. "Even men from this small village don't know his name; how can he become world-famous? That's unbelievable."

"Now you may not believe, but in the future you will be able to," replied the old man. Again, my brother refused. For the last time, this great-grandfather spoke, "If you don't give him a cow, your brother will die tomorrow. Which is more precious to you, your brother or your cow? If you think your brother is more precious, please give him the cow. Which is more precious—answer me!" he demanded.

My brother agonized over the question, but finally made up his mind. "I'll give him the cow, but I won't be able to give him even a bushel of rice more. Please don't let him come back again."

"To give your brother a cow is your responsibility; that is all that is required." The dream ended.

Feeling very strange, my brother awoke. Because he realized he had received this revelation from our ancestors, he explained it in detail at the breakfast table. I didn't know much about dreams, but I was very happy to receive the cow. At the market I sold it, and with that money I went to Seoul and paid the university registration fees.

TOO PROUD TO EAT

The next problem was how to survive at school. A few days after school started, a friend who had a little money came by and suggested that I share a room with him and we cook for ourselves. However, after six months we had spent all his money and our rice ran out. Many times we went hungry for days at a time. One evening, we climbed a small hill near the town and there fell into a deep conversation about the Korean political situation and current social problems. Two student girls passed us. To tease them, I picked up a small pebble and tossed it at one of the girls. Hit in the forehead, she was startled and looked back. She smiled, though. Her reaction was unusual, for

under the same circumstances other girls would have shouted, "You terrible creeps; we'll get you for that!" These two were smiling.

"Maybe they like us," my friend joked. But we never expected to meet them again.

Two days later, however, the same two girls stopped at our landlord's new grocery shop to buy something. Out of compassion for us, the landlord suggested that the girls help us. (Our landlord wanted to help us because he thought we were intelligent, clever and hard-working. In actuality, we weren't so intelligent or clever.) "Those two boys have had nothing to eat for several days," he explained. "I know you are rich men's daughters; please help them."

We hesitated to beg from girl students, but the landlord persuaded us to go to their place. Without rice or money, we didn't have much choice.

Rather than feeding us, however, one of the girls immediately took out her notebook, picked up a pencil, and began explaining something. Two hours passed. We hadn't eaten, and it was well past lunchtime. We were really hungry, but being Korean men—and having the strong pride typical of Korean men—we couldn't tell them we didn't want to hear their lecture.

At the end of the two hours, they asked us if we could understand their explanation.

"We cannot understand anything!" I said; and the girl flushed with embarrassment. Then they brought some candy and some bread. Even though we were so hungry, our pride was stronger. "Oh, it's okay, we have a lot of bread and candy," my friend replied. Neither of us touched it. Before we left, however, we did take some of the bread and candy, which we ate for dinner that evening.

The following day, the girls came to apologize, "We are very sorry about yesterday; we wanted to explain everything well, but we are not good lecturers. We have a center, however. If you come with us, you can hear the Divine Principle from someone else, and you will be able to understand everything. Please, come along with us."

TO GO, OR NOT TO GO?

They gradually wore down my resistance, and my friend also agreed to go; but first he inquired among his friends at the university about the Unification Church, telling them about our invitation. Yin Sun University, which my friend was attending, is a famous Christian university. His friends were surprised. "Mr. Han, didn't you see the newspapers? That is a strange church. Don't go. If you do, you will lose your mind. We heard that often the members go crazy; the young people run around naked, they jump up to the ceiling, and sometimes even dance!"

My friend rushed back to our room and related the information. I was surprised, but told him I could not believe such things. "If they are really like that, we should go and check. If those things are true, we should publicize those evils and destroy that church." But my friend no longer wanted to go.

Before setting out alone for the church center, as precautionary measures, I tied two belts around my waist and fastened my sleeve ends and trouser legs securely.

You could hardly imagine a smaller place. Upstairs there were two very small rooms: one was the lecture room, the other, very tiny, was probably Father's, though I only realized that later. The late President Eu gave a lecture to three girls and me.

During the lecture, I kept looking behind me to see what was happening. Who will be naked? I wondered. But nobody was naked. It was still morning, and I supposed it might happen in the afternoon. But the afternoon came and went, and nobody was undressed, even though I checked many times. After the lecture, I approached one of the girls and whispered in her ear, "I heard that if you come here, all the young people will be naked, jumping up and down, and dancing. But nothing has happened. Why aren't you naked today?"

Her face turned red. She too had heard the rumors, she replied. "I'm a Christian, but all the Christians slander the Unification Church and plot against us. Don't believe everything you hear."

Then I thought about Copernicus. Before his time, everyone thought the earth was flat and unmoving. But Copernicus proclaimed, "The earth is round and moves, it rotates." If the earth were round, people feared that everyone would fall off. So he was accused, denounced and persecuted. He proclaimed the truth which he had discovered. Then why did people persecute him? I saw similarities between the situation of the Unification Church and Copernicus, although I didn't then know whether the Unification Church and the Divine Principle were true.

Mr. Eu gave logical explanations. I knew that not all religions explain their doctrines

GOD TOLD ME, 'I CHOSE YOU ESPECIALLY TONIGHT. FROM NOW ON, EVERYWHERE YOU GO, I WILL BE WITH YOU; WHATEVER YOU WANT TO DO, I WILL HELP YOU.'

WITHOUT BEING WILLING
TO ENDURE
PERSECUTION, SUFFERING
OR EVEN TORTURE, IF
YOU STILL WANT TO
RECEIVE GOD'S BLESSING,
THEN YOU HAVE THE
MIND OF A THIEF



logically or scientifically. I felt I should study more, and if it was the truth, I should spread it to all the world.

Three days later I met Mr. Eu in front of the gate and told him I wanted to hear more. "Mr. You," he replied, "thank you for coming, but I have something to do right now; how about coming next week?" I agreed to his suggestion. On my way home, I saw in the newspaper that he had been arrested, along with Mr. Moon and Won Pil Kim. (This was in July 1955.)

I returned to my village for summer vacation, and when school resumed, came back to Seoul. While preparing to purchase a tram ticket one day, I again met the two girls. They bought a one-month tram pass and gave it to me. "Please use it to come to our church service every Sunday. We have moved to Chungpa Dong."

The next Sunday I came. This time a young man was there, wearing a zippered jacket a couple sizes too large. He had on American army trousers, also much too big for him. His looks immediately struck me as strange. He sat down at the front of the congregation on his knees. Mr. Eu was sitting on a chair, nicely groomed, wearing a white shirt, a tie, and a good jacket. I presumed he was the leader of the church and the other young man perhaps in charge of the youth meetings.

But that Sunday, it was the "youth leader" who gave the sermon—a sermon bathed with tears and sweat. Only a few words I can still remember. "We will unite all religions; our Unification Church will spread all over the world. Now we are very poor, but in the future we will be the richest church in the world." How could anyone believe that? I like Divine Principle, I reflected, but I cannot believe that young man's sermon.

JESUS TOLD ME TO STUDY PRINCIPLE

After that Sunday, I prayed every evening, not for the church, not for God, but for my own situation. One night a couple of weeks later, during prayer, I suddenly lost consciousness of my surroundings and found myself walking through a green meadow. I knew intuitively that if I continued walking, I would meet Jesus Christ. Ahead of me were two tall, straight pine trees, such as I had never seen in Korea. Between the two trees was a big house. Opening the gate I saw three angels. They told me they were waiting for me, and guided me through another door, which opened into a big hall. There I saw Jesus Christ and his 12 disciples. "You are a very lucky boy," Jesus told me. "Your Unification Church is on earth, in my place. Now it is very small, but in the near future it will be the strongest and most famous in the world. It will be accused and persecuted, but don't worry about that. If you study Divine Principle, you can understand everything. You also will be accused and persecuted, but don't worry. Your church has a new truth; study it. If you do, you will be number one in the world." Then he asked me if I would like to meet God. Very pleased, I answered yes.

The three angels were called back. They came bringing a big round basket-like vehicle, a bit like a flying saucer. I got inside, and one of them steered. We flew far, far away, and in a few minutes landed in a special place. There were three stages covered with golden carpet, but the angels told me I could walk up only two.

Walking through a golden gate, I found a hall with white rays, like rays from the sun, shining from every corner. I entered, and from one corner God spoke. "You are a very lucky boy. I chose you especially tonight. From now on, everywhere you go, I will be with you; whatever you want to do, I will help you. Your church has the second Jesus (At that time, I didn't know what the second Jesus was.) "Your church has the new word which is My word. Now your church is small, but in the future your church will be world-famous and be the strongest of all. It will be persecuted, but don't worry about that."

"You should study My word," he continued. "After going back, take a week off from school and devote yourself to study. If you study My word for one week, you can understand everything. Can you make this promise?"

And I said, "Yes, I can."

"If you study My new word, you will be famous throughout the world" (Actually, these were the same three promises my ancestors had given to my elder brother.)

"Tonight I will give you evidence. Would you like to meet your father and mother?"

I was surprised. How could I meet my father and mother who had died? A few minutes later they both appeared, and I saw their faces. But God cautioned me. "It's not time to speak to each other yet." They only smiled at me; I smiled back, and then they disappeared.

God again spoke, "Can you believe Me? If you believe in Me, you will be happy. Please stop going to the university, and study My new word. Wherever you go I will be with you; whatever you want to do, I will help you."

On the one hand, I was so pleased, but on the other, I felt very strange. Again God asked me, "Can you keep your promise?" I agreed, and returning to the place where the angels were, I was escorted back to Jesus. Jesus told me to go back, and I returned to the two big pine trees and the large meadow. After crossing the meadow, I awakened. My vision had lasted almost three hours.

The next morning I was of two minds. My goal was to study, so how could I take a week off from the university? Believing I could study Divine Principle later, I continued attending classes.

But again one day I suddenly found myself walking through the green meadow, where I saw the three angels, and was taken to Jesus Christ. This time he scolded me, "Why didn't you keep your promise? If you keep your promise you will be blessed and be the first in the world." After scolding me for a while, he asked me if I would like to see all of the kingdom of heaven. I was pleased and said yes.

The three angels again guided me into the basket vehicle, and this time we landed in an almost endless field of flowers—thousands of colors and sizes with butterflies and bees hovering around. The angels took me to many other places more beautiful than anything on earth. There was a stream of crystal-clear water, where I washed my hands, my face and even my feet. (Someday, when you go to the kingdom of heaven, you also will wash yourselves with crystal-clear water. At that moment, remember Mr. You who visited you in Paris and told you about that water!)

I saw many houses, with dome-like roofs. The angels told me that all of the houses were empty, and again I was surprised. There had been many popes, ministers, elders, saints—were they not spiritual ghosts? (At that time I believed in spiritual ghosts.) But I didn't ask the angels why all the houses were empty.

Returning to Jesus, I was reminded again to keep my promise. I awoke resolved to do so.

'THIS IS MY BELOVED SON'

The next morning, instead of going to the university, I went to the church. Mr. Eu gave lectures from morning until evening, but around noon that same young man walked into our lecture room. Astonished, Mr. Eu stopped lecturing and stepped aside. Then that strange big-jacketed, American-trousered young man stood at the blackboard and started to explain. He talked about the four-position foundation and about God's heart, but during his explanation I became angry. Why is he interfering with our work? Why does he disturb our lecture? In my mind I wanted to hit him. Just at that moment I heard a voice from above saying, "This is My beloved son. Why do you judge men externally? You should understand them internally." Three times I heard this voice.

Suddenly I remembered that while I had been with God, He had told me that there was a second Jesus. Remembering this, I realized that this man was God's beloved son. With better understanding, I studied Divine Principle more and more.

That was 27 years ago. I am telling you things I heard with my own ears, saw with my own eyes, and felt with my own hands—I cannot deny my experiences. While some of you were just being born, I joined the Unification Church. Throughout my life I have suffered much persecution, not only from outside the church but also from inside. (Someday you may understand why we should go through heavy persecution even inside the church.)

REPRESENTATIVE OF UGLY MEN

Some people think I am strange, and I am certainly not handsome. One day Father told me, "Mr. You, you are the ugliest man in the world. When I see you, I don't feel so good, because you are so ugly." And I answered, "That's okay, Father. Let me be the representative of all the ugly men. Will you allow that?" And Father said okay. (So if you think you are not handsome or beautiful, let's get together; I will give you a pass to get to heaven! When I visited Norway, I asked who among the brothers and sisters thought they were handsome or beautiful. No one raised a hand. So I told them that they were really my brothers and sisters! Maybe I can accept a handsome man as my cousin, but not my brother!)

I didn't return to my home village for seven years. As I told you, I had left my younger brothers and sisters there. Of course they were angry. One day one of my brothers set my house on fire. "We don't want to live any more if our elder brother abandons us," they told me. But eventually all of my brothers and sisters, and also my nieces and nephews, joined the church and were blessed. The brother who set my house

FATHER MADE ME THE REPRESENTATIVE OF ALL THE UGLY MEN IN THE WORLD. SO IF YOU THINK YOU ARE NOT HANDSOME OR BEAUTIFUL, LET'S GET TOGETHER; I WILL GIVE YOU A PASS TO GET TO HEAVEN!

IF YOU WANT TO LIVE FOREVER, PLEASE WITNESS. WITHOUT GAINING SPIRITUAL CHILDREN, YOU WILL NOT EXPERIENCE ETERNAL SPIRITUAL LIFE TO THE FULLEST EXTENT.

on fire became one of the 124 blessed couples.

Don't worry about persecution. Without being willing to endure persecution, suffering or even torture, if you still want to receive God's blessing, then you have the mind of a thief. Going through persecution and problems shouldn't worry you. If you unite strongly together, then automatically God will work among you. A son might think that if his father is the president of something, then he can be proud. But who do we have for a father? Our Heavenly Father is God.

A CHRISTMAS STORY

On December 25, 1955, we had a heavy snowfall; it was a white Christmas. Father gathered all the Seoul members together, about 70 in one room. We sang and talked together. The other Christian churches celebrated Christmas with candies and cakes, but we were too poor to do so.

That evening we ate popcorn. We called it pom-pom candy, because in Korean the sound of popcorn exploding is called "pom." That year Father received three Christmas presents: a box of oranges, a box of cake, and a box of candies. "I will make lottery tickets and the winners will get them." Everyone was pleased and excited. Father began preparing 70 lottery tickets.

As he was doing this, my grandfather suddenly appeared to me and said, "Tonight you will win the lottery." He spoke very clearly, and I felt so much surprise. Who could predict the winner of a lottery?"

I began to wonder if I was losing my mind, if I was going crazy. People said that's what happens when you join the Unification Church. I checked myself by pinching my leg, but I felt the normal degree of pain. I closed my eyes, and again my grandfather appeared to me saying, "Why don't you believe me? You will win the lottery tonight. Pick out one of the papers from the middle of the basket, not the sides."

By that time Father had finished making the tickets, mixed them up in the basket, and was distributing them to the members. He came to me. Following my grandfather's instructions, I separated the pile of tickets into halves and picked out one from the middle. I grasped it tightly in my fist. At that time my attitude was very serious, thinking that if I won the lottery I would continue with the Unification Church forever; if not, I would say goodbye to it.

A few minutes later, Father told us to open our hands. All the members read their papers. One girl shouted with joy and happiness, for she had number one. She is now Col. Han's wife. A few seconds later a brother shouted out, "Here's number two." He used to be president of Il Hwa. But no one claimed number three. Three papers were still in the bamboo basket, because there were only 67 members in the room, instead of 70. Everyone supposed number three was still in the basket.

I was happy, for I thought I might have the third ticket. Very carefully, I unfolded my fingers and opened the paper. Number three. I couldn't shout. Mr. Han, the former European I.W., was sitting next to me, so I told him I had number three. In my place, he shouted it out, and all the brothers and sisters fastened their eyes on me. The two girl students in particular stared.

I felt so ashamed. I had won Father's lottery prize, but I couldn't bear to shout out in joy. I was very poor. I had no money even to have my hair properly cut. My jacket was worn out, and I had not washed my undershirt for a month and so lice were crawling around underneath it. My situation was very serious. I was so poor I couldn't shout out. The members thought that with my shaggy hair and worn-out clothes, I was a beggar—undeserving of Father's prize.

But that night Mr. Lee, a high school teacher, composed a song about me. He is now president of the Unification Church in Korea; his wife remembers that song very well.

After this special Christmas eve, I studied the Divine Principle more and more. God guided me spiritually. I went through such persecution and suffering you wouldn't be able to imagine, from both inside and outside the church. If God wants to give you revelation, you must suffer persecution. If you cannot go over that suffering, then God's revelation will be useless, and you will be worthless.

Please believe my testimony. If you believe in my testimony, you will be blessed instead of me. As a small country boy at that time, I wondered how I could ever become famous throughout the world. (I'm not famous yet, but it may happen

gradually, step by step.) I am already old, and you brothers and sisters are still young; still, I'm going to study your language, French. You in turn should study Korean.

SPIRIT WORLD WILL HELP YOU

God has already told me, "Wherever you go I will be with you," so from now on, God is our European God! All the European spirit people will help you.

When I was in Sweden, I visited the tomb of Emanuel Swedenborg. "Mr. Swedenborg," I prayed, "you were the first man to introduce the existence of the spirit world on this earth. From now on you shall witness about our True Parents and about the kingdom of heaven on earth. If you don't do that, I will punch you!"

All the Swedish members were surprised. "How can you give him orders?" they asked.

"I am God's son," I replied; "you are God's sons and daughters; he's only an adopted son, so I can give him an order."

So you French brothers and sisters should have confidence that if you try your best for God, you can do anything. Many problems face you, but as you resolve these problems, your country will be blessed. Without such problems, those blessings cannot come.

If you suffer any persecution, don't worry, for God will automatically be there and help you gain a great victory. Unless you experience persecution and suffering, God cannot give you great blessings.

THE SADDEST MAN IN THE WORLD

At the beginning of this talk, I promised to explain how we can enjoy eternal life. The key is witnessing.

The saddest man in the world is the man who has no object of love. In our heart, in our mind, we are full of love, but we need to love a person. We must have an object of our love. Why are we eager to have children? In order to love. If we have no children, we cannot fully express our love. Who is the very best object of our love? It would be our own son or daughter.

The relationship between parent and child is an emotional one; all other relationships can change, but the emotion flowing between parents and children is unchanging. So we need children to love. The saddest man in the world is the man who has no children. In the kingdom of heaven, we will have no need for bread, cheese, clothes, or such things—all we need is true love. True love is the source of eternal life and happiness.

If you don't have spiritual children, how can you find love in the spiritual world? Our members should find at least 12 spiritual children. It's God's spiritual law that in order to pass through all 12 golden gates of heaven, you need at least 12 spiritual children. When I saw the kingdom of heaven, I realized that. After studying Divine Principle, I went to the countryside to pioneer so I could get many spiritual children.

In order to love your own blessed children, you will need to love spiritual children first. Your own blessed children will be your Abel lineage, and your spiritual children will be your Cain lineage—you need both.

The purpose of restoration is to restore Adam's family; after the Blessing, you are in the position of Adam—a small Adam, at least—and your wife in the position of Eve. In that position, you should gain Cain children and Abel children. Your blessed children are Abel, but in order for them to take that position, you need spiritual children first. By restoring Adam's family in this way, you build your relationship to God. God can only work on a foundation; the kind of foundation you must build as a family.

In Korea, there is a saying, "If you love your child, you should give him the whip. If you don't love him, please give him delicious bread and candies." If I didn't love you, I would let you play ping-pong all day. If I didn't love you, I couldn't punch you, but since I do love you, I shall.

If you witness through suffering, God's blessing will come to you. If you want to live forever, please witness. Can you make a promise to continue to witness, to witness every day? Without gaining spiritual children, you will not experience eternal spiritual life to the fullest extent. Resolve to fulfill this, and please remember your promise.

IN THE KINGDOM OF HEAVEN, WE WILL HAVE NO NEED FOR BREAD, CHEESE, CLOTHES, OR SUCH THINGS—ALL WE NEED IS TRUE LOVE. IF YOU DON'T HAVE SPIRITUAL CHILDREN, HOW CAN YOU FIND LOVE IN THE SPIRITUAL WORLD?

Foundation of Christianity in North Korea

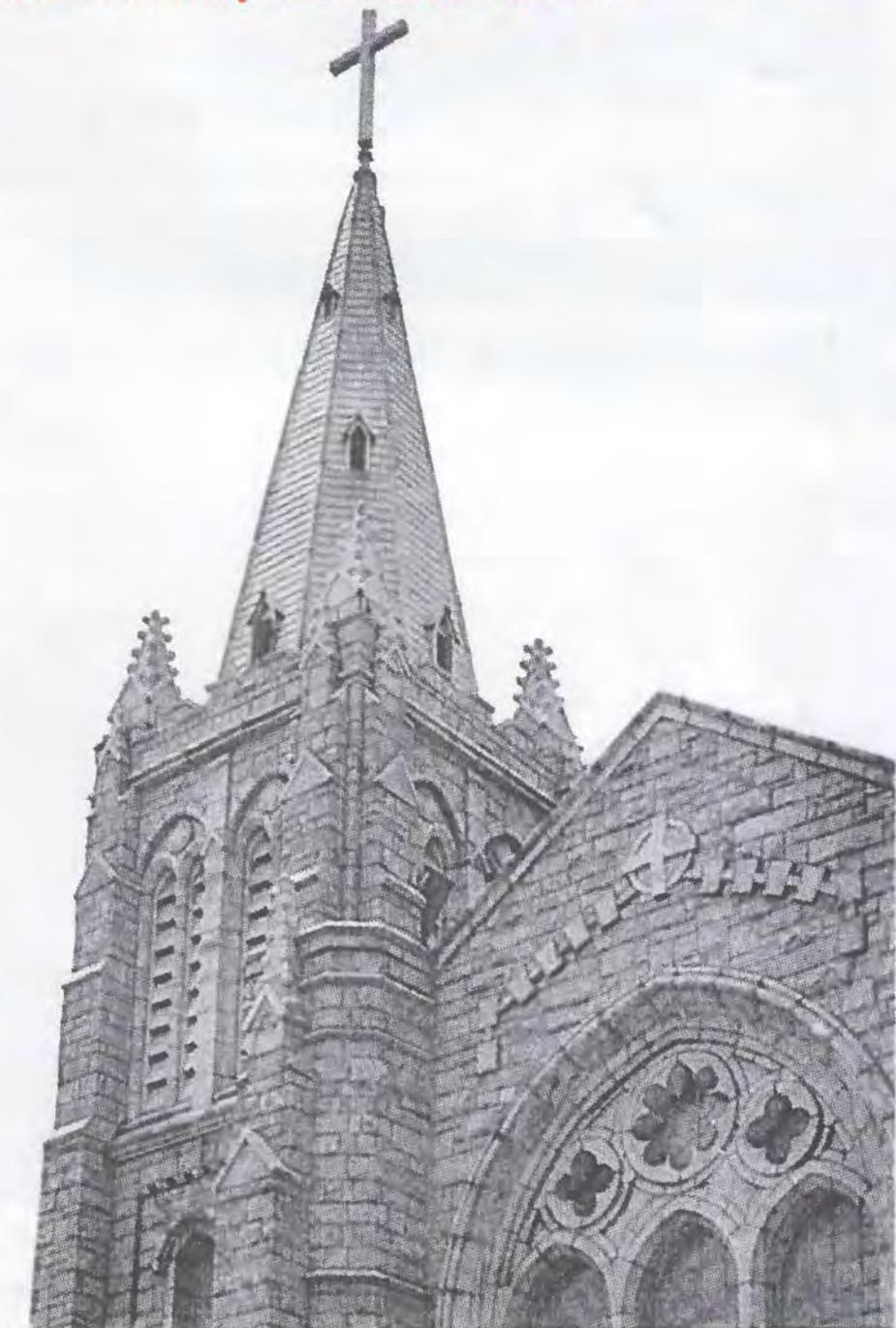
Prominent North Korean Christians claimed that there had been meetings where 12,000 people were together in prayer—and that was after thousands of Christians had already fled to South Korea.

In the middle of the nineteenth century, the first Christian missionaries came to Korea. Some were great examples of faith and courage. One Welshman, Robert Thomas, had been working in China with a Bible society, and when he heard that educated Koreans could read Chinese, he longed to take Bibles there. In 1866 he boarded an American ship sailing for Pyongyang. As the ship approached the coast, hostile Koreans threw burning brands on deck. The fire and smoke drove the crew into the sea. Taking his stock of Bibles with him, Brother Thomas waded to shore, where he was met with blows. However, he was able to press his Bibles into the hands of his murderers before he collapsed and died.

When Korea officially opened her gates to the world in 1884, missionaries were able to enter more easily. The good news spread rapidly through Korea. A theological seminary established in 1907 began training Korean ministers.

Revival in Pyongyang

As Japan took control over Korea, the missionaries and the Korean Christians were placed in a tense political situation. When the United States sanctioned the Japanese occupation of Korea, Korean Christians were torn between allegiance to Christianity and allegiance to their country. In this state of national and social chaos, they began to holding prayer meetings. During the winter of 1906, a Bible class met in the central Presbyterian church of Pyongyang, attracting Christians from other districts and towns. Attendance increased to more than a thousand. An impulse towards purification began to be felt at these prayer meet-



A major church building in Seoul, Korea.

ings, and people began confessing sins and longing for sanctification.

One Monday the missionaries felt God's presence very close to them, and at the prayer service that evening, the whole congregation was taken into the

presence of the Lord. After hearing a short sermon, people began praying out loud at the same time; everyone felt a great urge to pray. A tide of prayer began to sweep through the church, and the voices of all the con-

Many people were converted and brought to Christ by the honorable conduct of these Christians.

gregation merged into one single cry to God. One Christian after another stood up, confessed his sins, and then fell to his knees again, weeping and begging God for forgiveness. Employees confessed their sins to their employers, and vice versa. Elders of the church asked their ministers for forgiveness. The ministers made peace with one another, repenting of their petty jealousies. Not only sins of commission, but sins of the tongue and mind as well were confessed. People were so carried away by their urge to repent and confess that each forgot himself and stood only in the presence of God. Not even the missionaries escaped the tide of repentance and purification sweeping through the congregation. All human authority and power became as nothing before the face of God. Not knowing what else to do, the missionaries walked among the people, comforting those most overwhelmed, consoling them with a text from the Bible and promising forgiveness.

Seminary students present at these great meetings became carried away by the spirit of revival, and as young ministers they carried the flame out into all the land. Everywhere these young emissaries went, similar gatherings were held. Villages and districts where no missionary had ever worked before were infected with enthusiasm when they heard the reports. Deadly enemies made their peace with one another; stolen money and goods were returned; past injustices were set right, not only between Christians, but with non-Christians as well. Many people were converted and brought to Christ by the honorable conduct of these Christians.

The Koreans who had been affected by the revival took upon themselves the task of spreading the Gospel through the whole of Korea within a year, raising large sums to carry the message to regions where no missionary had ever gone. As an aid to evangelism, they had a million copies of the Gospel of Mark printed, and 700,000 were sold within a year. They even sent missionaries abroad: one Korean settled in Vladivostok in Siberia, to care for the Koreans living there; others were sent to remote islands, still others to China.

This revival marked the birth of the Christian church in Korea, a church that is spiritually still very much alive today, despite all the shadows through which it has passed.

Time of trial

As the pressure of the Japanese occupation increased, the economic situation of the Korean people became very difficult, and Korean culture was suppressed, in favor of the Japanese culture. On festival days, all Koreans had to show their loyalty to the Japanese by attending a ceremony at the Shinto shrine. Christians struggled with their consciences, asking themselves if it was right for people of their religion to bow down at a Shinto shrine. When church leaders asked Japanese authorities to be excused from the ceremony on religious grounds, it was explained that the rite was of a political and not a religious character. Many Christians were reassured by this answer and attended the ceremony. The principal of the theological seminary also complied, so as not to endanger the college's future existence.

Other Christians, in particular those who thought for themselves, pointed out that the rite was not merely a declaration of political loyalty, since all the prayers were of Shintoist origin. Finally, a devout Korean minister decided not to attend the ceremony, and the Japanese authorities had him beaten to death near the shrine. Many Christians did not have this man's courage to bear witness, and compromised. However, there were faithful Christians who hid in the mountains for many years, to avoid bowing down at the Shinto shrine. Many others gave their lives for their faith.

Second wave of revival

During the brief respite between the Japanese withdrawal and the coming of the Russians, North Korean Christians rebuilt places of worship, where they might pray and hear the word of God. The city of Pyongyang, which had been the source of the revival, became the center of a new outbreak of persecution by the communists. A leading statesman, who was a convinced

Christian, was arrested and disappeared without a trace. No one now believes him to be alive.

But the great suffering that came upon the Christians was turned by God into blessing. So long as worship was not forbidden, the Christians gathered daily to pray in their churches, as at the time of the 1906 revival. Since the buildings were not large enough, they often prayed outside as well. Naturally, this religious movement did not escape the notice of the communists, who closed one church after another. Still, the prayer meetings grew to even larger proportions than those of 1906-07.

The Christians would meet before sunrise, sometimes around 5:00 a.m., often as early as 4:00 a.m. Neither cold nor snow could keep them away. Thousands attended the meetings and prayed in unison. There is no other example in Christian history when as many as ten thousand people gathered for a single prayer meeting. Prominent North Korean Christians claimed that there had been meetings where 12,000 people were together in prayer—and that was after thousands of Christians had already fled to South Korea. Of course, there were political informers among those present, but what authority wishes to arrest a whole congregation of 12,000 people? Therefore, government attacks focused on leaders.

Appalling acts of terrorism committed by the communists made many Christians plan their escape to the South. Reliable Christian sources have reported dreadful happenings. Several Christians were crucified by the Chinese, hanging on their crosses for days until they died in torment. Faithful witnesses had their tongues cut out. Children who attended a secret Sunday school were deafened, their eardrums pierced by chopsticks.

Escape to the South was a dangerous journey as well. Any who were caught by the communists died. Yet many did succeed in leaving North Korea, its soil now soaked in the blood of martyrs. Such refugees from North Korea became the backbone of Christianity in the South.

Information gathered primarily from the booklet on Korean Christianity, Victory Through Persecution, by Kurt Koch.

40-DAY WORKSHOP IN NEW ZEALAND

BACKGROUND OF NEW ZEALAND

Mike Butler

New Zealand is a young country, with a feeling of being a community in itself, inhabited by Polynesian Maoris since the 12th century and settled by English, Scottish and Irish people in the 1840's. Primarily a British colony, it became completely independent in 1931, but retains a tradition of respect toward the British crown. Other ethnic groups include Chinese and Indians. Auckland, the main city, has the largest Polynesian population in the world. People come from Fiji, Tonga, Samoa, Cook Islands and other South Pacific islands for work, but their unemployment rate is still high.

The people are rather gentle. Forty percent live in urban areas, and industry employs the largest number of people, although agriculture is the mainstay of the economy. Its 60 million sheep outnumber people nearly 20 to one. With its mountains, lakes, rivers and ski-slopes, New Zealand attracts a growing tourist industry.

New Zealand is known for its progressive social legislation; it was the first country in the world to grant (in 1893) women over 21 the right to work. A comprehensive social security system which began as early as 1898 provides free medical care for children and subsidized doctors' fees for adults.

New Zealand has great potential, much of it as yet unrealized, but suffers economic problems related to the world-wide recession. Its geographic isolation has contributed to a limited outlook; yet when allied countries went to war, New Zealand sent contingents to aid the British and United States.

New Zealand society is small, with few poor, few rich, and many people in the middle. There has been breakdown of moral standards and the family structure similar to that in the United States. Isolation has also led to a drift of young educated people to the United

Kingdom, Europe and America, partly to seek better employment opportunities, partly to connect to spiritual roots.

Coming from Anglo-Saxon countries, immigrants to New Zealand built Anglican, Roman Catholic and Presbyterian churches. Mainstream Christian churches are rarely full, but the Assemblies of God are lively, as well as the charismatic branches of the Catholic church. The Mormons have a strong holding among Maori and Polynesian groups and the Bahais have a steady following. Recently a mosque and a Sikh temple have been built. People from Krishna Consciousness, Children of God and Divine Light Mission are visible and active, but attacked by the news media.

FROM SERVANT TO CHILD

Rasik Bhula

The first missionary to New Zealand was Siegrun Kuhaupt, sent from Germany in January 1973. She began to contact people in the established churches and met the first members, Lindsay Irving and Grant Bracefield, who joined that May. Grant brought several friends with him to the church. That fall, Grant went to Germany and later worked in the United States and on the Global Team.

The early members worked hard, witnessing, holding public rallies, contacting government officials, and setting many conditions of prayer and fasting. There was little communication, however, with the worldwide movement.

In June 1975, Siegrun was unable to re-enter New Zealand, and Grant returned, to become the new national leader. Fundraising efforts were organized and members worked to lay an economic foundation. Membership became fairly large, but there were many conflicts. After Grant went to the United States for 120-day training, we were left for seven months without a

New Zealand has great potential, much of it as yet unrealized.

leader. Another brother and I tried to take responsibility for the members.

In June 1980 Chris Olson came and began establishing an educational course for the New Zealand family. Prior to that time, we had very little training for members. We began holding seven-day and 12-day workshops; last year members came from the whole Oceania area for a regional 21-day workshop. About 14 New Zealand members have come to New York for 40-day workshops, and now four of us have attended 120-day training sessions. All this has helped bring much change to our internal standard and level of faith.

We have always had a lot of interchange between the families in Australia and New Zealand. Our teams fundraise there regularly, and Chris Olsen had formerly been the national leader of Australia. New Zealand has been able to send missionaries to Fiji, to the Cook Islands, and now to Vanuatu (formerly the New Hebrides Islands).

With the Holy Weddings in both America and Korea, about two thirds of our members are now blessed. These are adding much to the overall growth of our family, and our sense of closeness to True Parents.

When I joined the church, fundamental attendance to True Parents at that time was at a level of master—servant relationship; we even called Father "Master." On God's Day 1977 each member wrote a pledge, and when we read them later, most of us had pledged ourselves to absolute obedience.

But over the years, we began to sense the limitations of this level of understanding. We followed obediently because we believed that was what was required of us; and as we gradually matured spiritually, we discovered other levels of understanding. But this kind of awakening often takes a Cain direction first. We didn't have the conscious knowledge that we were re-enacting the Old Testament era; but



Guest lecturers and staff, seated in second row are, right to left, Mr. Yoshida, lecturer Joe Tully, Reverend Kwak, Regional I.W. Reverend Yu, Regional Director Christopher Olsen, and Australian leader Carl Redmond.

when I read Father's "Historical Children's Day" speech last year, I recognized the course we had been going through.

From the teachings, we knew that True Parents were on earth, but there was so little communication with the rest of the world movement. We lacked education, not only about our movement and the contents of the Divine Principle, but especially about our True Parents. People often joined not because of the truth itself, but because of the atmosphere; but lacking qualified leaders, we were never able to raise up members adequately. From time to time we had fleeting visits from New Zealanders who had joined the church in America, but they could feel little sense of mission here, compared to the activity level of America.

As a family, we came to realize we were dissatisfied with ourselves and the way we had been practicing Principle.

Since 1980, we have been visited by some of the 36 and 72 couples, and we now have a regional itinerant worker. They all help us to become closer to Father's tradition. Since the international leadership conferences began, communication between the headquarters and New Zealand has been more significant. And now, with this recent 40-day regional workshop in New Zealand, most members will have completed their formula course for education.

Trust of heart has really been the

most difficult point to establish in New Zealand. I feel that those members who made it through the difficult times and trials of faith in New Zealand have a special quality. As long as our attendance to True Parents is at the level of servant—or archangel—we are unable to inherit the heart of True Parents. Without that heart connection, of course, activities like home church have been extremely difficult to fulfill. I feel that the opportunity to make a willing offering, rather than a forced offering, distinguishes the education of a servant from the education of a child of God.

Coming to America opened a door to a relationship to True Parents. I found that the tradition of True Parents through the 36 couples. Serving Cain children first, demonstrating a sacrifici-

cial love, is the theme of almost every speech. We know that our True Parents have actually gone that way, but it's another thing to see Father's tradition being lived. To be able to go this course, we have to translate his tradition into our lives; we must go beyond a business-type relationship with each other. Father, as a parent, has invested his heart into his children and followers; and I, as a parent, must actually invest my heart into my children. If I don't accomplish that, then I have done nothing.

BE CONFIDENT IN WHAT WE STAND FOR

Joe Tully

This October I went to New Zealand to help teach a 40-day regional workshop, attended by members from Australia and various South Pacific islands, as well as from New Zealand. In the past, members have had to come to New York if they wanted to go through the 40-day training required by the formula course. Now such training programs are being held in all continents.

I have taught and directed many kinds of workshops in New York, which has been the center of much of our movement's international activities—sort of a second Korea. Even for Korean members, New York is where Father is, where many of the 36 couples are, and where a lot of the action takes place. Many substantial things can be seen here.

However, the cost of traveling to New York is prohibitive, or almost prohibitive, for most members in far-flung areas, and it is not always easy to enter the United States. Therefore, Rev. Kwak and the Education Department are offering 40-day workshops in other continents, trying to transmit more of the spirit of True Parents and our worldwide movement.

Another drawback to workshops in New York City is the environment; much can be said about the value of drinking in the beauty of nature and absorbing its refreshing and enlivening qualities.

This time the setting was ideal—a beautiful farm owned by our New Zealand family; surrounding us were rolling hills, hedgerows, sheep, cows, pigs, spring flowers. Occasional farm houses dotted the hills.

In this workshop, Chris Olson, the regional director, taught the first round of Divine Principle and the internal guidance series. Regional directors play an important on-going role in guiding the members and stimulating in them an international consciousness. He did an excellent job directing the workshop and devoting time to discussion.

A vital element of a workshop is the practice and embodiment of what the lectures teach. Time should be allowed for people to practice what they are being told they should do. Members from Australia, New Zealand, and the



various South Pacific islands shared in their groups, as well as during alternating afternoons of work and sports.

I was only there for about three weeks, so I did not have an opportunity to understand all the background of the members and the movement in those countries. During these days, we were all members, all working together to achieve deeper levels of faith, understanding, and practice. I could sense a good overall educational program being developed for the members. During our workshop, a number of the elder brothers and sisters were out pioneering new cities, in both New Zealand and Australia. Chris is helping develop in the members a vision of the kind of center life they would like to create.

Rev. Kwak challenged members to develop a more aggressive internal sense. New Zealand is a marvelously pastoral country. Out in the rolling hills, you could take a staff and tend sheep for six months and feel perfectly content. Father sometimes urges us to have a “desperate” mind, in our prayer, in our centers, in our internal life, but I think the English word “desperate” doesn’t convey quite the same emphasis as the original Korean word. He seems to be talking about a dynamic tension between having toughness inside and niceness outside.

VOC was emphasized, and I explained the seriousness of the world situation, challenging members with the role that Australia and New Zealand can play in the Pacific region and also in supporting America.

Furthermore, it seemed that members needed to build confidence in the strengths of our movement. The greatest testimony to our movement is the Blessing; the international, interracial, all-embracing heart is promoted in our church, and anybody who examines us

closely will find that core attitude. New Zealand is quite a multi-racial society and our membership reflects these varied nationalities and cultures, but in both Australian and New Zealand societies, I understand that some difficulties still exist in relating to aborigines and Maoris (the original Polynesian inhabitants of New Zealand). Many member from this region were blessed in July and October. I encouraged them to go out and witness with confidence about what we stand for.

The night I gave my personal testimony, I talked about my struggles to work out my relationship with my wife (who is Japanese), because many of them are blessed with members of other cultures or races. I shared how I feel about our children and reassured them that our children can fulfill the expectations we hold for them as blessed children, if we as parents work hard.

We also tried to challenge people to think things through and to take responsibility—to develop a conscientious attitude, learning what is right and then doing it. A mystical approach is not sufficient to deal with practical issues. Members need to focus also on their daily life and align it with God’s direction for our lives and the providential purpose. A dove appeared to John the Baptist and a voice spoke to him from heaven; however, he never accomplished what he should have done. Visions provide the initial guidance or stimulus to point us in the right direction, but we need to actually live the true way of life. Some people may think they are special because they see visions, but you should be special because of who you are, because of your level of heart, or because of the fine quality of your character.

When members asked me questions, I often challenged them to think through issues for themselves. In our marriages, for instance, we have to take responsibility to make the relationship work; don’t expect to unwrap your mate, as if you were unwrapping a gift box, and find a perfect package inside. You must really invest yourself in order to create a marriage. God’s love in the family doesn’t come ready-made.

Our goal is to become one with God in heart and love. The way to get there is to exercise love. Just as an athlete will spend long hours, days and months in training to develop strong arms or strong legs, you cannot develop a deep heart just by sitting down. Workshops, meal times, center life, witnessing efforts—all are opportunities for you to develop your heart and love. Furthermore, why not develop this before you are married, before you start your family? Some couples get wiped out after the Blessing. Through the Blessing Father extends us God’s forgiveness, separates us from Satan’s side, but the holy water doesn’t make us perfect.

Rev. Kwak talked to the members about the children’s age and how we as children should take responsibility to follow Father’s pattern. To follow his pattern is not just to do what we are told, but also to take initiative. Rev. Kwak stressed that each couple should inherit the mantle of Father; each couple should be one pair of True Parents. When Father pioneered the path of Blessing in 1960, he and Mother walked it alone. Now there are 10,000 couples starting out. Rev. Kwak expounded on the meaning of our becoming like Father and Mother and how our calling is to give their warmth wherever we are, in home church, in our mission, under whatever circumstance.

VIDEOTAPE LECTURE CENTERS

What do you do when you don't have time to go witnessing or teach the people you meet? In Japan, busy members carry around with them tickets to Divine Principle video lectures and sell them to people they meet. Ticket in hand, guests show up at the new headquarters building (pictured here) or any of a number of video centers throughout Tokyo and other cities of Japan.



Photos show a guest seated comfortably in his own booth viewing the lectures. In another room, there are tables and cushions, offering members and guests an opportunity to chat. It is said that approximately 400 people are joining the church per month, through this type of method. Results of this kind surely come on the foundation of many years of sacrifice and hard work in fundraising and other areas.

New York will try something similar. A new effort is being made to produce well-made videotaped Divine Principle lectures in English. Plans are being made to convert the fourth floor of the World Mission Center into a guest reception area, with displays, videotapes and movies available for guests. The National Headquarters on 43rd Street, New York, is planning to adapt a room with an entrance from the street, for viewing videotapes.

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Now each of you is in the position to settle the one world under God. Think of what this means. Regardless of your background or family tradition, all your life you had been wandering around, hoping to find God. Now you have met the Unification Church and me. This was your beginning point.