

TODAY'S
WORLD



MARCH 1983

INSIDE: Mother's Public Role

APPELLATE JUDGES RESERVE DECISION IN FATHER'S TAX APPEAL

Hal McKenzie

The Rev. Sun Myung Moon's tax-fraud conviction should be thrown out because it was based on religious prejudice, an attorney for the Korean religious leader said March 23 before three appeals court justices in New York City.

The government in reply said there was "factual, legal and common-sense" support for the verdict, and that the trial uncovered "overwhelming evidence of guilt."

Laurence Tribe, a Harvard law professor and renowned authority on Constitutional law, said the government deliberately conducted a "trial by prejudice" against the Korean religious leader, committing grave constitutional errors. "The only possible way to remedy these errors is to reverse a verdict that was fundamentally unfair to Rev. Moon and represented an extraordinary depth of religious prejudice," Tribe said.

Tribe also said the jury trial "outcome was pre-determined" because of widespread prejudice against Rev. Moon in society and in the jury itself. The defense had requested Rev. Moon be tried by the judge alone, but presiding Judge Gerard Goettel denied the motion after the prosecution insisted on a jury trial.

Tribe charged the prosecution's reasons for insisting on a jury violated Rev. Moon's freedom of speech. The government had said a jury trial was needed to counter a speech Rev. Moon gave after his arraignment last October in which he charged his prosecution was motivated by religious prejudice. This reason was "constitutionally forbidden," because it in effect punished Rev. Moon for exercising his right of free speech, Tribe said.

Tribe said another reason the verdict should be reversed is that Goettel erred in his instructions to the jury, failing to adequately explain the New York law concerning trusts. He said that on that point alone, "this case would have to be reversed, even if, as the government contends, there was overwhelming evidence of guilt."

The key issue in the case was whether the \$1.5-million bank

account and stock held in Rev. Moon's name at the Chase Manhattan Bank belonged to him personally or was held in trust to advance his church.

Tribe said New York trust law presupposes money given by members of a religion to their religious leader is held in trust. "Nothing in the trial record would overcome that presupposition," he said.

But prosecutor Jo Ann Harris said the government had proved through extensive documentation that "these assets were his and he regarded them as his and his alone, and used them as his and his alone for personal reasons."

She also defended Goettel's instructions to the jury and denied there was any evidence to support defense charges that the jury was prejudiced.

She said the post-trial defense motion to investigate allegations of jury misconduct had been denied by Judge Goettel on the grounds that the allegations came from a "sleazy source," namely a private investigator previously indicted on jury-tampering charges.

"The record is crystal clear on the fairness and impartiality of this jury. There is utterly no record of prejudice in this case," she said.

But Tribe, in a brief rebuttal following Harris' presentation, said, "You can call it 'sleazy' all you want," but that one of the jurors in a sworn affidavit had said some members of the jury, contrary to instructions, read newspaper articles about the trial during deliberations.

Tribe said another juror, believing members of Rev. Moon's church had fired shots at her car, was reported to have said if she couldn't "get at Rev. Moon legally, she would do it illegally."

Appeals Court Justices James Oakes, Ralph Winter and Richard Cardamone reserved decision on the case. Defense attorneys said they expected a decision within 30 days to six weeks. The justices may either affirm or reverse the charges, or may call for a new trial.

From the News World

2 **The Perfection of Restoration
by Indemnity by Human Responsibility**
Rev. Sun Myung Moon

9 **Mother's Public Role and the Joy of Victory**
(compiled from various testimonies and speeches)

18 **Unificationism and Martial Arts**
Dr. Joon Ho Seuk

22 **CARP Campaign Attracts Boston Crowd**
Lorne Fyvie and Richard Panzer

24 **Renewal of Heart in CARP**
Testimonies from Boston campaign

28 **Return to Tears**
Michael Santa Cruz

30 **Resolving Resentment**
Jayne Turconi

31 **Tithing: The Principle of Prosperity**
Teri Giltner Lester

34 **Toward that High Place**
poem by Kwang Yol Yoo



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*Don't worry about whether you go to heaven
or hell; cry out to God on behalf of mankind.*

THE PERFECTION OF RESTORATION BY INDEMNITY BY HUMAN RESPONSIBILITY

REV. SUN MYUNG MOON
BELVEDERE
EXCERPTS FROM MARCH 1, 1983 SPEECH

This concept can be divided into three parts: (1) man's part of responsibility, (2) restoration by indemnity, and (3) time of perfection.

When today's average Christian hears about indemnity, he may think, "Almighty God has a soft heart, He is a God of love. What do you mean by indemnity? That's cruel, and God is not cruel." He would rather simply believe that if he maintains faith in Jesus, he doesn't have to do anything else to be saved. When someone says he believes in Jesus, does he mean he believes in the Jesus who resides in the individual, the Jesus who is in the family or society, the Jesus who reigns over a country or the universe, or the Jesus who is in God? That makes a lot of difference.

A favorite source of Christian faith is John 3:16: "For God so loved the world that He gave His only begotten son that whosoever believeth in him shall not perish but have eternal life." Today, Christians minimize the most important clause and stress the less important clause. The most important clause is: "God so loved the world."

They forget that God so loved the world. Not because God so loved a church or an individual that He sent His only begotten son, but because He loved the world, the universe. Jesus was meant to save the world. When we say we believe in Jesus, do we also believe in the parts we don't enjoy so much? Actually, we should believe in what Jesus would like us to believe, and protect ourselves from what he would not like us to believe in. Then what is it that Jesus would not like? Satan and sin. We must protect ourselves from Satan and sin and separate from them. That is the only kind of position from which we can believe in Jesus.

We must repent of the fact that we constantly live with Satan. Once we have separated ourselves from Satan and sin, then Jesus urges us to believe in heaven and to serve heaven and what is to come from heaven. Jesus' mission was to create individuals separated from Satan and sin, families separated from Satan and sin, a country separated from Satan and sin. Did Jesus accomplish that during his lifetime? Is there any church on earth which can claim that it is absolutely separated from Satan and sin and striving to believe in

Jesus exactly according to his desires? None. Satan exists in the church, where there is an almost equal amount of sin as anyplace else. The church is a convenient place from which he can readily protest to God, "Look at these people: they hate others, they don't love mankind, they aren't faithful. Therefore, this must be my church." If the church remains like this, it must perish along with the evil world.

Americans, who represent Christianity, are so individualistic. How did Americans come to be so egoistic, so individualistic, when Jesus had nothing of an egoistical nature? If they really believed in Jesus they would not have become egoistical. Rather than believing in Jesus for Jesus' sake and God's sake, they believe for their own benefit. They feel that if they just keep on believing, God will keep on pouring out His grace on them. Such people feel that they can receive everything they want, without doing anything. Their attitude is like that of a thief, who just takes things without working.

Was this how Jesus believed in God? Did he think that because God sent him as His only begotten son it meant he had all power without making efforts himself? If Jesus couldn't, what is the justification for thinking that Christians can? If everything could have come to Jesus all by itself, why did he witness? Why did he have to go through persecution and tremendous suffering?

Jesus did what he had to do; he took the road of persecution and bloodshed. Jesus realized what was ahead of him, but he also knew that in order to accomplish God's will he had to go through it. He knew what God wanted him to do: love and save the people and the whole world.

It stands to reason, therefore, that everyone who loves Jesus must join him in doing God's will: love the world and save the people. Jesus had the obligation, the mission, to transform the world into a world that God could love. There are many churches today, and in their own ways they embrace the world. But can they and the world they embrace be considered worthy of God? When God looks at the church and the world, He will hate them and be unable to bear looking at them; Satan, however, will love the church and the people.

If God comes seeking His lost children, do you think you can easily meet Him, shake hands with Him and say, 'How do you do?' If you say you love America, it does not mean anything unless you take this task seriously.



MAKE THE WORLD LOVABLE BY GOD

Why did I bring up this topic today? Looking at reality, most Unification Church members were at one time or another Christians before joining the Unification Church. They find the Unification Church so different from Christian churches and so much more difficult and demanding that they wonder if the way they used to believe might not have been of more benefit to themselves after all. In other churches, people can sleep as much as they want, etc.

The true faith is what Jesus tried to establish in his time. He invested everything to gather the people and teach them, to establish the kind of world that God can love. Jesus had to love the world before he could accomplish his mission. When all people become capable and worthy of being loved by God, everything will be fulfilled. When Jesus makes the world lovable by God, he accomplishes his mission; and when the people of the world are loved by Jesus and God, they are satisfied.

From this perspective, today's Christianity has no excuse; it deserves to perish, for it is confusing people. Individualism, which is a fruit of the churches' efforts, deserves to perish as well. Moreover, if God is angry and strikes the church, America cannot escape His wrath, because it is a representative of Christianity.

God will strike America through communism. When a healthy individual is invaded by germs, the white blood cells go on the alert and rush out to consume the germs; otherwise, the body will not survive. In this huge, once-healthy country, the germs of Satan and communism are entering fast; unless the church in America comes up with a measure to eliminate this germ, this country will die.

This germ of communism proclaims that the world belongs to the working class. God proclaims that the world belongs to all God-fearing people. When Satan claims something wrong, a movement should emerge on God's side to proclaim the truth even more strongly.

Two different voices need to be heard, two different sides shouting at the top of their lungs. Will the multitudes follow those who say, "You must love me," or those who say, "You don't need to love me, but let me be of service to you; let me love you"? In this hopeless world, if a group emerges who loves the world, thinks more of serving than being served, and does mainly what Jesus did, then God will have fulfilled the promise He made when He sent His only begotten son out of love for the world.

BECAUSE OF THE RESPONSIBILITY PRINCIPLE, GOD DOESN'T HELP US

On the one hand, our movement is trampling down sin and communism, protecting ourselves against this germ, consuming this germ. On the other hand, we are sacrificing ourselves as Jesus did, bearing our own cross, so God can love this world. We are making this world a lovable world, worthy of God. Our way of working contrasts with the style of other religious groups. The difference is not slight; it is almost like that between day and night.

It is a sin if we try to compare our lifestyle with that of Christian churches. These two are never supposed to be the same. Since God loved the world so much, and since I love you so much, I am driving you out to an intolerable degree, in order to make this world lovable. It's important to know why we have to do this. The reason is man's portion of responsibility. Inch by inch, I have had to fight to regain ground for God.

Would God be ashamed of the emergence of the Unification Church? Would He be ashamed that we work harder than other Christians? No, He would be proud of the Moonies. However, it may seem that He doesn't care, because no matter how badly the Unification Church is persecuted, still He does nothing on our behalf.

When Jesus was crucified, God certainly was watching over the scene. Was it because He lacked power that He didn't stop the Roman soldiers from crucifying Jesus? What kind of father could bear to look at the blood of his own son, who was being treated unrighteously and not do anything about it? Why did God look down on sin and pretend He did not know? Into this seemingly common but very important issue, comes human responsibility.

Great discoveries have been made in science. But this law—man's responsibility—was the greatest discovery of

'For God so loved the world that He gave His only begotten son that whosoever believeth in him shall not perish but have eternal life.'

all. Without this principle, no major issue in the history of mankind or in theology can be solved. Why are righteous people always suffering and being sacrificed? Why is it that only after they die are their names resurrected? You must realize that this is not a passing fancy, but the discovery of a lifetime. We are the ones who should most like this principle of responsibility. But I know that the Moonies, like everyone else, hate it the most.

HAVE YOU GONE THROUGH ALL 8 STEPS OF INDEMNITY?

Another principle inevitably follows responsibility: restoration by indemnity. The duration of that indemnity period nobody knows—not God, not the spirit world, not me, not any leader.

If God were to help someone in a really miserable situation, man's responsibility would have been nullified. When Adam and Eve were about to fall, all God would have had to say was, "Don't do it." God couldn't do that. When I was going through the period of indemnity, God could not help me. Instead, God said, "You are about to inherit all that was given to Adam. In order to receive it, you have to go through that course by yourself, and win over yourself." When I was already suffering in the cold weather, I took off my coat. Satan couldn't stand to see me suffer that way, so he would press somebody to offer me a coat. Not even God could take away a coat which had been received in such a way. Once Satan does something to clothe you, neither God nor any other satans can take it away.

There are individual levels of indemnity, followed by family, clan, national, universal, spirit world, and cosmic levels of indemnity—eight steps in all. So the question is whether you have ever gone through these eight steps of indemnity.

Why is it so incredibly complicated? one might ask. This is not something I reasoned out; it existed, although not understood in an analytical way, from the very beginning. All Adam and Eve needed to do was to keep God's commandment and live for 21 years faithful to God. But since the fall took place and since restoration efforts have consistently failed, now we find that to separate each step, from individual to cosmic levels, from Satan takes so long. This law of indemnity, and these steps of indemnity, are applicable not just to specific individuals, not just to Unification Church members, but to everyone—those who believe and those who still don't; everyone eventually has to go through these steps.

People see that I make Unification Church members work incredibly hard without pay. If people get paid and are well taken care of, their efforts do not constitute fulfilling man's responsibility. If we don't fulfill man's responsibility, we remain under satanic domain. There is no way to escape satanic domain without fulfilling man's responsibility.

I have consistently taken the position of not wanting any

individual to help me, no family to aid me, not even a nation to support me. My relatives and my closest surroundings all opposed me. I knew that I had to adhere to this course, because in order to be able to establish a clear indemnity condition, once and for all, I cannot be helped by others. I proclaimed to God, "God, I am doing this on my own will, not because You demanded it of me."

EXTEND THE NAME OF TRUE PARENTS

So what was my goal? One day, after the completion of my mission, to have hundreds and millions of people calling themselves true children, looking up to me as True Parent and receiving instant benefit, without having to do so much themselves. Man's responsibility originally applied only to Adam and Eve. Until Adam and Eve complete man's responsibility, all areas are hindered.

This is what Christianity has been expecting—someone to come to earth to fulfill this human part of responsibility—True Parents, Second Advent, to deliver all the Christians back to God and His realm of love. This is what all mankind has been awaiting. Now True Parents are in the Unification Church; Unification Church members are under the realm of grace, but the name of True Parents has not yet gone beyond the nation or world. Still we have the nation to go over, the world to go over, and Satan to go over. Even though satanic forces are straggling and disorganized, they still fire at us.

Now the Unification Church must extend True Parents beyond the church boundaries to the nation—through witnessing, fundraising, etc. Those who donate to our fundraisers automatically come into God's grace and blessing.

Imagine a fishing line with America on one end and Moonies on the other. Which will fish for the other: America for the Moonies, or the Moonies for America? ["We'll fish for America," the members reply.] Will America reel in, or will the Moonies reel in? You had better have a strong reel, or it will strain and the line may snap! How is your line? Is it strong enough? You say yes, but when I look at you I don't feel so comfortable! Your line needs a little maintenance. You know, there is a chemical which you can spray on your reel to make your line powerful and strong. God's words are like that chemical; they work a miracle within you and you can become strong once more. So when you listen to me, do you become weaker or stronger?

The only person who has successfully carried out all these eight steps of indemnity is Rev. Moon. But for whom did I go through this? Because God loves the world, I did it. We are doing exactly this: along with the begotten son, we are making this world the kind of world God can love.

Jesus wanted all the people of the world to be loved by God, just as Jesus himself was loved by God. Jesus was the first-loved by God, and all mankind was second-loved by God. He called himself our elder brother, so that means we

*It stands to reason that everyone who loves
Jesus must join him in doing God's will:
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are his younger brothers. How close it feels to have Jesus as your elder brother! Who is Jesus? [In English:] Jesus is favorite, my favorite elder brother.

Jesus wanted everybody to be a family. Once Jesus built that lovable society, all he would have had to say was, "Father, they are ready, love them."

The democratic world may one day decline. The communist system will certainly be eliminated and leave no trace behind. Everyone else may go, but the Unification Church will remain for eternity. As long as God exists, we know this is true.

The glory may eventually be returned to God, but God cannot initiate this restoration. The restoration needs to be done among ourselves, in the archangel position, namely in this country which represents all the archangelic countries of the world. We have to get together and work for the sake of God and America.

SACRIFICE FOR SOMETHING BIGGER THAN YOURSELF

What is the goal of restoration through indemnity? We suffer and sacrifice to find someone bigger than ourselves. What if someone claims instead that the bigger should be sacrificed for the sake of the smaller? That makes no sense. What is the biggest being in the universe? God. Everything is for God; therefore, God cannot sacrifice Himself for the sake of something smaller than Himself. Each sacrifice should support God, helping sustain Him from all four directions. The center, God, should not move under any circumstance.

In order to save a country, the people of the country should sacrifice. Not the other way around. For the sake of the world, one country should be and will be sacrificed. And for the sake of God, the world should be and will be sacrificed.

The more you sacrifice, the closer in love you become to the people of the world. A patriot is the one who works more than anybody else for the country. A filial son is the son who works harder for the parents than the other children do.

Are you enthusiastic about your new discovery of the right laws of our existence before God? This is what Jesus meant when he said, "For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Matt. 16:25). Those who want to cling to a small thing and ignore the big thing will die. They retreat, and to retreat means gradually to die.

I chose this first day of March to wage a new movement in our church. My strategy and purpose is not to benefit the Unification Church or me, but to make all Unification Church members people who meet the standard of man's responsibility.

State leaders are responsible to make the state they are leader of lovable by God. If you are a state leader, you have to travel and cover every village of your state. Appeal to the

people, "If you don't listen to me, you all will die; you all will perish." Those of you who have cried for yourselves, raise your hands. Those who have never cried for any reason, raise your hands. If you didn't cry for the world and the country, then you can conclude that you cried for yourself.

When human history began, did it start from tears or from laughter? Adam and Eve left the Garden with tears, tears for themselves. God was equally, if not more, tearful, because He had to expell them. So we have to indemnify that.

THE KINGDOM OF HEAVEN IS AT HAND

Jesus and John the Baptist proclaimed repentance for the kingdom of heaven was at hand. The Unification Church is making the same cry, repentance for the kingdom of heaven is at hand. In place of Adam and Eve, Unification Church members should cry for God and mankind. Don't worry about whether you go to heaven or hell; cry out to God on behalf of mankind. "If You want to send me to hell, I don't fear that; hell was where I started," you can tell God. I am not so much concerned about whether or not I go to heaven, but whether I can stop God's tears." Only by doing this can we help save mankind.

The Dursts come and say, "If we are going to do something, we want to do it joyfully." But I say there is no such thing as 100 percent joyfulness. If God is crying or on the verge of tears, how can Unification Church members stay joyful? If mankind is on the brink of perishing, can any Unification Church member be cheerful and gleeful? Forget it. If someone feels, "Father, I can only do it when I am happy," he must understand that the only way of happiness is to do work which will prevent God from shedding tears and prevent mankind from certain perishing. "If I am going to do something, I will do it right, and that is where my happiness will lie." There is no other happiness except that.

We want to be loyal citizens and filial children. The loyal citizens and filial children can only work to fulfill the most critical needs of their king or parents. When we faithfully do that, we are fulfilling our mission. Such people are holy people, sacred people, saints. All Unification Church members must be saints before they can be eligible to be sons and daughters of God. The level of saints is below, not above, that of sons and daughters of God, but below it. We are to be sons and daughters of God. That means we have to surpass the level of saints.

A LIFE OF TEARS

Year after year, day after day, my life has been filled with tears. I pray to God, "It doesn't matter that I shed tears, but if I shed tears, I pray that they can stop Your tears and those of millions and millions of people. If that can result, I don't mind shedding tears."



Unification Church members are under the realm of grace, but the name of True Parents has not yet gone beyond the nation or world.

When I was betrayed by my own wife, I did not shed tears. When my own children or relatives did things to me, I never shed tears. But never did I pray without tears. Those tears are holy, sacred tears; we cannot accomplish anything without those tears.

Since tears originated with Adam and Eve's fall, I did not want to repeat that. The only reason I cry is to stop those tears. There have been many complicated situations, family affairs, national affairs, whatever. But these never cause me to shed tears. In the midst of war and misery, blessed couples make love and have children, but you must understand clearly that if you shed tears and cry for your sake, it has nothing to do with this restoration. Don't you ever cry for your own sake.

So again, those who want to die will live, and those who want to live will die. If someone who does good things and gains good results but with a motivation centered on himself rather than on mankind and God, where do you think he will end up? Heaven or hell? He gained so much result for the church and did public activity, but he may still end up in hell. On the other hand, if you did something for the sake of God and mankind, even though what you did was not so much, still you have a chance to go to heaven.

Does that mean the Unification Church is nothing but a succession of misery, and there is no time for members to laugh and be joyful? Certainly not. But keep in mind the goal of God and mankind. When there is a moment of respite, we can laugh and enjoy ourselves, but then take up the next task.

In the morning, we go out to the world to work, a little anxious about how we are going to accomplish our goal. We are filled with anticipation and confidence, for if we work with all our might, heaven and spirit world should help.

I may feel absolutely sick, tired, or exhausted, because every day is a day of competition, every day is a life and death situation, as I try to achieve a result. After a number of years, I could feel that it was my business and I was born for it. But now I don't want even to think about those days. That is how difficult it has been. [In English:] The course of restoration is a long, long time.

If you win something after going through the hard way, and you know it is even more valuable than your life, you will certainly not want to lose any of it. You might as soon die than give up what you gained and come down. If you are about to collapse, still you can move even a few inches further.

Have you American leaders lived with that kind of seriousness? All American leaders must repent, because they have not had that kind of seriousness. From this moment on, American leaders and members must take the road of crying and shedding tears all day long for the sake of God and mankind. When that is accomplished, you will be able to inherit God's blessing for you. If you are really serious and take to your road and do it faithfully, later you will think back and wonder how you could have been so cruel to your wife and children, how you could have lost your common

sense and become crazy. I know this ground you are standing on, because I pioneered it. I know it 100 percent. When I know that, how can I let you take it easy? My standard of conscience is how harshly I treated my own son; that is the criterion I should apply to all Unification Church members, so that every one of them will have a chance to avoid failure and obtain success.

Then I will be able to turn around and speak to my own persecuting wife and child and tell them, "Because of you I was able to establish the absolute criterion which was later able to save hundreds and hundreds of lives of Unification Church members. Therefore, I am so grateful to you." Even when I was harsh to my wife, I was not doing it in order to have a good family later. I did it only for the sake of God and for the future of mankind. That was why I pushed myself to that edge.

The liberation of mankind. The liberation of God. All the Korean members are now shedding serious tears for that goal. If America does not inherit that tradition, no matter what you may do, you are not connected. This is serious.

I have decided to launch a new campaign during these next three years. During these three years I will plant this tradition in the soil of America. If God comes seeking His lost children, do you think you can easily meet Him? Do you think you can shake hands with Him and say, "How do you do?" You would shed tears—the worst kind of tears you can imagine. Only by tears can God and newly recovered people meet each other.

All leaders must cry for their area of responsibility. You must shed tears for the state, in place of God and in place of unknowing mankind. If you do that, you won't need to worry so much about witnessing. People will come on their own. During one really intense time, I cried ceaselessly for the sake of God and for the future of mankind. Guided by the spirit world, many people came to me. I didn't even go out and witness to them. I cried so much that those around me became worried; I never ate, all I did was cry. This was the beginning of the Unification Church. "Father, don't do that," the members told me. "I will go out and witness." Voluntarily they went out and started witnessing.

This is the typical pattern of the Unification Church.

The first step of Christian faith is repentance. Since Adam and Eve fell with tears, we cry again, but not for our own sake—for God and mankind. That is the beginning of the Christian faith.

WHO CARES ABOUT AMERICAN CHRISTIANITY?

Those of you who are Americans, raise your hands. Are you Americans? Are you truly Americans? Is your country in the process of perishing or prospering? Christianity once flourished here. Where are the Christians now? Who is responsible?

If you just think about your own life and your own family's blessing and going to heaven, how is such an attitude different from that of the Christians?

If some Americans take this responsibility, maybe America will live. By whom will America survive? [In English:] I will take this way and I will do it in spite of death.

What kind of decision have we arrived at? We must arrive at some decision by which God will be happy, with which God will be comfortable. [In English:] Who will liberate God's situation? Who will take that kind of position of God?

Who will take God's position? Only the Moonies can do it. Can you do it? As long as you start doing it, the Unification Church is guaranteed to prosper. We need more Moonies in this country. The very ones Americans hate so much—Rev. Moon and the Unification Church—are doing something about prostitution and moral problems. Who cares enough about American Christianity? The very one who is so hated and persecuted by Americans.

These social evils . . . these young people interested in drugs, their brains melting like butter: they cannot live any longer, or even if they lived they would be like vegetables. Their numbers are increasing every year. . . . Drugs are being sold on the street in broad daylight. Who in the world is putting a stop to it? This trend of free sex, where does it originate? The movies, television, are sources for stimulating them. Who will cleanse them so they can no longer destroy young people's morals? Also, gambling places where all sorts of evils take place, who is going to put an end to this?

American Christians are the ones who must do this, but are they capable? Can communists do it? No, they would rather accelerate these trends, because they want America to be eradicated. Rev. Moon is the only one who is insane enough to save America and warn her to protect herself from communism; otherwise, this great, gigantic nation will be inferior in a couple of years. These are the things which are the origin of God's sorrow. These are the things which stop man from becoming better.

Why did I match blacks with whites? I know this will cause great difficulties. Did I do it to create some sensation, to gain a reputation? Certainly not. A bigger racial confrontation is certain to come in the future, unless religious people do something. Black people will fight against white, white against black. There will be tons of bloodshed. I must prevent that. Therefore, I matched and married whites and blacks.

Anybody who is reasonable can see this. There is no alternative. I am doing this from a much deeper analysis of Principle. You have eyes and ears. But do your eyes discern this cry? America is like a gigantic animal about to die, shouting out in cries of pain and agony. Your ears must be able to hear that kind of cry.

As long as Satan has a grip on people, they are happy regardless of the kind of condition they may be in. You must understand: to protect the people and prevent Satan from further maltreating them, we must really liberate young people.

Let me ask you a simple question: do you love America? If you say you love America, it does not mean anything unless you take this task seriously. When cancer starts, you hardly perceive it. As it progresses, you can notice it a little. But you know with certainty that the organism will die. Then how can you remain idle? How can you be indifferent? If you just think about your own life and your own family's blessing and going to heaven, how is such an attitude different from that of the Christians? That is what I am trying to tell you.

Go and appeal to Christians, go and appeal to officials. Tell them what is coming over America. That is our mission, to cry out and proclaim this. If they don't listen, burst into tears. When you cry out, God will start listening to your prayer. If you just pray, God will never pay attention. If you pray while you are being persecuted, while you are working hard, then God listens.

So starting today, we decide to eradicate the incorrect understanding of heavenly tradition of all American leaders—and all other leaders, for that matter. We will make a brand new start towards establishing the genuine, correct tradition of God and True Parents in our church, beginning today. For one thing, I would like to see tears rolling out of those blue eyes. I would like to appreciate how beautiful those tears are. Until now, I have seen tears coming out of only black eyes! [In English:] How about that? You work on that?

The age of perfection does not come in laughter, joy and glee. Instead, we must go over the hill of misery, over the hill of tears, before we can see the day of perfection. On the heavenly timetable, these are the days of tears, not joyful, merry, happy times.

To fulfill restoration through indemnity, we will have to shed tears to reach the stage of perfection.

This is where home church comes in. Even though there may be some period of persecution, after a reasonable period of time, people will learn what we are up to. Gradually, we will be able to explain to them. Through home church you will accomplish these stages in a condensed form, in a nutshell.

So do you welcome indemnity? The principle of indemnity means to sacrifice the smaller entity for the sake of a larger one. The individual sacrifices for the sake of the family, the family for the sake of the nation. We do it because it is the truthful way of restoration. No matter how long it takes, no matter who you are.

Before now, you didn't know these things so clearly. In the past, you were not necessarily so happy doing things. But now you are happy only because you are tagging along after me, step by step, along the same course. [In English:] Will you be happy? Will you be happy? Will you do it?

Doing is the happiest thing. Not knowing, not even being, but doing. [In English:] From now on we will do. Shall we march on? Shall we march on?

God bless you.

MOTHER'S PUBLIC ROLE & THE JOY OF VICTORY

Continued from February 1983 Today's World

SHARING THE JOY OF VICTORY

The many facets of love

Mother:

Now that I have come to this point, when I look back, all those memories of hardship have turned into joy, something about which I can converse and have fellowship with Father.

(Between Father and Mother there are endless subjects of conversation, limitless realms of understanding. Even though they don't talk too much, they understand each other's situation so deeply because the circumstances which they have passed through are very similar. They understood one common purpose, and they have persevered and were victorious. They overcame the difficulties, reached out for perfection and attained it, and now satanic infiltration is no longer possible. When Father and Mother see each other, they have such a victorious feeling, and that gives them tremendous comfort and peace at this time.)

ALL MY MEMORIES OF
HARDSHIP HAVE
TURNED INTO JOY.

Father:

I have in a way trained Mother. She was often so tired, wanting to rest, but I would just pull her around every place and make her do everything. She would be almost exhausted, but she was always willing to obey her husband, and whatever I did she would try to do; wherever I went, she would follow. And in proportion to her loyalty to the heavenly way of life and to her husband, she will be greatly blessed.

If she prays hard, if she asks for something from God, that will be fulfilled, and by her living that way of life, her children will be more blessed. 12/22/76

Today Mother has become 34 years old. Jesus Christ could not go over the age of 33. He wanted to celebrate his 34th birthday with God, but he could not, because of his crucifixion. Now that Mother has turned 34, she is going beyond the level of Jesus' 33 years of physical life. Therefore, today is an even more momentous occasion. From this time on, Satan has no right to bring accusation to the throne of God; heaven will not allow it. 2/23/77

When you look at Mother and me, do we appear to be a happy couple? Actually, I do not care whether you say yes or no; I only care whether Mother says yes or no. I should also be in a position to answer yes if Mother would ask me the same question. 3/6/77

Mother and my own children have become a sacrifice, but I cannot give up the mission. Even if I were to die before winning the final victory, the purpose and course of the providence would not be over. Once the dispensation for which I sacrificed myself and my family was fulfilled, God would be responsible to restore me and my family. 3/20/77



The one who knows me best is Mother, because she is the only one who watches over me 24 hours a day. Mother respects me because she has seen that I act first and then speak. When I speak, Mother always knows that it matches my actions. Mother is in a position to be with me on this level. She already leads a difficult life. I have to really give her credit because she simply does not have time to pray much and keep up with the children as well. 4/1/77

Whenever I can spare a little bit of time at home, then I play with the children; but unfortunately, I do not have much time to do that. I have had a dual mission all these years. One has been to build the spiritual foundation of the Unification Church and get the message out to the world. But my internal mission is to build my own home and the central point of the kingdom of heaven on earth. To do that, I had to find Mother and raise her up, so together we can nurture our children to make a perfect family which can be a model of the kingdom of God.

I have already received persecution in the course of erecting the tradition of the Unification Church, and now I am willing to do whatever may be necessary to build the tradition of the home and the family.

When I look at Mother and the children, I am gazing at eternity; she is my God-given wife for eternity, and they are my God-given children for eternity. There are always physical limitations and personality clashes in human behavior, and if you quibble and complain, you can find dozens and hundreds of instances every day. But when you look at eternity and your role of serving others, you bind yourself to these people, and you see only their beauty, grace and God-given blessing. 4/17/77

Mother sometimes thinks that I am made of iron, that God built my body in such a way that I do not feel fatigue. Her nickname for me is "The Brass General." 6/5/77

Sometimes Mother tries to get me to stay home and pay more attention to our family. She tells me, "As soon as you open your eyes, you talk about going out to meet the members somewhere; can't you spend a little more time at home?" However, I am in the parent's position, while you are in the position of children. Children inherit the foundation and tradition of their parents, and by working harder than anyone else, I am leaving you even greater assets to inherit. 6/17/77

I must be sympathetic with Mother, because she has borne ten children and her energy has been drained. Her body has become an absolute offering to God. Sometimes people think Mother must be made of iron, but that's not so. In Korean custom, the wife usually gives her husband a massage, but never the other way around. Sometimes, however, I must ignore that custom and massage Mother's legs because she is too tired to continue. 10/1/77

I never think of myself as one man or of Mother as one woman; I look at the entire universe and the consequences every action will have in the spirit world. Whether Mother goes to a certain place or not makes a tremendous difference in the spirit world. If she is left behind, all of womanhood in the spirit world would be disappointed, and we just cannot leave this stigma in history.

Wherever I go, I want to be with Mother so we can feel sorrow together and feel ecstatic joy together. We will look at people from God's position and weep from the position of God.

I have had to apologize to my own children. One day I asked them, "I am always going out with Mother. I don't leave her at home so much, but you are often left behind. Do you still want me to take Mother with me?"

The children all said, "Father, we don't want you to go alone. Always go with Mother."

When I replied, "But we won't be here to take care of you," they said, "That's all right. For you to be with Mother is far more important than us staying at home alone." Basically, they know that if Mother and I go away, something important is being fulfilled. They know where our hearts are and what we are doing.

When we come home very late, maybe at 2:00 a.m., we go to the children's

ON YOUR WAY TO HEAVEN, YOU MUST NOT ONLY EXPECT TO EXPERIENCE THE HEAVENLY SIDE, BUT ALSO TASTE THE DUNGEONS OF HELL; IN THE END, WHAT YOU GO THROUGH IN HELL WILL BE THE MOST PRECIOUS PART OF GOD'S GRACE.

rooms and look at their peacefully sleeping faces. Then I really feel parental love in a silent way, more than at any other time. Distance can be comforting; separation means nothing as long as both are linked by God's love and express genuine trust and honesty. 12/4/77

Heaven's image reflected through Mother

Mrs. Won Pok Choi:

IN THE FUTURE I
WOULD LIKE TO SHED
ONLY TEARS OF JOY.
LET US TALK ONLY OF
OUR VICTORIOUS
FUTURE AND OUR
GREAT VISION OF THE
WONDROUS DAYS TO
COME.

When I look at Mother, she reminds me of calm and clear water. When a lake is calm and clear, it reflects the whole sky. As the moon reflects the sun, Father's image is reflected by Mother, shining back to reach the rest of the people. I always feel that. When I pray for Father, I feel aroused and dynamic. When I pray for Mother, I become calm, tranquil, profound and serene. Sometimes I feel more of the image of heaven reflected to me through Mother. Compared to the wind, her character is like a breeze. Compared to a flower, her character is fragrance. In the balmy spring air, you feel something embracing and warm, so in your mind, you feel that there is something beautiful hatching in the world. Mother nature gives out life after life. Our Mother reflects Father's active nature, but in a passive way, returning it and shining out to reach everyone.

Mother is always soft and fragrantly calm and reflective. When she is deeply hurt or when she feels that she must scold the members around us or her immediate children, she looks very sad. Sad, that is all. She looks at the members or her children without saying a word and with a deep tearful heart. Sometimes she says a word or two in a whispering tone. She always says, "I trust you." When you are told that you are trusted and that you are expected to do something for others by someone who loves you, you are more encouraged and more repentant than when you are ordered to do something or when you are scolded or even punished.

Father is not only the father of love but also of judgment, but he always withholds judgment until the last minute, hoping that the conditions for judgment will be dissolved. Before he scolds someone, he prays first, forgetting his sleep or his food. Sometimes we feel that Father is so loving that we can relax and take it for granted. Then the next moment we may feel dark inside, holding something fearful that we dare not take to him. But in Mother, we find the soothing element coming to her children. Whenever we are hurt, we turn to her. Even just looking at her would calm our hearts. Still we feel the great serenity, fragrance and soothing tone coming to us in full vibration.

Father is like the light; Mother is like the warmth. Father is like the sun; Mother is like the moon. Father is cause and Mother is the effect. God wanted Adam to have a bride to complete himself. We must have our True Parents' reflection in ourselves. In doing that, we must be receptive. We must have the same frequency, the same resonance, so that they can perform the act of give and take with us. Sometimes we may complain that the sun is not shining. But in every case it is the clouds created in our own minds that are blocking the sunbeams from reaching us. But the sun is always shining there, just and fair to everyone. Even when they are away, we feel their vibration all around us, if our spiritual posture is facing them.

You must always set aside a place for Father and Mother. In Korea, the blessed families always have Parents' room ready; when they eat, they have the Parents' food there. They eat, sleep and live with them. Spiritually living together in that way is very important. We must encourage ourselves and each other to remember our True Parents and live with them in heart.

Remember, your Parents are with you

Father:

The path of restoration is so difficult and so extraordinary. You don't know anything about it. In your case, your heart will be the deciding factor. It is the same in my own dispensation; when my own heart is set right, when your heart is oriented

properly in relation to the True Parents and God, everything will start to work out around you. Until your heart is settled, however, nothing will happen.

As you can see, Mother and Grandmother were both chosen for a glorious responsibility and position, but they started out their journey at the lowest level. This is your lesson. The blessing of the glorious heavenly throne is not given from the highest, most glorious position. That blessing must be won at the lowest level of human misery. Then it will endure for eternity and will embrace all humankind. Blessings never come in high places; blessings come to you in the lowest places.

I have explained that the messiah's role was launched in the depths of the dungeon. Therefore, it cannot be changed for you. That is why I push you. Can you complain? Suppose that in those days of hardship Mother had protested against me and given up in despair saying, "Father, no matter what you are I don't care." Then she could not be a Mother to you at all.

In your case as well, if I place you in a certain position and you start to complain, then you lose your position entirely. When you become self-centered and begin to protest, then you begin to stray. The key to success is selflessness.

Mother:

On your way to heaven, you must expect to experience not only the heavenly side, but also taste the dungeons of hell; in the end, what you go through in hell will be the most precious part of God's grace. In this way you will become strong, and in your process of maturing, you will acquire a wholesome personality that reflects God's own personality. Then you will better appreciate heaven. Someday you will have a record you can be proud of—the chronicle of your victory and perseverance. It will be your source of greatest pride.

During your recent fishing expedition with Father, you may have sometimes had the fleeting thought, "Why is Father asking us to do this silly, impossible thing? Who would go into the water in this weather? It is so deep we may die." I am sure that every one of you has had a glimmer of such thoughts.

In such a moment, you must not react quickly or make a hasty judgment. At such times, you must call on the name of God and remind yourself, "This is my opportunity to prove how worthy I am." Then the difficulty can become a joy, and you can take delight in going through that ordeal. My message to you is to persevere and not react quickly or make hasty judgments. Then you can convert all your ordeals into joy and a source of pride.

My tears this morning have two meanings: one is sorrow, but the other is joy—the joy of victory at being here with Father in this way. In the future I would like to shed only tears of joy, so I beg all of you never again to ask me about the past. Let us talk only of our victorious future and our great vision of the wondrous days to come. Let us rejoice in tears of joy for the future days which we will share together. Thank you. 5/3/77

As soon as I arrived here [at Barrytown] this morning, I was told by Mrs. Choi that you had been expecting me. Actually, though, Father is the one to come.

Today is the 50th day since the birth of Kwon Jin, and I don't know whether or not he is conscious of our preparing to leave him. The other time I left him, he was restless and did not sleep well the previous night. The same thing occurred last night. The reason I'm saying this is because I want you to know how much you are loved by Father—so much that our immediate children are jealous.

Sooner or later you will experience the same thing. Many of you are blessed couples and some day will also give birth to children. I want you to understand that after giving birth to the eighth child, I feel a little feeble. If you really understand the depths of the Divine Principle, you might realize that Father is going the way of Jacob, so I must give birth to at least twelve children.

Birth control is prevailing in this country, and each time I have a baby, I am warned against having too many children. This time when I was in the hospital, they asked me to bring my husband with me, because they wanted to talk to him about birth control!

You will soon be leaving for your mission countries, and you will assume the role

PLEASE NEVER FORGET
THAT YOUR PARENTS
ARE WITH YOU.

of father and mother in your land, so I will give you a little bit of my experience as a parent.

Whenever I look at the face of a baby, I feel cleansed. There is a Korean saying, "The parents cannot help but be pure through children." Whenever the baby cries more than usual or gets sick, I always look back and reflect on what I have done wrong. When I feel that way, I always sense God's presence and sympathy towards me.

Whenever you witness to people in your land, you must have a parental heart towards them. You must really love them from the position of parents.

As you may know, Father really loves you. Today he rose while it was still dark and said, "I must go to Barrytown. I must go to Barrytown." We are leaving soon [for Korea] and we have many things to straighten out, but he pressed me to come, and here we are.

By the time we return, I think you will have already left, and we love you so much. Father loves you so much. Be confident and win many children.

Please never forget that your Parents are with you. 4/21/75

A PATRIOTIC AND OUTSPOKEN WIFE

His ideals and goals are very high

To ICUS women:

SOMETIMES I WONDER
HOW GOOD A JOB I AM
DOING TO HELP MY
HUSBAND. I NEVER GET
A REPORT CARD!

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

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

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

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

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

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

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

Anyhow, I gave him twelve lovely children, so I hope he will give me one medal at least.

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

Today, the world situation is becoming dark. Many families are breaking up. My heart is so sad to see this. I think women must give love and practice a sacrificial spirit. When God dwells in every home, then parents and children will have God's

love and hope. With families as the cornerstone of society, then our nations and world will become very beautiful and filled with God's love. We will all be one family under one God.

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

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

I hope your time in our country will be remembered with joy all your life. Thank you very much.

IT IS VERY DIFFICULT TO KEEP PACE WITH MY HUSBAND, BUT IT IS ALSO WITH GREAT PRIDE THAT I CAN SUPPORT HIM AS HIS WIFE.

Constant message of love and forgiveness

To Judge Goettel:

My name is Hak Ja Han, and I am Mrs. Sun Myung Moon. My husband and I were married in 1960 and just two weeks ago we had our thirteenth child, a little girl named Jeung Jin. We have six daughters and seven sons, all of whom provide great joy for our lives. Our eldest daughter, Ye Jin, was married last year to a young man named Jin Hwi, who is studying at Columbia University. They recently had their first child, our first grandson. Our eldest son, Hyo Jin, was also married in January of this year.

I believe that I have had the most blessed life of any woman who has ever lived in being married to my husband. He has totally dedicated his life to the service of God and humanity. As the head of our household, he has provided an example which has inspired each of our children to live noble and virtuous lives that we can be proud of. In just the same way, as the head of our church family, he has provided an example which has led millions of people throughout the world to live good and holy lives.

From the time I was a young girl, I prayed fervently to live a pious life and to marry a pious man. God listened to every one of my prayers and blessed me more abundantly than I could have ever imagined. My husband is a man who brings great joy to God and great joy to all the many people we have worked with to expand our faith.

Throughout our life together, he has always encouraged me with his faith and his compassion. As you may know, many people have said hostile things to and about my husband. I have never once heard him say one hostile thing back to anyone, or even say one hostile thing about anyone. Many times when I believed that my husband was being unjustly persecuted, I expected that he would express some negative response. Instead, I would find that every time he would give the church members a sermon [it was] about love and forgiveness. The message that Christ taught about loving your enemy has always been a central theme which he has emphasized.

Our own children have been so moved to see their father speak and teach a message that they could also be inspired by. It has never been easy for them to know that there has been a great deal of negative publicity about their father. However, they have always moved me to tears with their own maturity in forgiving people. I am grateful to God that all of them inherited this virtuous nature from their father.

Our children have been surrounded by church members their entire lives. Our home is always filled with church members. Every single day begins with early morning prayer and then an early morning breakfast meeting with church members. In fact, the children have learned to expect to eat away from their father, sitting in the kitchen, so that the church members can sit with him in the dining room and share about the work of the church throughout the world. We have led this kind of totally public life since we have been married. I have talked to early church members who knew my husband even before I did, and they say that he has always lived this kind of life. It is for this reason that we all love him so deeply and feel always motivated to live similar lives of devotion and public service.

The proceedings of the recent trial were very difficult. Although I was in the final months of my pregnancy, I chose to sit by my husband's side every day.

During each break we were joined by elder members of the church in the small waiting room. We were all amazed that my husband continued to inspire us with messages of forgiveness and compassion. My husband would not allow any of us to harbor any hostility towards the government, the prosecutors or any of the witnesses. I can honestly say that, even though this is entirely what we could have expected from him, we were awe-struck by his commitment to his ideals.

Immediately after the conviction my husband gathered all the church members because he felt the need to minister to them and encourage them. He knows how sad they all feel because of this recent conviction and does not want them to be discouraged. The message which he shared on that day, and in every sermon he has given since, continues to be about love and forgiveness. During every sermon I have been moved to tears, and as I look around the room I see that all our brothers and sisters in the faith are also crying. It is a tragedy to them, and he continues to be so sensitive to them and their feelings. As the head of our church, they call him "Father," as the Catholics call the Pope "Holy Father."

Judge Goettel, I am writing you as his wife, as the mother of his thirteen children, as the grandmother of his grandson, and as the holy "Mother" of our church. I know what this conviction means to our brothers and sisters in the faith, as I know what it means to our own children and to me. I petition you to consider these things which I have described, to pray about them, and to ask God to guide you in your deliberations. Please be compassionate and lenient.

Very sincerely yours,
Mrs. Hak Ja Han Moon
June 28, 1982

Korea was protected by God's grace

To World Media Conference women:

IN ORDER FOR MY HUSBAND TO BE ABLE TO WORK HARD OUTSIDE, WITHOUT BEING BOTHERED BY FAMILY AFFAIRS, I TRY TO BE PATIENT AND TOLERANT, NO MATTER WHAT DIFFICULT MATTERS MAY COME UP IN MY FAMILY.

Korea is blessed with four distinct seasons. Springtime is warm; summer very hot; autumn is pleasant; and winter is brisk and cold, with lots of snow. The Korean people have always taken great delight in this variety of weather.

We also enjoy a variety of cultural traditions. You will find here in our country the Buddhist, Confucian, Christian and Islamic cultures. In Korea, faith in God is very strong, and our people are very religious. We believe that throughout her entire history, and especially during the Korean War, our country was protected by the special grace of God, and for a special purpose.

The Korean people are deeply peace-loving. During our five thousand year history, our country has been invaded numerous times. At these times, the Korean people have shown a great deal of courage in defending their land; yet we have never once invaded another country. The Korean people love to wear white clothes as a symbol of their love of peace.

Women in Korea are known for three traditional virtues: filial piety toward parents, total fidelity to the husband, and sacrificial love toward the children. Korean women are generally shy and somewhat reticent in their manner; yet many times in the past, when the country's fate was in peril, Korean women stood up bravely, defending their homeland with their lives. There are countless Korean "Joan of Arcs."

Just between you and me, I can tell you that the real power in Korea is very much in the hands of women. I would say that Korean wives know how to handle their husbands. All except me, that is. I certainly cannot handle my husband, Rev. Moon!

My husband is such an extraordinary man—a man of strong will, totally dedicated to God—that it is very hard for me to keep up with his pace. Sometimes I wonder how good a job I am doing in helping my husband. I never get a report card! If you get a chance to ask him, please do so, and let me know his answer.

One thing I can say, I have given my husband thirteen lovely children. I think that maybe he will give me a medal just for that!

This afternoon, I would also like to make one serious plea to you. As you know,

my husband has been treated rather harshly by the media of the world. I sincerely believe that he has been totally misunderstood and misrepresented. I feel that if he were honestly understood, the media would have no problem in presenting a fair and accurate picture of his life and work.

I want to ask you lady journalists to try to better understand my husband. I am sure that the ladies of the press will find it easier to understand him than the men.

I would also like to appeal to you good wives of great journalists and professors to tell your husbands that Rev. Moon is definitely a good man, because his wife says so!

In essence, what my husband is trying to accomplish is to build a society, nation and world in which God dwells in every home. He believes that the family is the building block of the kingdom of God, so he feels that creating a God-centered family is the most urgent task of all. When God-centered families have been established, then a God-centered nation and world can be built, and human beings can live as one family of man under one parenthood of God.

In closing, I hope that I can become closer to you all. I want to share continuous friendship with you, even after you return to your own countries. May God bless you, your husbands and families.

Thank you very much.

My husband's joy is my joy

To a Korean women's magazine:

Raised in a devout Christian family, I was kept busy reading the books about men and women saints handed to me by my mother. Without allowing me any moments to think of any other dreams, my mother pushed me to read only those books, as if they were homework assignments given by a school teacher. As a result, I anticipated that I myself would become like such women-saints as I grew up. When I married Rev. Moon, I believed it was God's will and accepted it.

My husband's joy was indescribable whenever I delivered him a baby; it was really difficult for me to carry an infant almost every year. No matter how great the difficulty, if that was the way I could bring happiness to my husband, I felt I could endure anything. Isn't his joy mine?

He has been really mercilessly and cruelly treated by the mass media worldwide, but that is because they do not know my husband well. As you witnessed through the World Media Conference, the current world has changed a great deal. He definitely will be understood properly by the world. In the midst of tremendous tribulations, he does something incredible, things which no one else in human history could ever do. When we examine people of the past, we find that whoever was great was also lonely. In that sense, isn't it natural that he should be in such a situation? Although my power is weak, still I try to let him understand that there is a woman at his side who always wants to share the same destiny of life and death. Wouldn't that small power of a woman become the source of courage to a man? I believe this is my duty as a supportive wife to her husband.

My husband works so hard, day and night, even forgetting to eat and sleep. He sleeps only two hours a day. So often he prays all night long. But fortunately, he is not fussy about food and eats any kind of food. So I do not need to worry about that too much. Yet, I always prepare Ginseng, so he can take it whenever he needs spiritual relaxation. I mix one portion of Ginseng extract with four portions of honey, making a thin syrup, and serve him a spoonful of it every morning and evening. I also urge him to drink sufficient amounts of natural water.

In order for my husband to be able to work hard outside, without being bothered by family affairs, I try to be patient and tolerant, no matter what difficult matters may come up in my family. Don't you think that is one of a wife's virtues? I also believe that it is important not to lose the bright smile on my face.

FROM THE TIME I WAS A YOUNG GIRL, I PRAYED FERVENTLY TO LIVE A PIOUS LIFE AND TO MARRY A PIOUS MAN. GOD LISTENED TO EVERY ONE OF MY PRAYERS AND BLESSED ME MORE ABUNDANTLY THAN I COULD HAVE EVER IMAGINED.

A new leader and a new campaign greeted American CARP members. Dr. Joon Ho Seuk and a Wonhwa-do exhibition team are traveling throughout the United States promoting "Unificationism and Martial Arts." At a young age, Dr. Seuk learned martial arts from his father, a widely respected instructor of martial arts in Korea, winning national recognition as a martial arts expert as a high school student. His mother [Mrs. Won Pok Choi] joined the Unification Church in 1956, and while convalescing from pleurisy during his first year at Yonsei University, Dr. Seuk began a religious search, which led to his joining the Church in 1965. Based on Unification Principle, Dr. Seuk founded a new system of martial arts called Wonhwa-do, "The Way of Harmony," integrating "hard" and "soft" techniques. After earning a doctoral degree in public administration in 1978, Dr. Seuk joined the staff of the Unification Theological Seminary Barrytown, where he has taught Principle and Wonhwa-do to many students. As leader of U.S. CARP, Dr. Seuk replaces Rev. Choi, who is heading the newly-formed IOWC teams traveling in the United States.

The February 13 Wonhwa-do demonstration and lecture by Dr. Seuk, described below, kicked off a national CARP campaign in the United States. Already, many students have expressed interest in studying Unificationism, as well as martial arts. Dr. Seuk and the exhibition team continue on to universities in Berkeley, California; Houston, Texas; Madison, Wisconsin; and Knoxville, Tennessee.

UNIFICATIONISM & MARTIAL ARTS

Dr. Joon Ho Seuk



I hope you are enjoying the Wonhwa-do demonstration. You may already be aware that it is more spiritual strength than physical strength that enables Wonhwa-do students to break boards and to jump over so many people. What you see here tonight is possible only because these young people have dedicated themselves to strict discipline and concentration of mind and body. Just imagine what a world we could make if everyone could transfer such physical and mental powers to scientific and humanistic endeavors for the betterment of mankind!

As the creator of Wonhwa-do, the Unified Martial Art, I'd like to share with you our guiding philosophy, which is Unificationism. Why do you find a Wonhwa-do demonstration inspiring and exciting? Perhaps you can identify with the young people who are involved; they have a talent and strong spirit that has been nurtured through hard work and effort over a period of time. Strenuous training and a willing commitment to the arduous task of spiritual and physical development has enabled these young people to touch something within us. That "something" is our own desire to strive and to grow. We feel inspired because within our deepest selves we want to aspire for a high goal, we want to be involved in a monumental task, and we want to fulfill our potential as individuals.

Your goal: money, power, knowledge?

Although Wonhwa-do serves as an arena for physical and spiritual growth, it is limited in scope, because it focuses primarily on individual growth. If we had to think of the greatest goal for ourselves, what would it be? Many might answer, "The attainment of vast amounts of money"; some would say "Vast amounts of power"; while yet others—scholars like yourselves, perhaps—would say, "The attainment of vast amounts of knowledge!"

For myself, the answer is clear. The greatest goal possible involves three stages: first, to become an ideal person with mind and body totally united in perfect harmony; second, to create an ideal family of true love; and third and most challenging, to establish a unified, peaceful, loving world. To create such an ideal world is the ultimate goal

of mankind, the greatest goal imaginable!

The center of this unified peaceful world that we long for cannot be money, power, or knowledge. These have motivated many people, yet all have failed to bring true happiness. The center of an ideal world must be true love, because the fundamental character of God—who is the center of all creation—is true love.

In order for a martial artist to become proficient, he needs to exert much effort and emulate a good teacher who knows the way. The same holds true for the creation of the ideal world: we need great efforts and a clear guiding principle to accomplish that goal.



Actually, throughout history, mankind has striven for a peaceful and harmonious world. In recent times, two major ideologies have vied for the world's attention, each proclaiming to hold the key or way to achieve an ideal world of unity and peace. These are the democratic ideology based on the Judeo-Christian tradition and the communistic ideology based on Marxism-Leninism. Let us examine the results of these two ideological developments.

Communism: mass murder and terror

Marxism-Leninism was an outcry against an intolerably oppressive soci-

ety in which the Christian ideal was professed but not practiced. Attacking the "class structure" and inequality of the capitalist society, the communists have sought to establish an ideal world by violent revolution.

As a child I experienced the misery of war and poverty when communists invaded my country, Korea. As a young man I participated in the Vietnam War and tasted the bitterness of misery and death. Given the evidence of mass murder and terror over the past 65 years (such as the recent slaughter of 3,000,000 Cambodians), we can conclude that communism is a false ideology. In actuality, the fatal defect of the communist ideology is that its philosophical basis is atheism and materialism; atheism denies God's existence, and materialism destroys human dignity, reducing man to the level of an animal. It is evident that our goal of a unified, peaceful world can never come about through communism.

Christianity: lack of unity and vision

On the other hand, democracy also espouses high hopes of liberating man and establishing a world of peace. Democratic philosophy upholds the freedom and rights of the individual. However, even in the most advanced democratic countries, there is much social injustice, poverty, crime, and immorality. The decay of democratic societies is now evident. Furthermore, the free democratic world has not solved the growing threat posed by the communist revolution.

The democratic principle has been guided by the light of Christianity. However, Christianity is suffering from a lack of unity and vision. The solutions for the practical problems of an oppressed world do not seem to be forthcoming.

Thus the path to our goal of a unified, loving world is dark and obstructed—whether we choose left or right, communism or democracy. Even though many have given their lives seeking solutions, no solutions have come. It is evident that the world needs a new guiding principle which is of a higher dimension than either democratic capitalism or communism. We need a new world view that will fulfill the goals of both ideologies, communism and democracy.



Unificationism is the guiding principle which can harmonize West and East, materialism and spirituality, science and religion, centering on God's love.

Unificationism: Godism and familyism

The main reason I stand before you today is because I have discovered a great teacher who knows the way to bring about an ideal world of true love. That teacher is Rev. Sun Myung Moon and the way is called Unificationism. I have been deeply touched directly by this man's fatherly love, sacrificial heart, and true love toward God and humanity.

It is his love and inspiration which has given me hope for a better world and his vision which allows me to open my eyes to a great future.

Unificationism is "Godism" and promotes God-centered principles. It challenges each of us to live a godly life centering on God's love. It is also "familyism," for it teaches that the family unit, centering on God's love, is the cornerstone of a true society. The ideal world will be realized when the true love of the God-centered family is expanded to the societal, national and eventually worldwide levels.

Unificationism is the guiding principle which can harmonize West and East, materialism and spirituality, science and religion, centering on God's love. By its application, we can create the world of true peace, true happiness and true freedom for which mankind has longed.

Unificationism: new morality and spiritual awakening

Unificationism brings solutions to today's gravest problems. First, it presents a positive solution to the problem of communism. Communism can only be solved by a spiritual awakening. And that awakening is already being brought by Unificationism. It will provide the necessary foundation for the solution to the social problems of mankind.

Secondly, Unificationism brings together all denominations of Christianity and all the religions of the world. The higher mind of man recognizes our common Creator as Father. Under this common Father, we can unite into one human family. This new thought, therefore, lifts the Judeo-Christian tradition to a higher dimension, from which one peaceful world under God can finally come.

Thirdly, Unificationism brings a

new morality. This is especially important for young people today. In the absence of an absolute moral standard, immorality pervades. A greedy, self-centered way of life, in which others are used solely for personal gain, is gaining approval and even encouragement. If this trend persists, it will certainly lead to the destruction of society.

Within our deepest selves, we want to aspire for a high goal, we want to be involved in a monumental task, and we want to fulfill our potential as individuals.



I would like to humbly and solemnly declare that Unificationism is the most comprehensive worldview and the only one which can solve today's problems. With this principle we can build a unified world of freedom, peace and happiness. Without God there can be no true love, and without the family there can be no expression or transmission of this love.

Communists: victims of a false ideology

Through Unificationism, we can truly fulfill the ideal of democracy. This truth can also embrace the communists and actually fulfill their goal of an ideal world—not centered on atheism, but on Godism. We do not hate communists. On the contrary, we love them. Many communists are sincerely and sacrificially devoted to bringing justice and peace to the world. However, they are the victims of their false ideology. We must liberate them! Not with guns, but with the truth—and with true love and brotherhood.

Everyone's cherished desire is to achieve unity. Today there are Jewish Unificationists, Christian Unificationists, Buddhist Unificationists and even

communist Unificationists.

As young people, we must not lose our idealism. Our spirit of hope must not be crushed by apathy and conformity. Let us sing out, not with violent songs of hate and resentment, but with the vision of a new age.

If each of us can make a commitment to reach out for the ultimate goal of a peaceful loving world, then our

voices will echo around the earth, touching others who in turn will make the commitment to a unified world through true love and a sacrificial heart.

America: a saving light

We can create what was originally meant to be—that one world of peace and harmony. I see this country as the last beacon of hope in a dark world. God has blessed America for the last 200 years. He desperately desires that this country become a saving light to the rest of the world.

We must rise up in response to this challenge, bearing true love and a sacrificial heart of concern not only for America but for all mankind.

It is my sincere desire and the hope of the Unification movement and CARP that we can work together and challenge one another in the spirit of brotherhood to make our dream of a peaceful world a reality on this earth.

Thank you very much, and may God bless you.

*Speech given at Boston University,
February 13, 1983.*

CARP CAMPAIGN ATTRACTS BOSTON CROWD

Lorne Fyvie and Richard Panzer

In January 1983, when the New England director for CARP, Mr. Fujii, announced that Dr. Seuk was going to come to Boston to give a "Unificationism and Martial Arts" program, we didn't really know what to expect.

A few CARP members from our region had studied Wanhwa-do with Dr. Seuk at the Seminary. Kasia Fisher and Eijiro Kusakari had black belts and were already teaching Wanhwa-do at Boston University and at Harvard. But how could we motivate people to come to what was to be billed as a "Unificationism and Martial Arts" event? We could envision 50, perhaps 100, people coming; but Dr. Seuk wanted a thousand. One thousand? Even Eldridge Cleaver, who is a famous international figure, had attracted crowds of only three to four hundred when he spoke at Harvard and Boston Universities last semester. One thousand to see Dr. Joon Ho Seuk—who's heard of him? Grandmaster of what? Wanhwa-what? The Way of Harmony? What's that, and how does it connect to Unification Principle?

Days and days passed trying to find a location. Where to hold it? Harvard or Boston University? A gymnasium or an auditorium? Which evening? A weekday evening seemed best, but the only available evenings were Friday and Sunday. Neither seemed at all desirable. Friday night is party night for students, and nobody is on campus on Sunday, right?

We made several overtures to a drama club at Boston University (BU) to relocate a Thursday rehearsal so we could use the auditorium. When that failed, we petitioned the BU Athletic Department to cancel intramural sports on Thursday night, but to no avail. Dr. Seuk even flew in from Houston to plead with BU leadership.

To complicate things, the Boston weather began alternating between near blizzard conditions and teasing moments of cold sunshine. The cruel cold Boston weather, dangerous icy roads and snowbound lanes—would they kill our program?

Only Sunday, February 13, was available at the Sargent Gymnasium, and that was less than two weeks away. Finally, Dr. Seuk decided. "Sunday. We'll have it on Sunday the 13th at the Sargent Gymnasium."

The campaign

Mr. Fujii had the task of uniting more than 50 brothers and sisters from our region and others, including Midwest, Mid-Atlantic, and CARP MFT. It was amazing how many of us could cram into our small house, with closets converted into bedrooms. Very few of us knew anything about martial arts and had no idea how it was connected to the teaching of "Unificationism."

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Wednesday we spent in discussion and practice-selling. That evening, several of us ventured out and sold nine tickets, at \$2.00 each. Thursday was the first full day of campaigning. That morning one team pledged to sell 300 per day and another 400 per day. It was cold that day, so cold that it was difficult to get people to stop and talk. Ticket sales that day totaled 17.

That night Mr. Fujii reported to Dr. Seuk, who suggested that we begin mass leafletting. The next day, team leaders went out with their members. Results improved slightly; teams averaged 15-20 tickets each.

To build spirit, at 3:00 Sunday morning we drove to Plymouth Rock, where the Pilgrim Fathers landed in 1620, and prayed for 40 minutes huddled in teams on the jetty which extended out in the harbor. We prepared for the new week, making signs and sandwich boards.

That night the blizzard descended, covering our posters, blocking the streets, closing schools. Things looked bleak. Mr. Fujii described how in

Japan he had challenged his shyness by preaching in the subways, and suggested we go there to sell tickets, since subways were the only shelters from the elements. That night the testimonies had a new excitement, subway selling to captive audiences.

Team leaders continued to pledge new challenges, but on Tuesday one team sold only five tickets and another managed only eight. Mr. Fujii gave us a thorough scolding, and as indemnity, one team went back out to sell until after midnight.

Wednesday morning, the Wanhwa-do team was asked to sell tickets rather than practice. We were shocked. How could they perform without practicing? Yet, they united with this direction

and, in fact, sold the highest number of tickets. Carrying the Wanhwa-do spirit beyond the practice room, they made a breakthrough on the streets.

The team that had sold only eight tickets the day before set a record of 58, bringing the day's total to 160. Dr. Seuk arrived with many new suggestions for contacting community, civic and school organizations.

We had already sent out a mailing to professors, martial arts groups and high schools, but response had been small. However, with these new areas of contact, we started receiving requests for complimentary tickets from YMCA's, high schools, athletic teachers and drug rehabilitation leaders, totaling nearly 1,000.

All the brothers and sisters were now dressing in Wanhwa-do ghis with belts of various colors (over several layers of clothing). The spirit was focused and determined, no matter how much the frozen feet and hands protested. On Thursday we sold more than 150 tickets. Other CARP leaders arrived and joined us on the streets.

At one point, Dr. Seuk asked, "Shouldn't we just give out the rest of the tickets for free, since we have sold enough tickets to fill only half the hall?" But the response from the brothers and sisters was strong: NO! These tickets are too precious just to give away . . . it would be an admission of defeat . . . if people really want to come they will be willing to buy tickets.

The program

On Sunday we went to the gymnasium early to set up. Dr. Seuk asked us to lay out carpets in case there was an overflow crowd, since the bleachers could hold only 1,300 people. What confidence!

Late in the afternoon, people began arriving—high school students, families with little children, college students. By 6:00 p.m., there were lines. Finally starting to worry about lack of space, we brought the carpets from the center's prayer and lecture rooms. At 7:30, almost 1,000 people were present. In spite of everything, God had worked.

An air of seriousness and inspiration underlay the various feats of physical skill and strength by our black-belt brothers and sisters. We were all so proud of them performing before such a large audience. Not everything went absolutely smoothly, however. Ichinori, one of the brothers from the East Garden staff, was supposed to break a baseball bat with a shin-kick. He gave several shouts before kicking the bat, but it refused to break. Three times he tried; the audience must have felt the pain of each kick. On the fourth attempt, the bat broke, and the whole audience sighed in relief.

In another memorable episode, Eijiro Kusakari of Boston CARP was to jump over ten people and kick two boards in half. From the audience, a black sister the size of two or three normal people insisted upon joining the line. On the first try, Eijiro failed to clear the last person. When someone asked the fat sister to leave the line, Eijiro ran up and demanded that she be allowed to remain. The audience was delighted by his heart and his willingness to challenge. Finally, he cleared the line and broke the board.

Just before Dr. Seuk's speech, the overhead lights were lowered and two colored spotlights shone on Diane



Peronis and Jerry Servito in the martial art ballet. The audience became entranced by the kicks and leaps set to music, as Diane and Jerry acted out the story of a warrior who rises from near defeat to overcome the foe, with the help of his God.

On this foundation, Dr. Seuk arose and spoke boldly about the need for a new thought that could unify mankind and proclaim Father as the one great teacher man has been looking for. He presented the spirit of Wonhwa-do as but one fruit of the spiritual power embodied in Unificationism. On a campus which has seen much opposition to our movement, people were respectful and attentive, even though the contents of the speech must have surprised those who expected only a martial arts event.

The program closed with self-defense demonstrations by Kasia Fisher, who warded off attacks from all directions. This drew a particularly enthusiastic response, possibly since Boston has suffered persistent problems of rape and other violent crimes.

After the program, about 70 guests asked for copies of Dr. Seuk's speech, and many were eager to meet the black-belt brothers and sisters, to learn from them or discuss self-defense techniques. Almost 100 signed up for Wonhwa-do classes. The crowd freely mingled with our family members, Dr. Seuk and the exhibition team for at least an hour. One high school athletic director who had brought 20 of his students suggested that we start a class in the community school.

The aftermath

The following day, we gathered at the Boston Unification Church center for a

day of testimonies and reflections. The BU student newspaper, which had been attacking CARP year after year, ran a front-page article on the event, quoting faithfully from Dr. Seuk's speech and one sister's insights about the Blessing. It contained not one negative comment.

About 20 people, ranging from 6 to 40 years of age, now attend new Wonhwa-do classes three times a week at the Boston center. Eijiro and Kasia continue to teach at Harvard and BU. Several Wonhwa-do students have come to the CARP center for Principle lectures.

The leader of a drug rehabilitation center, who brought some ex-drug users to the demonstration, invited Eijiro and Kasia to visit his center. There they testified how Father's teaching of Unificationism and Wonhwa-do had changed their lives, giving them confidence to overcome their limitations and live for others. Some young people expressed interest in attending classes. A basket of fruit was presented to Kasia and Eijiro in appreciation for their visit.

The second "Unificationism and Martial Arts" program took place in Berkeley, California on March 7. An estimated 1,500 people attended the outdoor event at Sproul Plaza, famous setting of many radical demonstrations in the 1960's. Instead of blizzards, severe rainstorms accompanied the Berkeley campaign.

We are hopeful that future programs will be even more successful in attracting large numbers of people to see and understand one of the fruits of Unificationism. We envision Wonhwa-do as one way to raise up the young people of America in a spirit of self-mastery and service to others.



RENEWAL OF HEART IN CARP

Mr. Fujii:

At first I was unable to connect martial arts and Unificationism. So it took me time to understand how to start this campaign. Finally, my wife told me, "You must follow." You know, the archangel always need the support of a mother figure.

Before this, I never had any interest in martial arts, except for one day in high school when I asked my older brother whether I should practice karate. "How can you think about karate?" he replied. "Don't you know that Jesus' love is stronger than any physical power like karate?" Since that day I never attended any martial arts demonstrations. Even during a God's Day celebration in New York some years ago, I did not go to the martial arts demonstration at the Manhattan Center. I thought that going to a Korean restaurant would be much better than attending a karate demonstration!

But because my wife pushed me, I started to pray about this rally and campaign. Gradually I started to

receive some inspiration. At a bloc leaders' meeting we prayed to God and promised to restore 400 members within this year. I had never made a pledge like that before, but God pushed me and did not allow me to remain silent. Usually, until I achieve substantial result, I never say anything; I just work. Then after working, I can give a testimony. That was my attitude during the past 17 years in the church. This year, Heavenly Father asked me to change my attitude towards God and True Parents, and also towards our movement.

This year, Heavenly Father asked me to change my attitude towards God, True Parents, and our movement.

Everybody started working hard, but I felt that to achieve the kind of goal, I myself needed to relate to God through an Abel figure, in order to renew my heart. I could see that the brothers and sisters also wanted to gain some new heart and spirit, but first I had to be renewed myself. When I prayed, I felt that to unite and work toward this new direction was the best

way to gain a new spirit.

Another concern I felt was how to restore more of a family feeling and spirit of unity. We have been working together centering on God and True Parents and the CARP spirit, but the key was to create one family atmosphere. As people were coming from other regions and from the CARP MFT, and I began to feel that somehow God really liked us! When members came, I tried to learn to know them and find out how they could best work with us.

Many times Dr. Seuk would call me

—from Chicago, from San Francisco, from Los Angeles, or wherever he was working. He would ask me how the brothers and sisters were, whether people were excited, how they were working. He was always concerned about our situation and was a great support to me. Through this process, I gradually sensed how serious God was to have us succeed and overcome every

kind of negative attitude. Whenever I had to report about something negative, Dr. Seuk would respond with a more aggressive attitude. He is very strong inside, but he expresses himself very softly.

I felt that this campaign was not just for Boston, but was some conditional campaign for the rest of the CARP movement. During my early years in the church I had worked on six campaigns, but never with a peaceful mind and heart. In 1968 I was in charge of a VOC campaign in Kyoto. The campaign was so difficult that everybody got scars on their heart. People were working too hard, without spiritual guidance; everyday was filled with physical work and sometimes physical fighting. During another campaign we had to sell tickets to an event; the cheapest tickets were \$10.00. I had never participated in a campaign with a peaceful heart; I never had the confidence that something good would result from this kind of campaign.

But after uniting with Dr. Seuk's decision about the date and location of the event, I felt that God's blessing already with us. I think God really worked through Dr. Seuk and I feel, therefore, that this is God's victory.

Misa:

I realized that this campaign was really serious for America for the world and everyone was trying to find the key to understand Unificationism. At first I thought this was very serious, although I myself was happy to participate and the spirit was high. During the last couple of days I began to lose the spirit of seriousness. then I thought of Abraham, who couldn't succeed in the first offering, and I felt God was testing me to see whether we could maintain the right spirit and give a really pure offering.

One day I wanted to ride on the train and speak to the passengers, but because of appointments to sell tickets, I postponed entering the station until about 4:30. When I saw how packed the train was I got off and decided to wait for another line. There were many people waiting and the train's arrival was delayed. Finally, I sat down and started to pray. Suddenly I looked up and saw the familiar pamphlet by my side. The pamphlet was like a light. As I looked around, Gordon, a brother on our team, appeared; he told me he

I really respect the people who do Wonhwa-do because it takes self-discipline and you can use that self-discipline to do God's work.



had seen me and placed the pamphlet beside me. He inspired me many times as I saw him talking to negative people, but still able to maintain his righteousness. I needed to inherit that righteous spirit from him.

I really respect the people who do Wonhwa-do because it takes self-discipline, and you can use that self-discipline to do God's work.

Kitty Wojcik:

I have found that no matter how long you have been in the family—whether 20 years or one year—you never stop sacrificing. If you stop putting yourself on the altar, that is the beginning of the end.

Daryl Clark:

This whole campaign was a rebirth experience for me. This is my second time in CARP. My recent three months on ocean church were a real challenge to my faith and relationship with True Parents. When I heard that Dr. Seuk was chosen as the new leader of CARP

tor lobby. He told me about his plans and visions for Unificationism and martial arts.

Rev. Im of ocean church once asked us why American members can't unite with Koreans. We were silent. He explained that the Korean leaders had come to teach not the Korean tradition but Father's tradition and heart. This man is about 45 or 50 years old, but to him Father is really Father, and he is a child. Rev. Im told us about the early days when sometimes there were only four people in the house and Father would talk about science conferences and large ocean projects; at the time, he thought Father was crazy. Now he realizes how serious Father really is.

My mind went back to Rev. Im when Dr. Seuk talked about this tour. During my time at the Seminary, I had not been so serious about Wonhwa-do, so Dr. Seuk gave me three days to think before giving him an answer. Every where I went during those three days, I thought about it and began to exercise again.

I was still struggling from my experience in ocean church when I

Through Wonhwa-do God is showing me the importance of unity with the central figure, regardless of what you want to do.

I determined to return to CARP, knowing that Wonhwa-do had a place in CARP. Preparing myself internally, I decided to go to New York. The first day there, I met Dr. Seuk in the eleva-

arrived in Boston. But at the center, people were very bright and happy; they were getting up early, working hard and doing a lot of praying. Mr. Fujii was constantly talking about

prayer, prayer, prayer and how God was working. Prayer was what I needed most.

In the snow, tickets were very hard to sell. I remember someone once saying that when it snows in Korea, it is a sign of God's blessing, so I felt something good would happen.

Mr. Fujii was having the leaders get up at 5:00 and the rest of the members at 6:00. When Father heard about it, he gave direction to the other centers to do that as well. So Mr. Fujii raised the standard, having his members wake up an hour earlier.

For the first time since I joined the family, I feel that instead of being inspired by things I want to do, I can now be more influenced vertically and live more fully for God and True Parents.

Through Wonhwa-do God is showing me the importance of unity with the central figure, regardless of what you want to do. CARP has a reputation for working hard and maintaining a strong fighting spirit. but the reputation doesn't mean anything if we don't bring results. I feel this is the last chance for the American movement and for America itself.

Linda Anderson:

When Mark Tobkin told us we had to go to Boston, I was really torn in two because I didn't know what I would be getting into because Mr. Fujii has a reputation for hard work. If I was going to go, I knew it would have to be by my own choice.

Upon arriving and discovering that I had to sit through an all-day meeting, I became really negative, because I wanted to dive into activities. The next day I was inspired about being able to talk to people. This was my first opportunity to witness in seven years, so I really wanted to learn.

I have been thinking a lot about how I broke through on MFT, and I wanted to learn to break through in witnessing. Watching everything Mr. Fujii and the other members did, I began to talk to people about Father. I got the names of 12 people; they were so precious to me because I was able to witness to them about Father. I had many experiences following up on these contacts. Satan struck people from every possible direction. One thing I have learned is that if you really want to bring people, you just have to keep on ask-



ing them. If we keep on asking, the odds are that we will find someone who is searching.

Mark Tobkin:

After God's Day I started reflecting on the large campaigns in the past, such as Yankee Stadium and Washington Monument. Around these focal points, our movement was able to make a strong stand, work hard to move forward. After Washington Monument, however, it seemed that we no longer had a focal point—even though Father asked us to take the spirit of Washington Monument to Moscow.

For the first time, I have seen the Washington Monument rally spirit regenerated.

I felt a lot of wavering in the movement, and people experienced many struggles. Since Washington Monument, we had become very lax; people seemed to feel the internal standard, prayer life, conditions, etc., were no

longer necessary. This God's Day, I felt the thrust of Father's sincere desire to go to Moscow. Our region was becoming very serious; conditions were being set, and of their own accord people were getting up early to pray.

When Dr. Seuk called me and asked me to mobilize the east coast region and bring members to Boston, one side of me didn't want to go. But I felt that if we united, God could fulfill His responsibility. Members united very well and came to Boston. They felt like they were no longer just east coast CARP members, but part of a campaign to speak our for Father and

Unificationism.

The campaign confronted almost every conceivable barrier. The weather was terrible; all the vehicles broke down. Since everything was going wrong, I felt we must be doing some-



I wanted to meet some of the brand new members, to figure out what kind of person is joining here in Boston. Last night I was deeply moved by the testimonies of two of these members. I could feel that they had joined not because of some external push, but because they were drawn here. Without being able to attract God, you won't be able to draw members.

For years I have seen members and leaders pushing people to join; you push them into the family and they go out the back door. I asked Rev. Won Pil Kim about keeping members, and he told me the problem is the back door. Tiger Park also used to talk about that. One time when Father spoke to the seminarians, he scolded us as representative Americans. One problem with Americans, he said, was that they cannot take care of children. He meant spiritual children as well.

I think that more than any other time, the time is now ripe for CARP to explode in America. I think that the leader to make this happen is Dr. Seuk. His investment of heart and effort here is so evident that I think of every one of you as a reflection of him. I can see the light coming from you, not just Dr. Seuk, and I can see cohesiveness forming.

I see how very hard Father tries to inspire American members by giving more than he needs to give, sacrificing more than necessary, and offering himself more than a hundred percent. I can see this same quality in this man. I feel that what we have here needs to spread throughout the country, and then I know that this nation can be saved.

Dr. Seuk:

I was so inspired by the sacrifice and hard work and unity of everyone during this critical period. It was a most difficult time period; the weather was so cold, it bit through to the bone.

The reason why we put so much heart into this campaign was to establish faith and CARP tradition. The

thing right and gained confidence that we would fill that gymnasium. If God exists, I thought, during this campaign members are going to understand His existence with a certainty. This was the first time I have seen the Washington Monument rally spirit regenerated.

I am so inspired by the Wonhwa-do team. There are many martial artists who show off how great they are, but the Wonhwa-do team members were humble—not just to Dr. Seuk but also in front of the members. I really learned many things through them.

Denny Jamison:

At the end of last year, God in a way revealed to me many things I had been doing to Him. One of them was resisting him. In order to be able to change, I feel I have to face up to that resistance. So this is my offering, to stand up and share something with you.

When Paul came to pick me up at the airport at 3:00 a.m., I was expecting someone very tired looking, but he

arrived with such a bright spirit. I was tired and worn out, but he uplifted me. He had such a hopeful spirit as he was explaining about all the meetings they had been having. Even though it was three hours after midnight, he was still inspired and going strong! I thought maybe he was just trying to put on a good show, since he is the spiritual son of one of our members. But when we arrived at the center and I had to step over sleeping members, they didn't stir. And I realized they had been working very hard.

At morning service, I saw the spirit of each person and realized that God was here in Boston. I felt that God had

During the past ten days, you were suffering and crying, but now you are smiling and True Parents are smiling.

really come because of a certain cohesiveness between the leaders and members. Brothers and sisters really wanted to work with the leaders. Unity has a certain magnetism that draws God, and I couldn't help but feel God.

testimonies from this campaign will touch thousands of young people in the future. During the past ten days, you were suffering and crying, but now you are smiling and True Parents are smiling.

God told me to judge my own heart and that I would find the problem there, because in my own heart lay the cause of all the problems in the Unification Church.

Returning to Tears

Michael Santa Cruz

Emergency situation? This thought resounded in our minds as American MFT members welcomed in this new year in a way which had never been done before, without a God's Day celebration. Instead, we were all in a special 40-day fundraising indemnity condition to indemnify our last ten years in America, which Father called a failure. Most of us were shocked to hear these words from Father, even though, if we honestly look back on the last ten years here in America and on the present situation, we have to admit that it's true that we're failing in so many ways.

When we think of the potential here in America and Father's hope for us, we can understand how small and lacking our accomplishments really are on all levels, from the individual to the nation. Even Father had to give directions for Japanese sisters to come to America to help us fulfill our task, and he reorganized many things here.

Truly this is a time of deep self-reflection and evaluation. Now is a time to examine ourselves and our pasts and ask ourselves what went wrong. Why are we failing in America? So many of us have worked so hard and invested ourselves wholeheartedly in our missions. I myself know so many brothers and sisters who are working so hard and sacrificing so much. Of course, we can never do enough, and we have our shortcomings, but many people are trying their best.

I have been on the MFT now for five years, and in that time I have seen many brothers and sisters go out every day, all day long, working so hard to accomplish the goal in this very difficult mission. When I think of all my brothers and sisters who are working so hard in our family, I am brought to tears.

Why do so many members leave?

So why is it that we are failing, even after working so hard in the family? Why aren't more of us strongly connected to spirit world and able to gather its assistance? Why do so many members leave, even after having been here a long time, perhaps achieving leadership positions? Why isn't our membership growing more rapidly, and why isn't public opinion changing? Why are so many members "burning out" and losing their enthusiasm and zeal? Why is there such disunity here in our church between various members, leaders and departments?

Is it because we are terribly evil and satanic, or because we are totally selfish, or because we aren't trying to fulfill? Is it because God is too harsh and judgmental with us, or because Father pushes us too hard? No, none of these is the reason. Then why?

This question has been burning in my heart now for quite a while. Two and a half years ago I had a very intense experience which intensified my search for this answer. I went through an extremely intense deprogramming experience with three ex-members who had all held leadership positions in the church before leaving; now they are committing their time to destroying the Unification Church. For many years they have been gathering negative information and testimonies from many ex-members, and they are loaded with information on all the "problems" in the Unification Church. What was so powerful about their attack, as they dumped all of this negative information in my lap, was that so much of what they said was true.

Most of us are very aware that the Unification Church has many prob-

lems, but the question is, what is the cause? The deprogrammers have made a huge mistake by putting the blame on the church, on Father and the leaders. By going through this traumatic experience, I was forced to re-evaluate everything within and around me and question why so many problems existed.

Is there something wrong with the Divine Principle or the Unification Church itself? No, of course not. So what is the problem? If there is nothing wrong with the system itself and brothers and sisters are working so hard and investing so much—but still becoming burnt out, resentful and leaving the church—then there must be another cause. What is it?

The core problem is heart

I have been praying very much about this, trying to understand clearly the cause of our problems. At first, my tendency was to blame leaders or departments, or else external things; but Heavenly Father showed me that this was wrong. Not an external problem, but a problem of heart was at the core. To find the problem, God told me to judge my own heart, because in my own heart lay the cause of all the problems in the Unification Church. I knew that it was definitely a problem of heart, but still I needed a more concrete grasp on the cause.

Deep in prayer one day and feeling very connected to God's heart, I heard God clearly whisper the answer in my ear. He said, "You need to shed more tears."

As soon as I heard God's voice, I remembered one of my favorite quotes from Father, out of the speech Return to Tears: "I want you to know that without tears, no matter how much

sweat you shed, it has nothing to do with God's work. No matter how much blood you shed, without tears it has nothing to do with God. Tears must come together with your sweat and blood, because otherwise you are not walking the road of restoration. We must return to tears."

This was definitely the answer to all my prayers. How true, how simple, how deep, how powerful these words are! "We must return to tears."

and love, and tears of compassion. Before we can focus on anything else, our very first priority is to connect with heart. Anything we do without heart has no value. We must totally focus on giving our whole hearts to God and believe that He is guiding our lives. If we live in the realm of heart, we will discover God in everything we do. We will find value in any situation, whether good or bad.

Every one of us has an original

it is because we grew up in such a world, but from God's point of view, it is unbearable. We must repent, repent, repent.

Whatever it takes to connect to heart, we must do. We must use every possible tool and weapon in our battle for heart. Prayer, hard work, fasting, conditions, chanting, studying, sacrificing, fellowship, anything and everything possible to help us. There is no sacrifice too big for heart, no posses-

Most of us are very aware that the Unification Church has many problems, but the question is, what is the cause?

No matter how hard we work in our mission, or how much we suffer, or how much we accomplish, if it is not accompanied by tears, it has nothing to do with God. This is shocking, but true. What does this mean? Obviously, it doesn't mean that we have to cry all day long. Time and time again, Father teaches us the centrality of heart. Heart is what determines the value of everything. We must focus our whole lives on heart.

Someone once asked me what it meant when Father tells us to focus on heart. Instead of answering, I wanted to ask God how we could focus on something so vast and intangible.

How to focus on heart?

God replied: "To focus on heart means you must be desperate to shed tears for mankind and for God." We must be desperate! Desperate!! We must shed tears for God and mankind. It is not enough to think about it or wish we could. We must be as desperate to do this as we are desperate to breathe.

The tears themselves are not what is important; it is the sincerely moved heart behind those tears that gives them value. We must be desperate to connect with our hearts and to experience life through hearts joined to God's own heart. In everything we do, in all our relationships, in every situation, we must connect to heart. The expression of this deep connection of heart will be tears. Tears of repentance, tears of gratitude, tears of joy

and the deepest part of our original mind is our heart. That heart is eternally connected to God. Our quest to know God is also our quest to get in touch with our own hearts. When man fell, he lost the connection to his own heart because he betrayed his own heart by disobeying God. Man created a world virtually without heart.

That infinitely beautiful heart lies dormant within all of us, longing to express itself and become the center of our lives. We must get in touch with our hearts. We have to desperately strive to break through all the layers and overcome all the barriers that surround our heart. It is not easy to do this, because six thousand years of sin surround our heart. Only through True Parents can we do this.

The power to free our hearts

The greatest value of True Parents is that they give us the power to free our hearts. Still, it will require a total investment on our part, and it is a long and difficult process. A tearful process.

The greatest tears we must shed are tears of repentance. We must feel totally repentful for being so unable to live in the realm of heart. We should feel that we would rather die than live without heart, because actually, without heart, we are dead. We are empty and lifeless in the true sense. Living without heart is hell. It is a terrible situation. We don't realize how terrible

sion too valuable to give up, no pain that we cannot bear, if it will connect us to heart. If we connect to heart, we have everything. If we don't, we have nothing.

Tears, tears tears. We must be desperate to shed tears for God and mankind, and with that heart we can plunge into our missions and daily activities. This is why Father teaches us that before doing anything, we must gather our motivation.

Personally, I have made a pledge to God that I will shed tears for Him every day of this year. If I fail one day, then the next day I will fast. If I cannot shed tears for one week, then I will fast for a week. If I cannot shed tears for a month, then I will fast for one month. If I cannot shed tears at all, I will die. This condition has helped me very much in keeping concentrated on heart.

I cannot live without tears. My greatest personal request to God is, "Please, Heavenly Father, never let me live without tears. Please lead me to the place of tears and show me how to lead others to the realm of tears." Tears of repentance, tears of gratitude, tears of love, and tears of compassion. We must return to tears. We must return to tears. We must return to tears. Tears will cleanse away all of our problems and lead this whole church into the realm of heart. It begins in each one of us taking an honest look at ourselves and recommitting ourselves to the battle of heart. God bless you all in this battle.

If we live in the realm of heart, we will discover God in everything we do. We will find value in any situation, whether good or bad.

Father can unconditionally forgive, but fallen man needs a condition before he can forgive. That condition is for the other person to say, 'I'm sorry.'

Resolving Resentment

Jayne Turconi

Before the church, my family life was quite strained. My mother, being an alcoholic and a dominant woman, used to beat us children. As in many families, my parents got a divorce, after which my father studied to become a Presbyterian minister, and my mother received custody of the children.

My mother continued the beatings, so at age 11 I ran away. I kept running away, over and over, repeatedly being caught, put in juvenile jail, and returned to my mother. Afterwards, my father received custody of me. He was very strict, demanding that we continually "face" ourselves and take responsibility, if we wanted to stay in the house. When I asked my father if he loved me or not, he told me he did not know. I got an apartment and paid my own way through college. My father refused to help me financially with even one cent. Being an honor student, I could receive a little bit of money from scholarships, but nothing else.

How could Jesus forgive people?

After leaving my mother, I never talked with her again for eight years. I never even informed her where I was. During that time I tried deeply to forgive her for all she had done to me. I also harbored resentments against my father. I asked Jesus how he could ever forgive people who did so much to harm him. I asked him why I couldn't forgive my mother, if he could forgive even his enemies. Then after eight years, God told me to call my mother. I did. She was shocked and thought at first that it was my sister. She cried.

Right after that, I met the Unification Church. With a brother, I went to visit her in her apartment one evening. She became fairly neutral about our church, and I haven't seen her since. It

has now been 16 years since I spent more than half a day with my mother. We talk to each other over the telephone, but she is always drunk.

All my life, I hated myself

All of my life I have hated myself and hated others. I felt uneasy unless everyone said how great I was in some way or another. I've been trying to dissolve resentment ever since the time I knew what it was.

In the church, I would frequently change my missions because I could never feel satisfied or happy. I couldn't enjoy people. Then I reached the bottom line. I decided I couldn't be happy with anything until I experienced more real suffering. I felt that I needed to experience what Father felt during his course of suffering, that I needed to grow through real life experience of those who suffered most. So I thought, I'll become a missionary.

I explained 101 reasons why I wanted to be a foreign missionary, and my central figure just looked at me and said, "That's Father's desire." He arranged everything, and Rev. Kwak said I should first attend 120 day training. I raised the \$500.00 fee and joined the 120 day workshop. My goal for the workshop was to overcome resentment.

I had never been able to unite with any woman central figure, because of my resentment toward my mother. I knew that I had to find a parent/child relationship with a sister who could be my Abel figure, because I had never experienced being a child before. Of all the potential sisters with whom to work out such a relationship, I could only think of one. I talked with her, and three times she told me, "Jayne, I'll take care of you. I'll help you. Please come to our center."

I wrote a letter to Rev. Kwak, explaining that until I could overcome this deep resentment, I couldn't help others who were so much in need of help. I asked for a year and a half, after which I would return to the 120-day workshop and join my husband to go overseas.

During the 120-day workshop, Mr. Sudo guided me and suggested that I write letters to my father and mother, explaining all of the resentments that I had harbored towards them and why—but at the same time to support their good points and say things nicely. So I did. "Father can unconditionally forgive," Mr. Sudo explained, "but fallen man needs a condition before he can forgive. That condition is for the other person to say, 'I'm sorry,' or to acknowledge what they did wrong."

My father responded with a five-page letter, agreeing to the points which I had held against him and asking whether I had guarded resentment towards him all of those years. He apologized and expressed hope that we could begin a new relationship.

My mother sent a note, "Live and forgive." In her own way, she was saying she was sorry.

Finding beauty in people

I moved into the center with the sister who had invited me. She was parental, but the type of relationship I needed was a daily relationship, and she had too many responsibilities. One day, seated in a coffee shop, I heard God say to me, "Where do you find beauty?"

I looked outside the window and saw two birds flying by. The creation is beautiful. Then I thought about people, all of the people with whom I had had a bad relationship. Rarely could I find beauty in people.

Then God continued, "When you think of the people you do not like, you are seeing the results of Satan in their lives, not My beauty. You have a choice: you can relate either to the beauty inside each person or to the results of Satan. I created each person, not Satan."

the one who had worked through my mother to try to destroy me. Satan was the one who made me think it was my own desire to be "liberal" and start smoking again and go dancing once in a while. Satan was the one who had made me hate myself and others—because he hates me and everyone

years, I have been fighting myself and others, instead of fighting Satan.

Changing bad habits

Then I realized that any new realization needs to be acted on right away. As a result of Satan's prodding, I have

Dig behind the results of Satan and look for God in each moment, in every situation and through each relationship.

Then he said, "You Americans always want to be entertained. You always like to go to movies and watch videotapes, but you are not using your brain! You are not looking for Me. I am not going to relate with you in the same way as before—by giving you spiritual experiences. You have to look behind the results of Satan, dig deeper—look for Me in each moment, in every situation and through each relationship. Find the beauty in everything and everywhere."

After that, I became an assistant to the lecturer of a two-day workshop. Listening to a lecture, something clicked inside my whole being: "Satan is the cause of all resentment."

Satan made me hate myself

I reflected deeply about this point. I realized that after a long search for love, after six and a half years in the family, that Satan was the one who stained my blood—not me. Satan was

else.

I'm God's child, not a satanic follower. I finally claimed my true lineage to God and True Parents.

When I came to this realization, it felt like a ten-thousand pound weight being lifted off my spirit. God took that weight away. I don't know what He did with it, but I no longer have:

- a constant craving for love
- a feeling of being unloved
- a hatred for myself or others
- constant struggles
- a feeling of loneliness

Finally it happened. Resentment was dissolved. It came unexpectedly, after many years of searching for the key to overcoming resentment and being able to love.

I had never believed in the theory that when something bad happens, it is always because of Satan's influence. When I joined the church, I was often sick and suffered from migraine headaches. The sisters would tell me, "Satan is trying to influence you to stay away from lectures." I thought they were all fanatics. So all these

a lot of bad habits, such as anger. If someone doesn't realize his or her value, he or she becomes can become angry with everything. Now when I begin to respond in anger, I ask myself whether what I am feeling is righteous anger for God, or Satan's anger. With patience, I try to fix whatever the problem may be. It is not easy to change so many bad habits, but now I am on the road to finding beauty in all things.

Many brothers and sisters are struggling with their identity. They may feel they are going through these struggles because they are so bad, but what happens is that they listen to what Satan wants them to feel. We may desire more freedom, we may long to be more liberal; but if our freedom is not involved with the Principle, it becomes a noose around our necks, and Satan can pull on it until he kills us or drags us out of the church.

As long as we can discern what is God, what is Satan, and what is our own point of view, then we can be the master of our destiny.

Comparing my records for the two years, I have substantial, objective evidence that the tithing principle does work.

Tithing: The Principle of Prosperity

Teri Giltner Lester

I would like to share some experiences I have had tithing. I have been a member of the church since I was in high school. After I graduated, I came to New York to work in Performing Arts, where I have been the past seven years.

During the first few years I was in

the church, I was a fairly good fundraiser, but then I started having health problems: the familiar dual plague of back trouble and hypoglycemia. Thus for the last four years I have been unable to fundraise. Since Performing Arts is supported totally by fundrais-

ing, I was somewhat a financial burden. Also, it was difficult to ask for money for medical expenses when I was not contributing anything. So two years ago I was given permission to get a job to support myself and pay my bills.

A fundraising religious fanatic for life?

Job-hunting was pretty miserable. I had no work experience and no job skills. I had not taken typing in high school because I assumed that I would be a fundraising religious fanatic for the rest of my life. Interviewers would ask me what I had been doing since I got out of school. Witnessing, fund-

I was really grateful for the chance to work in a house instead of a business. It was good to attend morning service, to pray and think about the past few months, to try to understand God's will and desire. It seemed that no matter how hard I worked, I could only break even. If I worked enough to have a little extra money, I had no time for witnessing or doing my mission (which was still playing in the band).

Why not try tithing?

I had felt that I couldn't afford to give away my money; Father said it wasn't mine in the first place. I had felt that I didn't have anything left over to give; Father said that I should tithe first, before anything else. I couldn't figure out how to get ahead; Father said that if I followed this principle, spirit world would help me out.

Tithing was a nice idea, but it did not seem practical in our situation. We could barely support ourselves.

raising, playing the clarinet in the Go-World Brass Band, and restoring the world. They would ask me what I was getting paid. Nothing. Bed and board. They were not impressed.

After two weeks I applied at temporary agencies—they are not so picky. I finally, got a job paying \$3.50 an hour. For 40 hours of work a week, I was barely making \$100.00 after taxes—a far cry from fundraising.

Things improved a bit. After picking up skills and getting raises, I finally landed a job as an assistant bookkeeper. I had enough money to live on, but just barely.

At first, my department still paid for my rent in the World Mission Center. Gradually I had to start taking responsibility for that, too; I should have done that from the beginning, but God is gracious. Even with rent at only \$60.00 a month, it was very difficult to live on so little money.

Some friends in similar situations and I would discuss our financial

If I spent time witnessing, I fell behind in paying my bills. Many people devote all their time to making a living; but in order to restore the world, we need to make a living *and* do spiritual work. Also, if I could just manage to support myself now, what was I going to do some day when I had a family? If I spent all my time working, who would take care of the children? If I took care of the children, who would support them?

After nine months of working in the "real" world, I had progressed from being a clerk at \$3.50 an hour to an assistant bookkeeper at \$5.00 an hour. At that rate, I could either have children or support them, but not both.

I guess you could say my question was, "How can we be financially successful?" One day at the end of November, during morning service the director read from the October 1981 issue of *Today's World* a 1978 speech by Father called How to Gain Spiritual Help. I liked that; I could sure use

Being a cynical person, I thought, "That sounds nice, but it's probably a bunch of hooley." Being also adventurous, however, I reasoned, "Why not try it? That's the only way to know for sure if it works."

For the rest of the year, I thought very seriously about this. Although I had grown and learned a lot in 1981, I was not at all satisfied. I want to work for God and True Parents, but an integral part of serving God is taking responsibility for one's own life—and a large part of that responsibility is economic. The old adage that "the rich get richer and the poor get poorer" seemed only too true. Since almost everyone in our church is poor after years of sacrificing all worldly possessions and positions, I felt that unless we found some breakthrough, our church members—and by extension, our church—would forever remain so poor that it would require all our effort just to support ourselves. That can't be God's or Father's desire.

I had felt that I couldn't afford to give away my money; Father said it wasn't mine in the first place.

woes. Occasionally the subject of tithing would come up; we all were aware that Father said we should tithe, but the direction was somewhat vague.

Tithing was a nice idea, but it did not seem practical in our situation. We could barely support ourselves; there wasn't anything left to give to the church. Tithing was something else to feel bad about.

Then suddenly the company I was working for shut down, owing me two weeks' pay. At the same time, a blessed sister that I know was about to have a baby, and I went to help take care of her family.

some help. At the end Father said:

"Return a portion of what you earn to God, as a tithe. Give one tenth to the local church, one tenth to the national level work, and one tenth for the worldwide level—three tenths in all.

"When you give to others, don't think that you are giving to them out of your own pocket. Give out as though it were coming from a heavenly treasure. Then he who receives through you is actually receiving from God. Then the spirit world can help you, and God will remember everything and return it all to you ten times over."

I decided to experiment. Not quite having the guts to tithe three tenths, I thought I would start off the year by tithing one tenth and see what happened. If spirit world will return a 30 percent tithe tenfold, then they should give back at least a little bit of a 10 percent tithe. Also, I figured that if worse came to worst, I could tighten my belt and get by on only nine-tenths of my former income.

So I made a condition for 1982 to give one tenth of all the money I received to my department (as my "local church").

Things became very interesting.

That Christmas I went home for my sister's wedding. Since for once in my life I had a little money, I bought Christmas gifts for my family. Returning to New York, I realized that I had been a bit foolish; true, I had a job, but it didn't start for another week, and it would be a week or so after that before I started getting paid.

Fortunately, I have lots of friends, who fed me and helped me keep going. Things looked promising at work when suddenly I was called for jury duty. That means you go work for the government and get paid \$12.00 a day—six months later.

So far, I hadn't thought much about my tithing condition; I hadn't gotten anything to tithe. Then my grandfather sent me \$300.00. I stared at the check. I looked at my wall where I had a list of all the people I owed money to . . . and I thought of the commitment I had made to God on God's Day . . . and, oh boy, what a mess! In any case, I had made a commitment to tithe, and I couldn't violate that. On January 21 I wrote a check to the band for \$47.50, which was one-tenth of all the money I had received so far.

I have kept records of all my income and expenses for both 1981 and 1982, accounting for every penny that came in or went out. If I made a phone call for a dime, I wrote it down; if I found a dime on the sidewalk, I wrote it down. Comparing my records for the two years, I have substantial, objective evidence that the tithing principle does work.

The day after I gave the band \$47.50, I received a check from the temporary agency for \$46.57. Close enough for the first try. On February 11, I gave the band a check for \$30.00, and within a week I received \$32.00. On March 10, I gave \$40.00;

because of the Korean Blessing. In September I received permission to attend college part-time. Although I worked about 36 weeks in 1982, during the last half of the year it was rarely more than half time.

Financially, 1982 should have been a disaster. With workshop, weddings and school, I had less-than-steady employment and some frightful expenses. However, at the end of December, I discovered that I had received more than twice as much money in 1982 as in 1981! I say received, not made, because some of it was gifts from various sources, and also because of a changed attitude about working and money.

Everything comes from God

I am convinced that everything comes from God, no matter what I may think I have done to "make" or "earn" it. Money would come in the nick of time—just as a bill was due, or just as I was down to the proverbial last dime. Every time I would write out my tithing check, I would worry about how to survive on the remainder. But God had already sent the money on its way to me before I even started to worry about it. I don't want this to seem like pie-in-the-sky spirituality, because that is not my experience at all. I never found hundred-dollar bills lying around, or won sweepstakes or had someone walk up and shove money in my hand. Rather than the money itself, God was giving me the *opportunity* to make money.

In 1982 I was given the chance to improve my skills and earn double my starting wages in 1981. The lack of those opportunities in 1981 made me despair of ever getting ahead.

they would direct \$200.00 my way, in the form of some business opportunity, or overtime work.

Many people have told me, "Tithing sounds great, but I am already giving everything to the church already; my department is supported through fundraising." It's true that when you are fundraising, everything goes to the church, but ask yourself: do you never have any money that is your own? Whenever I received a few dollars from my parents, or picked up a few dollars on the side from doing odd jobs, I considered it "personal money"—quite separate from "church money." Why not try tithing the money that comes to you personally; ten percent of a small amount is an even smaller amount—will you really miss it that much?

Putting God's desire before my own

The most important insight I received from tithing was that neither God nor the spirit world can lift a finger to help me as long as I think first about my own situation. However, if I put God's situation and desire before my own, even in a small way, He is eager to do everything He can to assist me.

Intuitively, I am absolutely sure that tithing made the critical difference between my situation in 1981 and 1982. I also have cold, hard facts—in the form of my account books—that point to the same conclusion. Furthermore, I used to feel guilty and ashamed when I would spend money, because it seemed that somehow I had no right to it. Now when I spend money, it feels cleaner because I first offer it to God and contribute to the purpose of the whole before caring for my individual needs.

What's more, I discovered that God was working through me to take care of the band.

by the 14th I had received over \$120.00.

I worked the same number of weeks in 1982 as in 1981. In 1981, I started working at the end of February and was laid off in October, 36 weeks. In 1982, I had jury duty, attended a 21-day workshop, became sick after the American Blessing and only worked half-days for the rest of the summer, and was away for three weeks

What's more, I discovered that God was working through me to take care of the band. Once when I gave a check to the band director, he opened the envelope and exclaimed, "Oh, great! This is just what we need to pay our flower bill." A few weeks later, the same thing happened, and I began to realize that God and spirit world could begin to trust that I would tithe; so if they wanted the band to have \$20.00,

Please think and pray about tithing. I am convinced that anyone who follows the tithing principle will receive an abundance from God; moreover if enough of us are tithing consistently, God can direct economic resources to our whole church. The more we give, the more we receive, and if we allow God to direct the giving and receiving, then we can have heavenly prosperity for ourselves and our children.

Toward That High Place

Kwang Yol Yoo

FOR TRUE PARENTS' BIRTHDAY, 1983

*To reach that high place, too,
That place where You dwell,
We look up to heaven.*

*There, where our Parents live,
There, where our Parents' hearts remain,
That holy place, that peaceful place, that place where God dwells.*

*It's as far away as the beginning of creation,
It's as far away as the numerous days of human history.*

*The mountains are green.
The streams are clear.
The grass, trees, and flowers sing in chorus night and day.*

*In that land grains and fruits are plenteous,
And all people have all that they want.*

*But that is the Creator's dream
And our Parents' fervent desire.
It is the common will of all beings, too.*

*But no!
Even now you are rich.
The whole world sees you that way.
Even the richest people of the world know you are.
And it is true.*

*Oh! our Parents,
Nevertheless, in order to turn the world to right,
And to make proper plans for the future of mankind,
Now you are poorer than anyone.*

*You are weeping.
You won't sleep.
You work at night as in the day,
And yet you think you don't do enough.
The earth is filled with work to do.
You are struggling alone to deal with it all.
And no one knows your heart as you struggle alone.*

*Heaven and earth have to be saved.
All the people have to be saved.*

*The peak of the mountain is so high,
The road has cliffs and steep slopes,
As you walk this way, your flesh is torn and your blood flows.*

*You have lived that way all of your life.
Now you do even more;
Now you work even harder.
We must learn the proper way to understand our Parents,
Who now face even greater difficulties.*

Translated by
Yung Tchang Jung.



MR. KWANG YOL YOO



Unification Church poet and historian, Mr. Kwang Yol Yoo has been director of the Cultural Department at our church's headquarters in Seoul for 27 years. He joined the Unification Church in December 1954 in Seoul. A graduate in modern literature and Korean literature from Seoul National University, Mr. Yoo has also been president of the Sung Wha Publishing Company. Three books of his poetry have been published, and he is currently compiling Unification Church history. One of the 430 couples, he and his wife and five children; two daughters are blessed with Americans, Richard Cohen and Tom Field.

Dear Editor,

In response to the poetry published in the December issue, I ask, what about Arthur Hallam? Arthur Hallam was no public, historical person. No one today would remember who Arthur Hallam was had Tennyson not written those famous lines, "Tis better to have loved and lost . . ." for him. Tennyson was not trying to show how public or historical Arthur Hallam was. He was only saying now I understand what joy and agony, life and death are all about! This is universal, this is why these lines are so widely-cherished and so long-lasting.

At Barrytown a couple of years ago, Father said, (sorry, I do not remember the direct quote) that the essence of a poet's life and work is to experience all the suffering in the world and put it down. That is not to say, "Look, look, I am suffering," but to say, "Look, we are suffering; isn't there something else?" What a poet says is many times not nearly as important as what he doesn't say but makes you think.

"Public" poetry is great, of course, done well. Myself, I am a loving fanatic of what they call confessional poetry—and I am sure that even in the ideal world there will still be confessional poetry (and infinite other). The word for it is not "public" but "universal."

Of all the poems you published, the lines which touched me most were John Haydon's: "only the waves could hear his pleading call while I was in a dream." (I Remember Galilee).

You asked to hear from UC poets. Enclosed is a poem I wrote just for this occasion.

Pepper Parker

P·U·B·L·I·C

But I am trying to tell you about my life.
Whose life, you scoff; public! you say.
Below, with my mirror, I sneak away.
As if thinking on larger terms than strife
—This one that was mine, all mine, so long—
Was worthier. Big wrong or little wrong,
There is not much difference. If I told them Truth
Was my life, would that make it good?
Better than to say I was not understood?
Better than to say it's my need to be TRUE
To something? Or mourn when I should be round
And come off block
When I should be cloud and come off rock,
And speak for everyone? But what is better, dear?
To tell you what I ought to say?
Or tell you what I know I hear?
Better to say, look! how great is that! look!
Or to say I am small, but Lord, I'm still trying;
Shall I write with a flourish and leave a gilded book,

Or scribble lines on a hill about fear of dying,
Touching what some old man must touch
When he wakes up somewhere and time's past flying
—Flown, my friend, and gone—is that too much?
Or what a woman feels when it is winter and
The earth is dead and she is being born
In it; or if I sacrifice!—and I am a grain of sand?
Is this trivia?—or is this story worn?

Public! you say, and we toast and shout.
History, yes! Let's all be there!
. . . There's a squirrel on the step where I'm slipping
out,
And a leaf on the grass and the maple's bare.
This is probably not important, but it is what I see
With honest eyes and know. Turned an ambitious
clod,
I prompt, is it better, friend, to boast I FOUND GOD!
—Or to ask myself, did God find me?

Home Church Theme Song Contest

The initiation of new dispensations have always had songs and hymns to express the spirit of that new age. What we know of the heart and spirit of ancient religions, early Christian churches, the Reformation, and even the pioneers of the New World comes from the hymnals and song books of those who pioneered the way.

Our holy song book reflects the spirit and heart of the early followers of our True Parents. Some day the beginning of the home church providence will be history, and the Unification Theological Seminary is sponsoring a home church theme song contest to collect songs which convey the spirit and heart of the home church dispensation now.

The Seminary is looking for songs which:

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- appeal to all generations
- are easy for members in general to sing
- have international appeal
- have catchy tunes
- clearly mention the home church theme

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