

TODAY'S
WORLD



APRIL 1983

INSIDE: Journey from Pyongyang to Pusan



CONGRATULATIONS TO
HYO JIN NIM AND NAN SOOK NIM

on the birth of
their daughter

SHIN JUNG
(Faithful Heart)

February 28, 1983, 12:30 p.m.

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*Only the power of love enables a person to move
freely up and down, from life's 'high noons'
to its valleys.*

LET IT BE A GOOD YEAR

REV. SUN MYUNG MOON
WORLD MISSION CENTER

EXCERPTS FROM JANUARY 2, 1983 SPEECH

When a new year begins, an older person will think back with regret about becoming one year older, and a young person will look forward with anticipation because he is becoming more and more mature. A teenager welcomes another year because it brings him closer to adulthood. As young people leave their teens, they feel they are coming into a broader and deeper world of new fulfillment and excitement.

However, as people become older and those memories of youthful excitement begin to fade, they hate to see the years go by. As a person gets older, many things begin to depart from him. First of all, the children get older and move away, leaving the parents at home alone. Then one or the other of the spouses passes away. Loneliness sets in, because of the departure of loved ones. Old people can see the sundown of their lives on the horizon; they know their own day of death is approaching. When a person reaches 60, he usually starts trying to put his affairs in order; he wants to prepare properly for his last days here on earth. Getting ready for death is usually not so pleasant.

God is invisible, and everything about Him is invisible. In order to share in the love of God, people must have some invisible aspect as well. In order to move from visibility to invisibility, some revolutionary change must occur, a transformation that requires pushing the visible world completely behind you. That particular drastic moment when you reach the point of invisibility is what people call death.

This is not a destructive or diminishing activity, but an elevation to a higher plateau in which one can directly receive the invisible love of God. This transformation from the visible to the invisible enables a person to become a direct counterpart of God, enjoying direct give and take with the invisible God.

People are meant to undergo this transformation at some point, leaving this world behind and forgetting it. Therefore, as people get older, they often complain about losing their memory. Actually, this is simply a sign that God is preparing them to forget this world. The diminishing eyesight of older people is another sign from God that they will eventually forget all vision of this world and move into a vision of a

new realm. As teeth become weak and fall out, people are being prepared to leave behind the coarse material foods and make ready for the day when they will take in only the invisible food of the invisible realm. Older people go through their "second childhood." The child's nature is not to worry about anything. When a child is born into this world, he grows up to deal with physical, horizontal reality; when a person enters his second childhood, he is preparing to go into the invisible, infinite reality—the vertical world. Therefore, death is not a negative thing; it is transformation into the vertical world, a world of ultimate beauty which cannot be experienced until we die.

Inside the mother's womb, the embryo lives as an isolated individual. In the universal womb, men and women must live in pairs and grow together.

In the mother's womb, the baby receives all the nourishment necessary for his growth. By the same token, we are supposed to receive the nourishment of love from the universal womb. The mother's body unselfishly provides everything for the child, who is the representative of love and the mother's "second self." Likewise, the universe regards you as a second self, and it wants to give you all its resources to enable you to grow to maturity.

When you were inside your mother's womb, your environment was totally liquid, and you were receiving your oxygen through your belly, although your lungs were being prepared to receive the intake of air at the moment of birth. Now in this universal womb, your daily oxygen source is the air, but you are also breathing love and developing another set of lungs which will breathe the love of God. While you were inside your mother's womb, the environment of air was awaiting for your emergence. Likewise, while we are living here on this earth, God has been preparing another environment which is filled with love. There, love is the air. One day we shall all be born into that world.

When men and women are totally blended in the spirit world, their two noses become as one nose, in order to breathe love. Marriage is for the purpose of blending men and women into God-like figures, to recreate in them the image of God, so that when they are elevated into spirit

Every seven years, the Unification Church completes a kind of cycle. Leaders become servants and the members become leaders.

world, they can enjoy a joint relationship with God.

Thus, here on earth we are preparing for one more "birth," into an ecstatically joyful new life where we can be consummated with God's universal love. The kingdom of heaven in heaven is the world of "high noon," where God and man can meet without any shadow in a total union filled with brightness.

This universe is always moving in wavelike cycles toward and away from high noon. If there is such a high noon in this world, how much more intense it will be in the spirit world! The intensity of a person's love determines his value or virtue, because in the ultimate world, love alone is the criterion of absolute value. Our lives here on earth are meant to prepare us for the awaiting supreme high noon of love.

A GOOD YEAR NEEDS GOOD PEOPLE

Our topic is "Let This Be a Good Year." What should be the contents of a good year? A good year must be filled with love. In order to make 1983 a good year, you must begin with a good state of mind, you must become good men and women. Good men and women live not only for themselves but for the sake of others. Don't look at things selfishly, but with a desire to give love. Look upon a person who hates you with love, and eventually he will change. Begin sending out messages of love to those around. Pull out your old vision and replace it with "new eyeballs" of true love. Change your old nose into one which can absorb the worst odors with forgiveness and tolerance.

Go to senior citizens' homes and take care of them—bathing their bodies, changing their bedpans—exhibiting true love. When you were a baby, your parents took care of you, changing your diapers and wiping you clean. They didn't have any feelings of discomfort as they did that for you. You should be able to take care of your grandparents in that manner. That is the beauty of give and take.

American young people want to leave home for selfish reasons. They long for their own freedom and identity. They should be willing to visit with their grandparents and take care of elderly people. When young people start to have that attitude, a new kind of America will emerge. Your grandparents represent more of God's image, so when you serve them, you are serving God. Through them, you can learn how to serve God, because you experience more of God's love through them.

Everybody wants to receive true love, but if we all just stand apart, demanding that others give love to us, nothing will happen. Many leaders have had the attitude, "I'm Abel, so you members should bring everything to me." That is absolutely wrong. The Abel figure is the one who is supposed to initiate the giving action. In particular, the wife of a Unification Church leader should be the one who gives first. She should have the attitude of being willing to carve out her own flesh to give to others; she should give far more than her

husband.

It is part of innate human nature to want to command others and also be commanded by others. According to the principle of changing positions, the upper position goes to the lower and vice versa; the right side will travel to the left. This kind of turning cannot happen based merely upon force or power; only through the realm of love is it possible. Everybody should be able to switch positions freely, from higher to lower. The person who can adjust himself to any new environment, always changing positions and willing to work in lower as well as higher responsibilities, is truly a person of harmony.

LIFE'S BALANCE SHEET

The balance sheet of your life is determined by what portion of it has been lived for the sake of others. When American wives go shopping, do you get things first for your husband or for yourself? I think that American women tend to spend almost all their money on themselves, and if there is a little left over, they spend it on their husbands. On the other hand Oriental women will often spend money for their husbands and children, without giving a thought to their own needs.

I have a responsibility to educate American women, particularly you blessed couples. You must come to the realization that you were born for the sake of others; your physical functions were designed in that manner. Men as well as women must think of benefitting not themselves but others.

Once all of you inscribe what you have heard this morning on your hearts, you are guaranteed of having a good year. To go through certain difficulties and dangers is not completely bad, because then you can create an exciting history. Danger always comes when one reaches the pinnacle or summit. As you go down, you gain momentum to climb up the next pinnacle. Some people only want to jump from the top of one hill to the next, but you have to descend into the valley before you can climb the next hill.

LIFE'S HIGH NOONS

Only the power of love enables a person to move freely up and down, from life's "high noons" to its valleys. As you descend, you can pick up more momentum for your ascent of the next hill if you go together as a couple; even more momentum is gained when your children join you in these cycles.

Do you want to increase and prosper, or decrease and decline? If you want to prosper, you must invest more and more in life. Do you think my life is simple, as I lead people from all over the world? No, I must endure tremendous difficulty. By ordinary human preference, nobody would volunteer to live such a life. Were it not for the power of love, neither would I!

Many members think that as our movement expands, we will no longer need to go down, that we will just begin

You must make one showdown, one true confrontation with Satan. Without that, you will never succeed.



jumping from one summit to another. However, we will always have to descend into the valleys in order to reach higher peaks.

Every seven years, the Unification Church completes a kind of cycle. Leaders become servants and the members become leaders. This interchangeability is necessary. For seven years we go up, for another seven years we go down, and another seven years up. This is why 21 years in the Unification Church is an important factor.

Why do you think I constantly emphasize the importance of unconditional giving? When you give unconditionally, an indestructible nucleus will form within yourself. As you strive to give of yourself, even to the point of death, you reach a supreme, indestructible and unchangeable level of love. That central resolve is your nucleus, and that nucleus has a direct vertical connection with God and eternity.

HIT THE NUCLEUS OF LOVE

In American history, there must be an eternal nucleus point, a supreme demonstration of the love of country. That nucleus point cannot be focused on power, knowledge or wealth—only on altruistic love. As you try to give more and more, that nucleus becomes stronger and stronger, never diminishing.

Your ultimate goal in hitting that nucleus is to unite with the almighty God, making yourself a minus before Him. As your nucleus has give and take with God, together you will create a brand-new nucleus. From that point on, the kingdom of God on earth will emerge.

The numerals of 1983 added together equal 21. Twenty one means three cycles of seven: one up, one down, and another climbing up. Anyone who only wants to remain on the highest level will be demolished; he will inevitably have

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give you correct guidance.*

to endure another seven years of downward course. Generally, when people who have a great responsibility that was shifted to another person, they feel offended or resentful. However, we must remember that we are living for the altruistic goal, from the individual level all the way to the highest level. Always there is a greater purpose ahead of us; the family is greater than the individual; society is greater than the family; etc. There is one altruistic way of life, but there are greater and greater levels of living it.

This year, whatever your physical body may dictate that you do, you should do the opposite. You may have a tremendous urge to eat lots of good food; therefore do the opposite and eat humble, even tasteless food. Satan's way is always to seek the seat of honor, the place of prestige. This year, when you feel that urge, take the humblest possible seat instead. Wear fresh, clean clothes, of course, but at least prepare someone else's clothes before you clean your own. Wives, make sure your husband's clothes are clean before your own.

How many of you really like home church? From the satanic point of view, home church is the worst thing; within the Unification Church as well, it is the toughest job. People say, "The Unification Church is very good; however, I don't like fundraising. I don't like witnessing. And I certainly don't like home church!" Throughout your whole time in the Unification Church, you have never heard me tell you to go off and take a rest. The secular world has the decency of giving you at least a few days off now and then, but you can say, "I have been in the Unification Church for ten years and Father has never given me even one day off!"

DO THE OPPOSITE OF THE SATANIC WORLD

A good year is our goal, but remember that our environment is satanic; therefore, whatever this world encourages you to do, do the opposite.

Are you confident that you can make 1983 a good year? That means those who are fond of sleeping long hours should deny themselves that pleasure. Those who have never wanted to go fundraising should see this as the year to go fundraising. You women who enjoy jewelry should take off your rings and earrings. If you like to wear colorful dresses, why not resolve this year to wear only grey and black? Someone who is very fond of soft, hot breads should determine to eat only cold, tough bread.

If you decide to stop eating your favorite kind of bread, first buy a big basketfull of that bread and eat the whole thing. Stuffed like that, you will feel terribly full and unable to move freely. You will find that being hungry is preferable because then you can at least move! You need to experience both extremes of living.

This year we must go opposite from the way Satan is leading. You know your own mind; you like certain things and dislike others. It is important to have good friends; friends affect your love. Knowing your own weaknesses, you should seek out friends who can advise you well and a leader who will give you correct guidance.

People want to be prosperous and have dignity and status in society. Therefore, we must go the opposite direction and humble ourselves, doing things for the sake of the world. Resurrection is possible only when you go the exact opposite direction from Satan.

Normally, nobody wants to go through suffering and death; therefore, God provides you with added impetus: persecution. Persecution places you in a position that gives you no choice but to suffer and be willing to die. Faced with persecutors, you may feel the need to respond aggressively. Far greater is the attitude of willingly looking forward to that persecution and suffering. When you receive suffering voluntarily, you are not only paying indemnity but also moving forward and making progress for heaven.

THE TASTE OF GOD'S PRESENCE

Your way of life should not be just to pay indemnity passively. Once you have made up your mind to voluntarily travel the road of tribulation, asking for difficulties, the greatest indemnity condition is accomplished. All the tribulation will become the means of your receiving more and more blessing.

Do you get up early in the morning to pray? You have to know the taste of prayer and prefer it to your body's desires. You should be longing for that hour of prayer. In prayer, you can feel the taste of the presence of God. Then when you go out to work, you can maintain that sense of God's presence. The world may treat you very harshly, but when you sense God's presence and go the opposite direction from Satan, you are living the best way of life. By doing the opposite of your body's desires, you fulfill all the indemnity conditions; once you make up your mind to live your entire life that way, you will not have to meet any other requirements.

You must make one showdown, one true confrontation with Satan. Without that, you will never succeed. Is the heart you put into your home church work stronger than that which you put into your studies? Is it stronger than your heart for your job? You should chase after home church work even more strongly than you pursue your own lover. Anything less than that standard will be a condition for Satan to infiltrate.

Perhaps you have very little time because you must earn your own living and take care of many other things. If you pray earnestly for God to accept even one hour of work in your area and you do it with great sincerity, God will look at it as 24 hours of work. Many people put their outside jobs



first and home church second, but that is not acceptable in the Unification Church. If your church mission prevents you from doing home church, that is unavoidable, but if you are trying to earn a lot of money in an outside job and cannot do home church work, that is not acceptable.

Home church is the place for you to meet God and love Him. Therefore, it is most logical for you to devote more time to home church than to your school, your job, your beloved. If the intensity of your love for home church is at that level, God's protection will be added to you and Satan will have no way to infiltrate.

When I first open my eyes each morning, I think about God's providence. There is no moment, even during my sleep, when I am not thinking and concentrating upon the providence. That is how my life has been conducted. That is why God has blessed everything I have done. Sometimes when I have a seemingly impossible task from God, I feel it may take a longer time, but I put my whole heart into it. I want you to understand that God cannot bless you and your work until you demonstrate a higher standard than any satanic standard.

I HAVE CREATED AN ALTAR

Jesus said people had to love him, the Christ, more than they loved their own spouse, parents, children, etc. Otherwise they were not worthy of him. You have no idea how impenetrable the indemnity barriers are and how difficult they are to dissolve. For six thousand biblical years God has been working to restore one single person, one pure Adam. Think of it. If I can restore during my lifetime one Eve, children,

and all mankind, what a great accomplishment that will be in the sight of God and history! I have broken down that incredible indemnity barrier and created an altar before God.

In the United States, everyone will be able to welcome Rev. Moon on the foundation of the home church tribal messiah. Then the national messiah will emerge. When that foundation is accomplished, the worldwide messiah will emerge. Jesus Christ came as the messiah, but his fulfillment was thwarted even on the level of family; thus the higher levels were out of the question. The position you are inheriting—to become a tribal messiah—is greater than the level which four thousand years of Judaism anticipated.

By receiving the position of tribal messiah, you are automatically receiving the right to exceed the accomplishments at the time of Jesus. The victory of the tribal messiah is the equivalent of the victory over Rome, two thousand years ago. Therefore, after that victory, you can claim the victory over the entire world, including the communist world. This is why I can immediately set the goal of the Moscow rally.

Your victory in home church as the tribal messiah is indispensable. Upon that foundation, the national messiah will come, and then the worldwide messiah. In order to inherit the tradition of messiahship, you must begin at the tribal level—the ground level. It is an incredible privilege and honor. This is the time for which many millions of martyrs and religious people and saints shed their blood.

I have been receiving direct persecution from the United States for ten years. Now the time has come for you Americans to vindicate me—1983 is the year to do it. The place for that vindication is home church. By vindication I am not talking about destruction or violence. I am talking about

*Our only form of revenge will be to return
love for the hate we have received.*



saving America, restoring this nation. Our only form of revenge will be to return love for the hate we have received. I came to America of my own volition and have endured the persecution for ten years. Now you American citizens must march voluntarily toward the home church providence and win the vindication for the sake of the world.

This is the year for you to make your victory in home church. I would like to make this year unforgettable by organizing a home church demonstration—by creating victory in home church. Make your showdown this year. From that point on, new leaders of this nation will emerge. Through the mobilization of righteous religious people, this nation can be restored.

A BELIEVING MEMBER OR AN ACTION MEMBER?

What kind of member of the Unification Church do you want

to be? One who only believes in the Principle, or one who can also actively bring results? The kingdom of heaven on earth can only emerge by the actions of believers, not by belief only. Go ahead and expand your influence of goodness as widely as you can. Once your foundation of self-discipline is strong, there is no need for Rev. Moon to be here in America.

If you have been only a believing member of the Unification Church, begin from now on to be an action member. When Unification members follow my instruction to the precise letter, I know the end result of 1983 will be one of goodness. When December comes, we will be able to say, "It was truly a good year."

You have been listening for a long time; the message boils down to one simple statement. Those of you who can say, "I have made up my mind to follow your direction and bring the success; I will not let you down: please trust me," raise your hands and say Amen. We are marching on that road. Amen.

From Pyongyang to Pusan

'If I could not have made it, carrying Mr. Pak across to the island, then I could not be responsible for the restoration of the universe.'

Rev. Won Pil Kim

Father was released from Hungnam prison on October 14, 1950. His home village was only a three-day walk from Pyongyang, and Father could easily have visited his family. Instead, he contacted all the members who had been with him before he was taken to prison. If he was unable to visit them personally, he at least sent someone on his behalf to meet with them.

Father brought with him a few things from prison, among them a small bag of rice. Of everything he could have brought, food was the most precious present, because food meant life. After two years and eight months in prison, he was weak and malnourished. It took him ten days to walk from Hungnam, on the northeast coast of Korea to Pyongyang, near the west coast. During those ten days, he could find no good food to eat; any crops left in the fields were old and spoiled. Yet he ate those rotten, leftover crops, saving the precious rice flour to share with the members in Pyongyang.

I had been staying with a spiritualist who used to prepare food and send it to Father in prison. She came from a whole family of pious Christians, and she was the best member of Father's group. While awaiting his return, she lived with her mother, mother-in-law, and a little daughter, attending to their needs.

Upon arriving in Pusan, Father did not immediately visit his members, but stayed with his mother's sister. He sent one of his prison disciples to inform me of his liberation and tell me where he was staying. We should have set up the condition to receive Father again and welcome him, but we were not so prepared.

Poor health and ragged clothing

I went to see Father, and he returned with me to the lady's house. Then I went to tell the other members that Father had returned.

Externally, Father looked the same as before he went to prison, but because of the hardships of prison life, his physical health was poor. He coughed continuously; each time he coughed the phlegm left a bitter taste in his mouth.

During the war, everyone had suffered from hunger, since there was never enough food. When we did have food to eat, sometimes it went down so quickly that it rattled in our throats. If a famished person eats very rapidly, the noise he makes is sometimes scary. I noticed this as I was eating with Father, and it gave me a feeling for how extremely hungry he must have been. Many Koreans experienced this type of thing and can understand exactly what I mean.

The clothes Father was wearing upon his arrival in Pyongyang were the same ones which the members had given him the first time in prison. Over the months and years, these clothes had become torn and ragged, but Father mended them many times over. Usually Korean clothes for cold weather are made of two layers, with cotton padding in between for warmth. As his clothes wore out, Father stuffed small pieces of cloth between the layers. Even pieces of cloth too small or too rotten to use, he saved and stuffed in his clothes. Father never threw away worn-out clothes, but made old and worthless things useful as substitutes for cotton padding. These clothes, sewn and re sewn by Father's own hands, were what he was wearing when we met him.

Rice cakes for the members

We should have welcomed Father when he returned from prison and made everything ready for him. Even as he was walking down the road, we should have been preparing for his arrival. Instead, Father prepared for us. He brought his precious rice powder—which was like life itself—to share with us.

Father gathered some members together and mixed the rice powder with water, making something like a thick pudding. He got out a big pan and using chopsticks which he himself made in prison, cooked rice cakes for the members. In Korea, people make rice cakes for special celebrations, and as he cooked the rice cakes, Father explained to us that even the prisoners also celebrated with rice cakes. One by one, he passed these cakes out to us.

This gift came from Father's deep love for his members. It is indeed difficult for children to understand the depth of parental love. But whenever small opportunities to help us understand it come our way, we should magnify them and make a desperate effort to understand this parental heart.

Song of liberation

Seven days after leaving prison, Father wrote the words to one of our holy songs, set to the tune of a simple traditional Korean song. The words of the song express Father's strong determination and gratitude for God's goodness. When you listen to the words of this song, "Blessing of Glory," you can understand Father's grateful heart.

*Now the light of glory arises
like the sun that shines on high;*

We should have welcomed Father when he returned from prison and made everything ready for him. Instead, Father prepared for us.

*Now awaken into freedom,
O revive, you spirits, O revive!
Wake the mountains and the valleys;
bring alive the springs of the earth,
Light the world forever
with the Light of your rebirth.
Light the world forever
with the Light of your rebirth.*

*We are called to bring back the glory
to the life of God above;
Now the Lord in his greatness
fills the universe with tender love,
Ever seeking souls awakened,
ever calling them to be free.
How shall I attend Him
who is calling to me?
How shall I attend Him
who is calling to me?*

*From the dark of death I awaken
and rejoice to live in grace;
When the one who came to save me
holds me tenderly in his embrace,
I rejoice to feel the comfort
of the love He has for me,
What a blessing of Glory,
to rejoice eternally!
What a blessing of Glory,
to rejoice eternally!*

*Now He lifts me up to embrace me
in the blessing that is mine;
What a blessing to receive Him
in a love so tender and divine,
How can I return the Blessing?
Tho' in all my life I will try,
I can never stop feeling
how unworthy am I.
I can never stop feeling
how unworthy am I.*

This poem is the song which Father sang in front of God. This song is not just for us, but Father wrote it for God. After the difficult circumstances in prison and throughout the dangers that confronted him during his escape, he was always thinking about God, expressing his faith in God and his undying gratitude to Him. Father has an unchanging heart; his heart today is the same as his heart during that very difficult journey.

He felt so responsible for each person, because he knew that they had pledged before God to remain faithful and continue in this way of life. Because of that sense of responsibility, he yearned to visit each one at that time. He felt the reason they had strayed from the church was because he had been cast into prison and had been unable to take care of them directly. If he could meet them and take care of them, he was sure they could return.

At first, Father stayed with me at the house of the old spiritualist lady, but when her family returned from the South, there was no longer any room for us. So we moved into a deserted house, lacking either a kitchen or stove. During those cold nights in late November, we had only one very thin blanket, which we shared. Father had not yet recovered from the fatigue and hunger of his prison years, but there was no other place for him to stay.

Although the situation in Pyongyang became worse and worse, Father remained until the last possible moment, visiting members. He could have visited his family, but he had to see his Cains. He had lost many of them, and he wanted to connect with each one.

One former member whom Father found ridiculed him and asked him, "Do you still keep this faith? Do you still believe in religion?"

Sometimes I visited the members on Father's behalf. One man praised my unchanging attitude toward Father, but explained that although he wanted to come, his difficult family situation prevented him from doing so.

In such situations, I would bring the members a letter from Father. One man, however, refused to accept or read the letter, handing it back to me without opening it. So I returned the letter to Father.

There was one Christian group which had been preparing for the Lord of the Second Coming, known as the Inside Belly Church. The leader of that group had been sent to prison; most of the members had been sentenced to hard labor in the coal mines or were killed by the communists. However, there were some members remaining in Pyongyang who still believed that their leaders would resurrect and return to work with them. These members were so sad and miserable at the loss of their leaders and really believed that those leaders would return.

Father sent me to the core leader of the church and invited him to visit Father. Feeling very responsible for that church, Father wanted to make contact with this religious group and bring one of its members south with him. One leader did come, but the situation was very chaotic and he was unable to get together with Father.

Thus Father was fulfilling his responsibility not only toward his own members, but to another church as well.

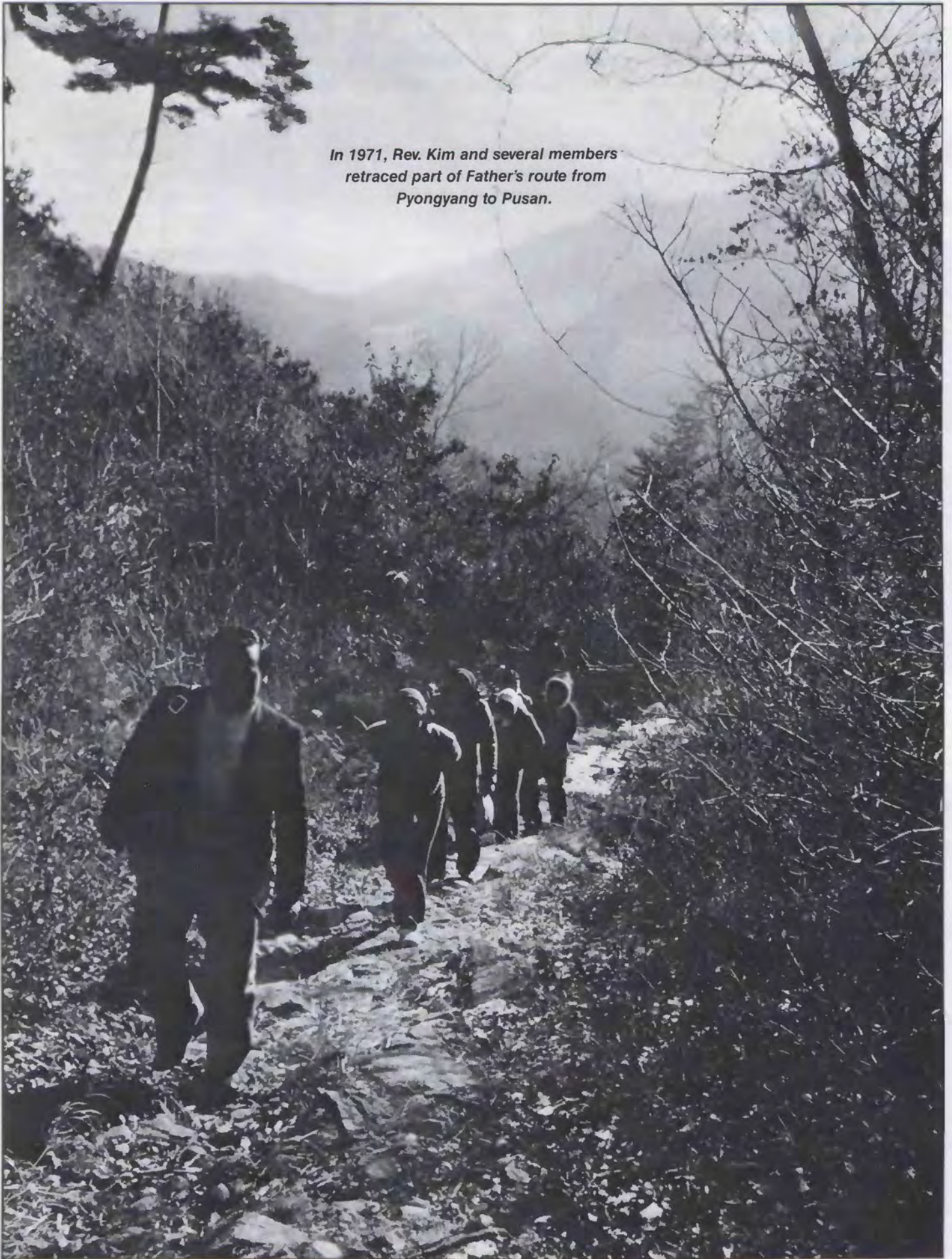
Visiting members for 40 days

Even in prison, Father knew that members were falling away from the church; still he prayed continuously for each one, three times a day. But just to pray for them was not enough; he wanted to visit each of them, talk with them, let them know that he had returned safely from prison.

Finding Mr. Pak

One of Father's disciples from prison, Mr. Pak, had been liberated at the very beginning of the Korean War and returned to his home village near Pyongyang. However, he was received with persecution and beatings, because before the Korean War he had been a

*In 1971, Rev. Kim and several members
retraced part of Father's route from
Pyongyang to Pusan.*



It is indeed difficult for children to understand the depth of parental love. But whenever small opportunities come our way, we should magnify them and desperately try to understand this parental heart.

communist. After World War II, the communists began taking over North Korea, but as the United Nations forces began pushing north, the situation reversed and communists were being made to suffer. Mr. Pak's leg was broken in the course of the beatings.

Since it was too dangerous to remain in his home town, Mr. Pak came to Pyongyang, to stay with his younger sister. Father remembered that Mr. Pak had told him he would be at his younger sister's house, so he sent me to look for him.

Mr. Pak thought Father would have been released from prison by then and would have contacted him. He had promised always to follow Father and he felt some resentment at not hearing from him. When I arrived, Mr. Pak was overjoyed; he said he had cried for many nights, thinking how untrustworthy this world was. I put him in a wheelbarrow and took him to see Father.

On November 26, Red China joined forces with the North Koreans. Red Chinese troops poured across the Yalu River (the northern border of Korea) and were heading towards Pyongyang. Government officials and policemen were given instructions to try to evacuate all the population. Most people left on December 3.

People fled for their lives, leaving relatives behind. As soon as they heard the official announcement, they headed south, many without even returning home to pack their things. Men especially were taking refuge, often leaving the women and old people at home, thinking that they would have a better chance for survival. Everyone assumed that the U.N. forces could easily win the war and that their evacuation was only temporary. (Thirty three years have passed, and there has been no return.)

Mr. Pak's relatives took off that day, leaving him behind, because they thought that with his broken leg, he would be unable to manage the trip. His sister's family left him an old second-hand bicycle to help him get around. Abandoned on that terrible and confused day, Mr. Pak wondered what had happened to Father. He told me how sad he felt at being left behind, since he supposed that Father also must have already left.

However, Father sent me to get him, and I placed him on the bicycle and brought him to our place.

The very last visit

One person still remained to be contacted, an old grandmother about 80 years old. She had first met Father when she was around 76. In age, Father could have been her son or grandson, but she was so filled with love of him that her biggest desire was just to touch his garment. She believed without a doubt that he was the messiah.

It was difficult to locate her, but finally I did. She was ill and close to dying. Since she was a little senile, as well as hard of hearing, I had to yell at her in order to make her understand that Father had returned. Hearing that, she was satisfied. Then I returned to Father with the word that she knew of his return.

Father stood up and said this concluded his business in Pyongyang, and it was time for us to start south. That very moment, we prepared to leave. It was the evening of December 4, and most of the people who wanted to go south had already left.

Our journey begins

Father placed Mr. Pak on the bicycle and tied some little packages to the back of the bicycle. Because Mr. Pak had a broken leg, he could not pedal, so Father pushed from the back and Mr. Pak steered. Bicycles 33 years ago were nothing like they are today; this one had only a simple, flimsy frame. A heavy knapsack on my back contained the rest of our supplies.

As we left Pyongyang that night, the city seemed to be totally on fire, because of the many secret, confidential documents being burned. As Father looked around, he cried to see the condition of Pyongyang. The Chinese and North Korean armies were advancing rapidly from behind, and the journey was very uncertain and frightening.

The main highway south was completely occupied by military troops and vehicles. Our course took us through the mountains and rivers and valleys. There were some national roads made of concrete, but the others were just rough earth. Since the main roads were closed to civilian traffic, we had to take to the hills and roadless countryside, looking for mountain paths and animal tracks to guide us along our way. Other people were able to move rapidly, as they were taking practically nothing with them, but we had started almost too late, and besides, we were pushing a person with a broken leg on a bicycle. There was always the possibility of being captured or hit by a stray artillery shell.

Taking along a person with a broken leg, Father was risking his life. But to Father, Mr. Pak was more than an individual; he was a representative of all mankind. From God's point of view, all mankind is in a sense crippled.

Even in the very cold winter weather, Father was sweating as he pushed the bicycle. At the foot of a hill, we stopped to rest, even though the sun was still shining. The guns of the Red Chinese army could be heard in the distance.

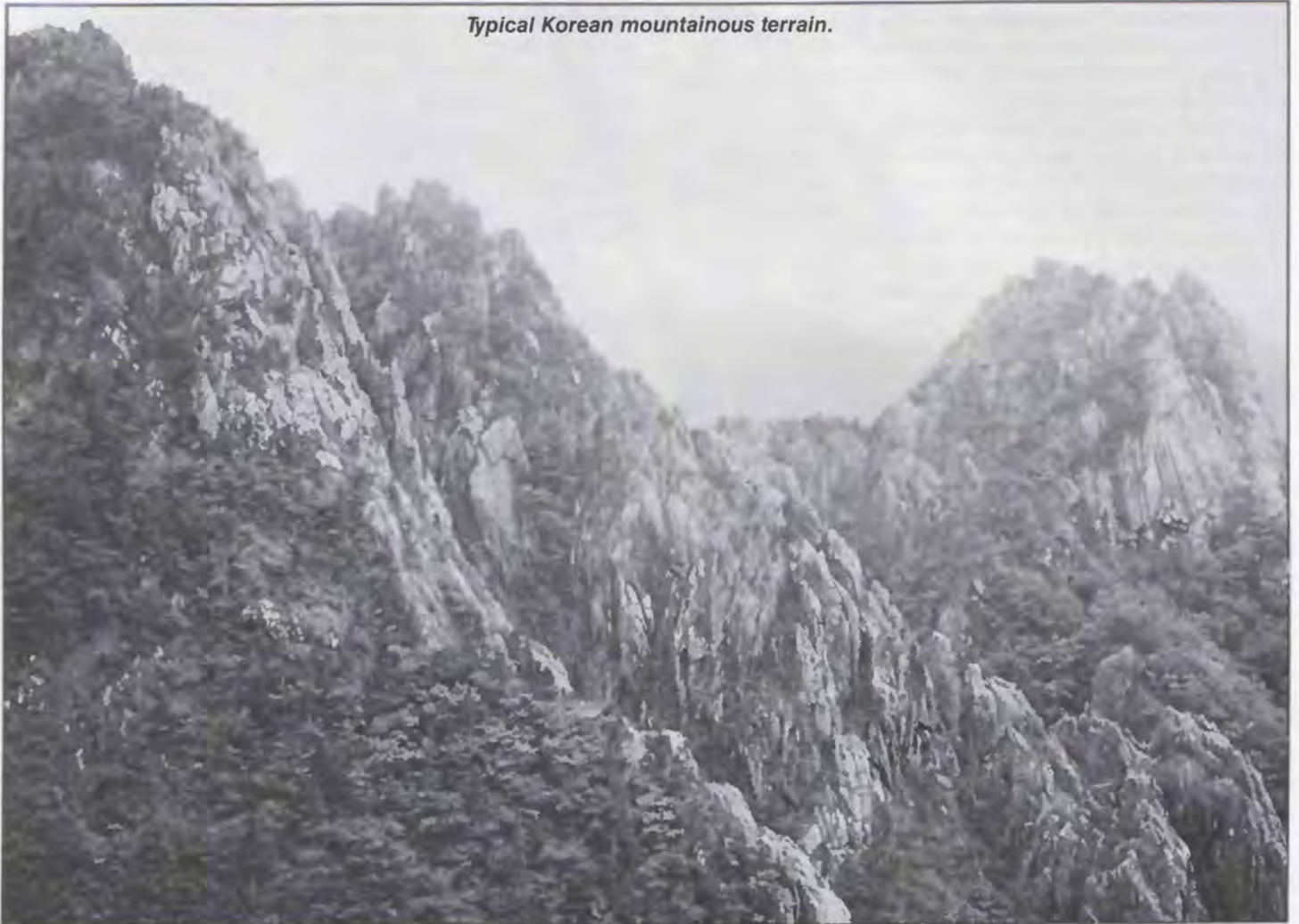
When the time came to begin climbing the hill, Mr. Pak told Father that the safety of the others would be jeopardized by his disability, and he begged Father to leave him behind. He worried that Father might die in trying to take care of him, and he was concerned that because of him, God's will might not be fulfilled.

Father replied very sternly, saying that he and Mr. Pak were not together by personal choice, but centering around the heavenly dispensation. "Once we know God's will, we can do it together. If we die, we die together; if we live, we live together." Father told him never to think he should be left behind, because they could not separate of their own accord. Unless instructed by God, Father would never part from Mr. Pak.

Mr. Pak never spoke about that again. Encouraged by Father's words, he got on the bicycle and we started out again.

Throughout the dangers that confronted him during his escape, Father was always thinking about God, expressing his faith in God and his undying gratitude to Him.

Typical Korean mountainous terrain.



In this manner, we crossed hills and mountains, making our escape. You simply cannot imagine that journey south, through the winter rain, sleet and ice, over the steepest mountains without food, pushing a man with a broken leg on a beat-up bicycle.

Our daily schedule

Our schedule was to wake up early, with the rising sun. Each day we walked as far as we could, until the sun set, averaging 28 kilometers (18 miles) per day. At night, when we could no longer walk, we would look for a place to stay. It was often impossible to walk at night, even if we wanted to, because of the mountainous terrain. In the countryside, houses were scattered far apart. Once we had to walk almost the whole night, before we found a small village and an adequate house for us to stay in.

We would look for a house with a light inside and ask the people for permission to spend the night. Usually, the young people had already fled south, leaving the grandparents alone. Some homes were too poor to accommodate us and others were already filled with refugees who had arrived before us. If people welcomed us into their home, we were

usually offered something to eat. If we stayed in an abandoned house, we had only our rice powder for dinner.

The back roads which refugees could take were filled with people escaping from the North. Small lines of people converged, making one big stream of people. Little branches joined to form the main current of a big river. The farther south we went, the more people joined the stream. Some were leading their cows; many carried big packages on their shoulders—or even their grandmothers or little children. All were heading south. Most of you have probably never experienced fleeing from a war. Can you imagine the tension they felt? It was as if a fire had broken out and everyone was fleeing in panic.

The roads were about four meters (a little over four yards) wide and filled with people. If you lost sight of one of your children in the crowd, it was almost impossible to find him again. To turn around and go back to look for someone was impossible. Once I became separated from Father and tried to go back to look for him, but couldn't. Fortunately, I was able to find him. Then Father explained to me that if you become separated, you have to return to your starting point for that day, or at least your last resting place. Otherwise, there is no hope for finding each other again.

Father felt so responsible for each person, because he knew that they had pledged before God to remain faithful and continue in this way of life.

In the beginning, Mr. Pak, Father and I were filled with tension because of the dangers we faced. But as our pattern of life was repeated each day, we began to relax a little bit. The farther south we went, the safer it became. We always maintained a prayerful heart.

As long as we were north of the 38th parallel, we always felt restless; we were constantly aware of the danger. The easiest route to Seoul passed through a town named Kaesong and then the village of Panmunjom, on the 38th parallel. However, we heard a rumor that North Korean troops had already occupied the area. North Korean soldiers disguised as refugees were mingling with the people in order to spread these rumors, hoping to persuade people of the futility of escaping to the South. Some gave up and returned home.

We changed our plans and took a route that passed near Haeju, a coastal city directly south of Pyongyang. One day, U.S. Air Force planes came and strafed the road we were taking, because North Korean soldiers were taking cover among the refugees. We were able to escape to the foot of some mountains, where we were safe, but on the way we had to walk over the bodies of those who had been killed by bombs. I saw a mother and child lying on the ground. The mother had been shot and killed in the raid, but the baby was still alive. People were escaping for their lives, and nobody paid attention to the crying baby on the back of its dead mother. Like Mr. Pak, that crying baby was also a representative of mankind. War is very cruel and miserable. If Christianity in Korea had accepted Father, that war would never have happened. Father had to take responsibility for the failure of Christianity.

Walking to the island

We had heard that from a certain island just off the coast near Haeju, boats were taking people to safety in the South. One of Father's friends from Seoul had been living on the island a number of years before, and Father decided to go to the island and try to hire a boat from him.

Along the central part of its west coast, Korea has some of the highest tides in the world. There are many islands, and at low tide one can walk out to some of them. But a person has to cross quickly, before the tide returns.

At low tide the ground was muddy; if a person stood still very long, he would sink up to his knees in the mud. Since using a bicycle was out of the question, Father decided to carry Mr. Pak on his back to the island. I carried the bicycle, in addition to my knapsack. It was the dead of winter and pitch dark when we set out. A torch had been lit on the island, so we could see our destination, but we could not see the next step ahead of us. There were unexpected rocks and holes. We would feel our way, step by step, before putting full weight on a leg. When we started out, the water was knee-high, but it became waist-deep by the time we reached the island. If Mr. Pak fell and broke his leg again, there would be no doctor to tend to him.

Upon arriving at the island, Father discovered that his friend was already dead. Moreover, many other people had

also gone to the island to try to escape by boat. Only one boat remained, and we got on board. But it was announced that only the families of soldiers or policemen were to be allowed to make the journey. We got off the boat and headed back to the mainland.

As I look back on that experience, I wonder how Father was able to carry Mr. Pak on that long and dangerous crossing to the island. Mr. Pak weighed about as much as Father. You can imagine how difficult it would be to carry a heavy person for several kilometers.

As I was telling this story one time, Father commented, "If I could not have made it, carrying Mr. Pak across to the island, then I could not be responsible for the restoration of the universe." This is typical of Father's attitude: whatever he does is not just for the person immediately involved, but because that person represents many other people, and ultimately the world. Father regarded Mr. Pak as a representative of mankind. North Korea was a symbol of hell, or the satanic world, and South Korea symbolized Canaan, or heaven. Father's mission is to bring all mankind back from the hell of the fallen world to Canaan. With desperation and determination, Father fulfilled this symbolically by carrying Mr. Pak on his back during parts of the journey from North to South Korea.

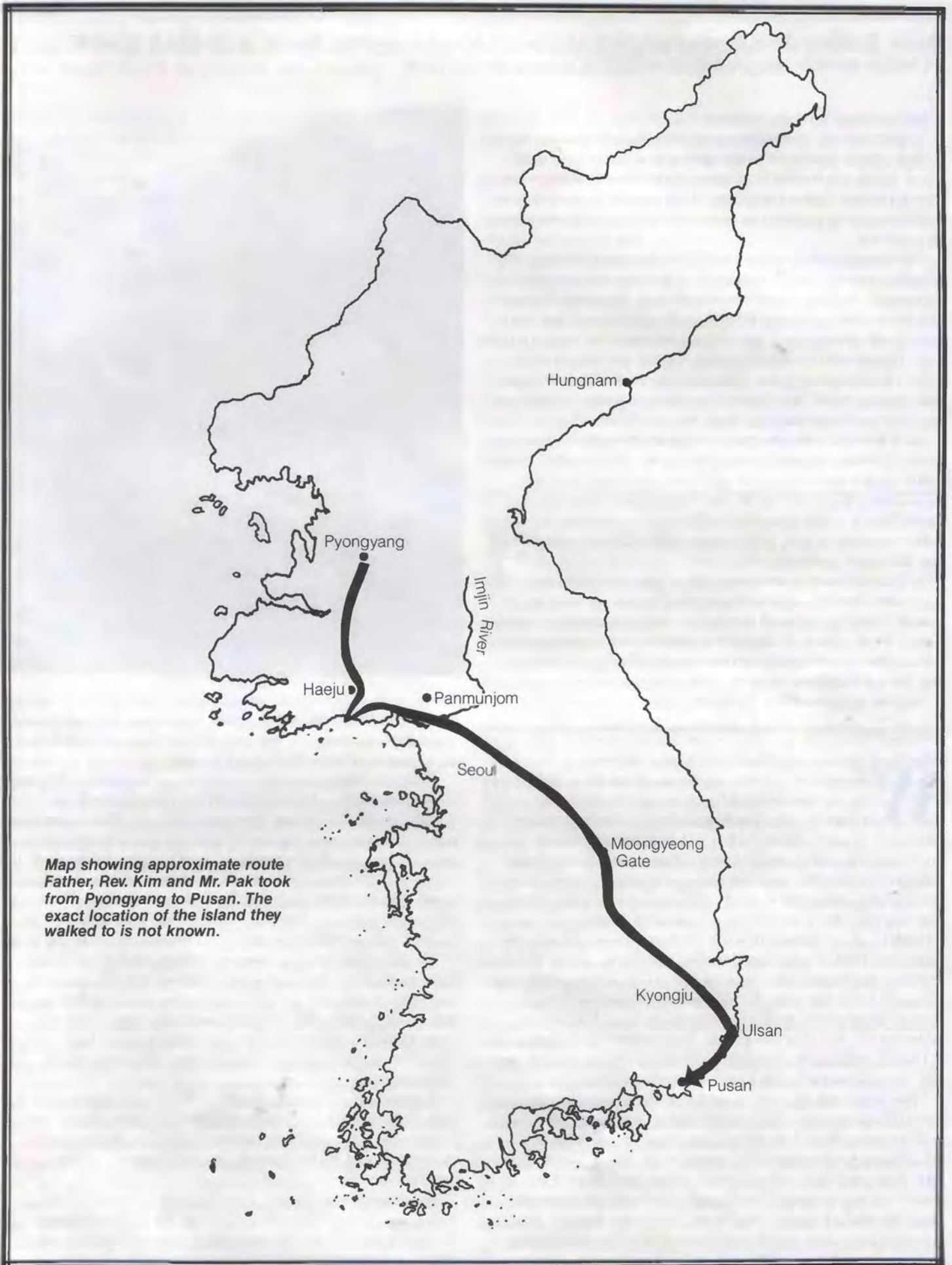
Father makes a promise

The first crossing had been very difficult, but then we had to return. There seemed to be no hope of getting back to the mainland. We had almost nothing to eat, just small portions of rice powder, which we ate very slowly. Father knew that both Mr. Pak and I were despondent, so he told us that once we reached the mainland, there would be people waiting for us who would offer us a big dinner. Because of those encouraging words, we were able to walk back.

It was close to nightfall when we arrived at the shore, where some young people from a village patrol accosted us. Father's hair was still short from his prison days, and these young men assumed that Father was an escaped soldier from North Korea. (South Korean soldiers had longer hair than North Korean soldiers.) It was wartime and conditions were very confusing. There were no regulations; once people became suspicious of someone, they would harass him. So they beat up Father.

Father explained that he was a minister and had just been released from prison, but they did not heed him. Finally, to test him, they asked him to recite the first verse of John chapter 16. Father answered with no problem, and the guards were impressed. Finding a Bible in Father's luggage, they believed him and set him free.

By then it was very dark, and we had no place to stay. Finally, we saw a light and approached the house. A newly-married young couple welcomed us. Theirs was a two-room house, and they offered us the warmer room, the one nearer the kitchen, and a beautiful quilt which had been especially made for their wedding. They also prepared a delicious dinner for us. This was the first time we had received such



**Map showing approximate route
Father, Rev. Kim and Mr. Pak took
from Pyongyang to Pusan. The
exact location of the island they
walked to is not known.**

Once Father has been helped or cared for, he never forgets it. He tries to return much more than whatever he receives.

warm hospitality on our journey.

Father always remembers those who helped him during his escape. Even now, he recalls them. He says the time will come when he can return to them ten or twenty times what they gave him. Once Father has been helped or cared for, he never forgets it. He tries to return much more than whatever he receives.

We didn't think about it that night, but the following day, we remembered Father's promise. Knowing that we were exhausted, he had told us we would meet wonderful people. But if we had comforted Father, realizing that he, too, was very tired, it would not have been necessary for him to tell us that. Before we met those people, Father was struck and beaten by the young men. Not Mr. Pak or me, only Father was beaten. After the beating, we met the young couple and received so much blessing from them.

So I learned that when we receive a blessing, it is because Father has already paid indemnity for us. At the time, I was really happy and overjoyed, but later, I reflected and saw what Father had done for us and realized the price he had paid. Then I could understand that Father, and God as well, suffer in order to give us blessings. Before joys come, Father and God have suffered.

If I hadn't shown weakness and needed so much encouragement, Father would not have been struck by the village patrol. I deeply repented for having shown weakness, causing Father to be struck. If we had deep faith, we probably would not need to feel cheered and encouraged by little blessings, and Father would not have to suffer as much.

Again, we set out for Seoul.

The last group to cross the Imjin River

Whenver we found a place to spend the night, it was my task to make a fire to warm the floor for sleeping. (Korean houses have a heating system under the floor.) One night I could find nothing to use for fuel, not even dried grass. Finally I saw a small tomb and beside it a stretcher made of straw, supported by two poles. I brought the poles and started a fire with them, realizing later that the stretcher had probably been used to carry a corpse. The three of us were extremely tired, and even though the floor was cold, Father and Mr. Pak lay down, while I tended the fire. Suddenly Father called out to me, asking what kind of wood I was burning. I explained in detail how I had looked everywhere for fuel, to no avail, until I found the poles on the hill near the grave. Then Father told me that not all wood is meant to be used as firewood. Even though he was in another room, he knew what I was doing.

The following day, we came to an abandoned house where many other refugees had sought shelter for the night. After I cooked some food and we ate, we were sitting there enjoying the warmth. Sleepiness descended on us like a lead weight. Mr. Pak and I both asked Father at the same time if we could spend the night there. Usually he would say yes, but that night he replied that we had better move on. Several times we repeated the question, asking if we couldn't rest there and start again in the morning. After the first refusal, Father



didn't respond. He stood up and said we had better be going. It was very cold, dark and windy that night, but Father said we had to continue on. So we followed him, and walked on for a long time until he decided to rest.

Early the next morning, we faced our last major challenge in our path to Seoul: the Imjin River. (The Imjin River joins the Han River just before they enter the sea. This frozen river was a strategic point for fortification against the advancing armies.) We heard the sounds of an air battle overhead. If the enemy troops could cross the river, they could easily attack Seoul. On the other side, the U.N. troops were constructing defensive positions. Because a battle was imminent, it was decided that day to allow no more refugees to cross the river.

We saw many people crossing the ice, and we followed them to the other bank. Just after we arrived, the barricade was completed, and we were among the very last few people able to leave the north. Then I knew why Father had not given in to our pleadings the night before. If we had remained in that house, we would have been shut out by the barricade.

Spiritualists often tell people, "This is a revelation from God," and people can easily follow their instructions. But Father didn't say anything about receiving a revelation that the river would be barricaded. He just spoke in a natural manner.

From such experiences, I realize how important it is to attend and serve Father. I try never to let my attendance become habitual. Sometimes I am fearful of Father's statements. If he says something, I cannot take it lightly.

When we receive a blessing, it is because Father has already paid indemnity for us. Father, and God as well, suffer in order to give us blessings.



The ancient Moongyeong Gate, now preserved as a national historic site.

Christmas in Seoul

We had left Pyongyang on December 4 and arrived completely exhausted in Seoul on Christmas Eve. "I stayed in Seoul when I was young," Father explained to us, "so I have many friends here, friends of faith." He said this to encourage and comfort us. Then Father began searching for his friends. We located the home of one friend, but he had already escaped, together with his entire family. We spent the night in his empty house.

Not only our strength, but all our food as well was exhausted. I went out looking for something we could eat. I had to find something, somewhere, for Father and Mr. Pak. I visited several houses, but all were vacant. Although they were locked, I found some way to enter and look around. I was searching for rice. Finally, in one house, I found a little bag with rice inside it. Filled with happiness, I brought it back and prepared dinner.

"Where did you get this?" Father wanted to know. When I explained, Father taught me, "If you take something from somebody, you should determine to return to him three times as much as what you took. If you make this internal condition, you may take the food, but still you should try to give it back substantially at some point."

Later on, I looked for the house in order to repay the people. However, that Christmas was my first visit to Seoul, and I could no longer remember which house it was; not knowing the owners' names, I couldn't go around and ask for them. Since it was impossible to return the rice to those from

whom I had borrowed it, I gave rice to some very needy people in their stead.

Father once explained that whereas in the fallen world pickpockets take money from people, in the heavenly world, people will sneak money into the pockets of others. Fallen-world people steal, but heavenly-world people give to those who need help. Thus, in the heavenly world, if we lock our doors, we are preventing someone from coming in to leave us something!

According to Father, we shouldn't wait for the heavenly kingdom to arrive before putting this into practice. As part of the process of kingdom-building, we ourselves have to begin doing these things. If we help each other, the spirit world multiplies the good deeds. In this way, the influence of good will spread, and the heavenly kingdom will gradually come about.

However, the Red Chinese and North Korean armies were continuing their advance, and soon the residents of Seoul were asked to evacuate the city and head further south. (Seoul again fell to communist forces on January 4.)

Obtaining identification

In our journey, the farther south we went, the more frequently we were asked for identification. Even in small villages, village patrols had been organized, and people carried cards showing that they were residents of the village. These patrols sometimes punished or tortured those who arrived without identification. Thus, some refugees who

I asked Father, 'If I cannot see you any more, how can I continue?' 'Follow your mind, your original mind,' Father replied.



had escaped safely from North Korea were killed by these self-defense units. However, until we reached Seoul, we had had no opportunity to obtain identification.

Since there was a shortage of soldiers, the government was also forming volunteer army units made up of refugee men. In the part of Seoul where we were staying, such a group was being rounded up. Mr. Pak was excused, since he had a broken leg; I met the qualifications and was asked to go to the police station and line up for the health examination. But people were suspicious of Father, because his hair was still very short, from his prison days, and he was taken off to the police station for interrogation. Thus, we were separated.

Father spent a sleepless night at the police station, and the following morning he was interrogated again. Thinking this might be my last chance to see Father, I went to look for him.

I asked Father, "If I cannot see you any more, how can I continue? How can I maintain faith? What can I do by myself? Please give me advice."

"Follow your mind, your original mind," Father replied. Father said I would receive guidance from my original mind and that I should direct my life according to it.

I really did not want to be separated from Father, so finally I introduced him to a policeman, explaining that he was my teacher, my master. I told how Father had been

imprisoned in Hungnam and then was liberated, and how we were making our journey south.

The policeman looked at me suspiciously, thinking that I was a woman dressed as a man. He imagined that Father was my husband and that he had made me pretend to be a man in order to escape to the South. So out of my explanation, the police concocted a totally different story.

He called me into a private room, wanting to see whether I was really a man. He asked me to take off my shirt, and his doubts were resolved. No longer suspicious of Father, he released him.

After that, Father also had to apply for the volunteer army. The first step was the health examination. The soldiers said that those who had a disease should line up separately. Neither Father nor I looked sick, but Father joined that group and called me over to join him.

I did not have the confidence to join that line. I had seen one man with a badly injured eye, who protested that he could not fight. But the soldiers replied, "Even though you have one eye, you have your whole body, hands and legs. So you can fight." They took him into the army. Another person said he had hemorrhoids, and the soldier said, "Even though you suffer with this disease, you still have your hands. It's okay. You pass."

Then I recalled an accident that happened when I was in

As I look back, I realize that I was so preoccupied with myself that I did not think of caring for Father.



prison, in which I fell off the roof and hurt by backbone. Ever since, I have had a kind of rheumatism in my backbone. So I prepared to explain this condition.

Father was called in to be questioned. I couldn't hear what he told them, but the soldiers finally said he was disqualified. Then it was my turn. Afraid of being separated from Father, my heart was filled with anxiety.

Maybe if you were in my position, you would have thought first about Father's situation. You would have been very happy to see Father disqualified as a soldier. But at the time, I didn't think about Father first. I explained my situation to the soldiers, and strangely enough, they disqualified me, too.

Thus, Father and I received certificates of disqualification. If people left without receiving those papers, they would be examined again later. For the first time since coming south, we had a chance to get some kind of identification.

"Let's go to the police office and get our certification as refugees," Father said. We needed a witness to testify to us and identify us. An acquaintance of Father, a middle-aged woman, came and identified us. Because of her help, we were finally able to get identification cards. With these cards, we were able to go through many situations very smoothly.

Later on, we heard that the head of the volunteer army was negligent. In the cold weather, not enough food was pro-

vided, and the soldiers became malnourished. When the temperature dropped, their legs would freeze, and many died of frostbite or gangrene. The leaders of the volunteer army were eventually put to death for their irresponsibility.

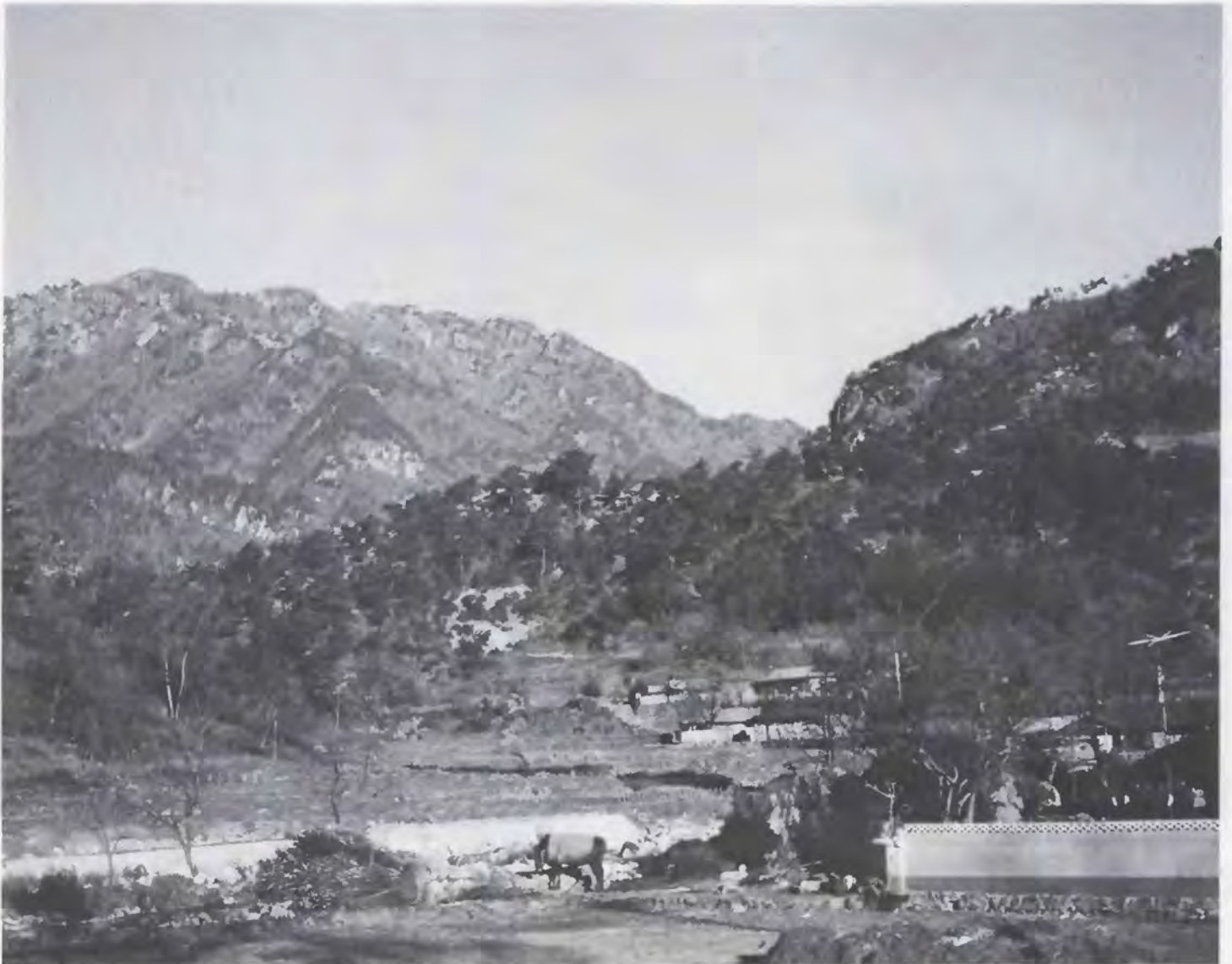
Crossing through Moongyeong Gate

The southeastern part of Korea is separated from the rest of the country by a fairly high mountain range. Centuries ago, rulers built gates to fortify key passes in these mountains. The main roads go around the steeper areas, but for refugees, the safest and most direct was a very narrow and steep path through Moongyeong Gate. (The accompanying photos show this ancient gate and parts of the path leading to and from it.) This was a difficult crossing even for ordinary, healthy young men, who would be dripping with sweat when they reached the top and had to sit down to rest. They would sing songs to ease their tiredness.

Mr. Pak's leg was still not completely healed, and it took us seven or eight hours to cross the mountain. Snow had fallen, and a layer of ice covered it. A fresh snowfall covered the earlier snow and ice. Therefore, the path was very slippery and dangerous.

I carried the bicycle, and Father carried Mr. Pak on his back. In this way we climbed up. Several other people had

When people come to us in difficulty and trouble, we should never let them go without giving them some spiritual food, helping them to solve the problem.



A village at the base of the mountains crossed on the journey.

been traveling by bicycle, but they discarded them on the way up. Others who had been carrying bags or rice or wagons filled with belongings also abandoned them. Finally, we made it over the mountain.

This part of the journey was so hard for me, but I did not consider how difficult it must have been for Father as well. As I look back, I realize that I was so preoccupied with myself that I did not think of caring for Father.

In 1971, I went back to these mountains and, together with other church members, retraced Father's crossing. As we climbed it again, I could realize how difficult it must have been for him to carry Mr. Pak up and down that mountain trail.

An eternal connection with Father

Then we arrived in a small village, Yeong-Chong, where Father bought some rice cakes.

"Do you know what day today is?" he asked.

We replied that we did not know.

"Today is the day when in front of God we made a pledge together. This is the day."

Earlier I told how I had returned unopened a letter Father had written to one member. Father had been keeping that letter, and when we came to this village, he brought it out and explained why he had saved it. Through this, I learned that even though this person had left the family, Father still felt concern for him. (In fact, he continues to care about all those who leave the family.)

After offering a prayer, Father tore up the letter, and then we ate the rice cakes together.

When people join, they pledge in front of God, together with Father, to do God's will. So even though they leave, Father continuously prays for them and cares for them. Father sees them not from a horizontal or superficial point of view, but from a vertical point of view. Someone may not appear so impressive externally, but Father sees his ancestors' good accomplishments and treats them very warmly.

Suppose someone accomplished "20" degrees for the

Father has said, 'It is very difficult to have a connection with me, but once you have it, it is yours eternally.' Father can never cut people off.

church and then leaves it, influencing it somewhat negatively, say "5" degrees. Even if we subtract the 5, still 15 remain. But if he continuously does bad, say "25" degrees, his bad accomplishments outweigh his good accomplishments; in such a case, it may be allowed to cut him off from the providence, and Satan will be unable to accuse.

But Father always believes that people will return. If he, the messiah, cuts off the relationship with someone, there is no way he can be saved. In fact, most people who leave don't do so because of Father or the Divine Principle, but because they made some mistakes in the family, or because even though they tried hard they did not fulfill their mission. Sometimes when people who feel they are capable are not chosen for missions, they begin to feel isolated or alienated from Father, eventually leaving.

Father has said, "It is very difficult to have a connection with me, but once you have it, it is yours eternally." Father can never cut people off from himself. If we like the connection, we can keep it; if we don't like the connection, we can easily cut it. In a sense, we are happy people, because we can cut the connection; he can't.

Food for the journey

Mr. Pak was a good organizer, and he planned our daily food allotment. We had to ration our food very carefully; otherwise, we would run out before reaching Pusan.

We would pack a certain quantity of food for a given number of meals, but it never turned out exactly as planned. When I cooked according to his plan, there was usually not enough food for the three of us to eat three meals a day. So we always felt hungry. I didn't want Father to feel hungry, so I made more than what Mr. Pak had instructed. He didn't always watch me as I was measuring out the portions to cook. Also, when Mr. Pak saw the finished meals, he might have suspected I was serving more food than he had planned, but since he also was hungry, he never said anything to me about it.

Father knew that during our long journey, we would often be hungry and face difficulties. He also knew that seeing other people eat would make our hunger more acute. This was the first time that Mr. Pak and I had visited South Korea, so we didn't know anything about the areas we visited. When we went to cities that were known for their fruits, Father would sometimes buy some for us. He would explain how one city was famous for its apples, another for its oranges, etc., and let us sample their specialties.

Father did not have extra money to do this, but he knew our hunger and wanted to buy food for us. We worried that if Father continued buying fruit for us, his money would soon run out, but sometimes people would give him money. Refugees always need some money, but throughout our journey, we were never totally without money.

Before arriving in Kyongju, we exchanged the food we had brought with us for some rice. We had to trade a large quantity of supplies for a small amount of rice. That rice disappeared so quickly! Even now, I recall how hungry we

were because of how quickly we ate that rice. That meal of rice is still one of the strongest memories of our journey.

Sometimes when we visited small, humble villages, the people would offer us dinner. As we received that food, I would feel very strongly that some day I would return it to them. I determined that if anyone ever came to me for food, I would treat them very warmly.

I could understand how deeply Father feels about people who offer aid to someone in difficulty. This can be applied not only to physical food but also to spiritual food. In the Pyongyang days, Father always gave guidance and spiritual food to those who were in trouble. Late at night or early in the morning, Father always gave guidance. When people come to us in difficulty and trouble, we should never let them go without giving them some spiritual food, helping them to solve the problem. When you give spiritual food to lonely people, they are very grateful and appreciative. Always treat such people warmly; never let them go empty-handed.

Journey's end

Finally, Mr. Pak's leg was healed, and by the time we arrived in Kyongju, the ancient capital of the Silla Dynasty, he could begin to walk even without a stick. This trip was my first opportunity to know Mr. Pak, and during our times together, I began to understand about his leg and comprehend more aspects of Father.

Mr. Pak was a quiet person and also very heartistic. When they were together in prison, Mr. Pak once told Father he would like to build a church building with a capacity of 300 people, where Father could preach. He asked Father if he could stay in Kyongju and study to be a professional artist.

So only Father and I continued the journey. Our next goal was a town on the east coast named Ulsan, where there was a train station. This small country town is now a highly-developed industrial city, home of the biggest shipyard in the world. From Ulsan, we took a train south to Pusan.

The train was powered by a coal-burning steam engine. There was no room in the passenger cars, only on the engine. Behind the engine car were the operator and a fireman to keep the fire stoked. The only way we could ride was by clinging to the front of the engine. It was late January, and the wind was very cold as we hung on to the train. Our backs were against the engine, so they were warm, but our faces headed into the wind. Even though the cold air rushing past the moving train was like a knife in our flesh, we preferred it to walking.

At last we arrived at the train station in Pusan. That station is now the site of a big civic center. It was late at night and very dark, so we stayed at the station, keeping warm by making a fire in an empty butter can left by the U.N. soldiers. The following day we went into the city.

For most refugees, the journey south took ten days to two weeks. Ours lasted nearly two months. We had left Pyongyang on December 4, 1950, and on January 27, 1951, arrived in Pusan, the only part of the peninsula not overrun by the Red Chinese troops. We were among the last people to leave the North and arrive safely in Pusan.

SELECTIONS FROM FAITH & LIFE

Yo Han Lee

**BIBLICALLY SPEAKING,
THE WITNESSER
REPRESENTS THE CHIEF
PRIEST OF A VILLAGE,
THE ONE WHO KEEPS
THE FIRES BURNING ON
THE ALTAR
THROUGHOUT THE
NIGHT**

Reverend Yo Han Lee joined our Family during the difficult year of 1952 in the city of Pusan. He was a Christian minister, and became the second member to pioneer, in the military city of Taegu. Since those times, he taught training sessions for the Japanese Church, and became the leader of our Seminary in Seoul, and is Church Director of Chungpa Dong Church.

Most young people in Korea are anxious about their own future, but the conscientious ones believe that they as individuals exist on the foundation of the family, the family on the foundation of the race, and the race on the foundation of the nation. So in Korea, most of the people who cared about the nation came to believe in some religion. Religious people were persecuted by the Japanese, during the Japanese occupation. The reasons why faith is identified with patriotism is that both exist for the public good. For a similar reason, in spirit world, patriots and scientists are treated more warmly than those who lived for their own sake on earth.

If you use your heart to try to figure out what you should do in a particular mission, you can easily understand what do to. You will yearn to do things like cleaning the bathroom.

In Korea, a high school teacher who majored in philosophy and visited the most famous philosopher in Korea to discuss the problems of life, listened one day to the Principle of Creation and discovered that it clearly answered all his unsolved questions. Because of this, he felt like coming to the church and helping in any way that was needed. He began cleaning the bathroom—secretly—early in the morning or late at night when no one would notice. We couldn't order this high school teacher to clean the bathroom, yet he eventually quit his work and devoted himself completely to the church without being asked to do so at all.

In Korea, when we do pioneer witnessing, we look first for the most miserable family in the village or town—women whose husbands left for the war, or old people whose sons and grandsons had left for the war. Instead of using words to talk about our faith, we visit these homes and make a relationship with them as people of character, making ourselves useful and bringing them joy. In this way, we come to the town in the position of a servant and look for work that we can do with the physical body, following Father's example.

Biblically speaking, the witnesser represents the chief priest of a village, the one who keeps the fire burning on the altar throughout the night. Not to let the fire go out means to protect this world with all your heart. As Father often says, we must go to bed after the last family in the village goes to bed, and we must serve this family by doing such things as cleaning up their yard before they awake. Then you can make a heartistic relationship with them without even speaking a word about faith. When you become the object of God and serve them, you grow so much. When you have this kind of "secret" with God, God helps you so much.

When I was in Manchuria or in Japan, the Japanese did not like me or Koreans in general. A Korean remains silent, giving no greeting, even in the morning. He looks hard to please, even when he doesn't mean to do so, and Japanese people tend to get angry at him.



IF YOU USE YOUR
HEART TO TRY TO
FIGURE OUT WHAT YOU
SHOULD DO IN A
PARTICULAR MISSION,
YOU CAN EASILY
UNDERSTAND WHAT TO
DO

In Japan, people greet each other, even when they are not in the mood. In Korea, however, people don't express their appreciation, even though they feel very grateful—this is sometimes their weak point. However much they may appreciate, respect and even worship someone inside their minds, still they don't express emotions in words. If they do show their feelings and thoughts, they think something is wrong. In other words a full mind is to them something like a balloon which has been inflated, and to express your thoughts and feelings is like popping this balloon. Our parents educated us to be this way. "Don't be so frank and expressive," parents urge their children. "Don't follow your heart; hide your feelings deep inside your mind and don't take them out so often." A Korean wife does not come out of the kitchen to greet her husband when he returns home, even if she loves and respects him. She suppresses her feelings. This is general family education in Korea.

Japanese may misunderstand this behavior. It doesn't mean that something is wrong. After all, you cannot order someone to do exactly what you expect him to do; he will express his feelings in his own way. You cannot judge a person because he is not the same as you are. There are always internal reasons for his actions.

AMONG OUR FAMILY MEMBERS, THERE ARE MANY WHO ARE MORE OCCUPIED WITH THEIR WORK THAN WITH THE LIVING GOD

In Korea, when we have some problems and suffer an emotional collapse, we call it a "wrinkle." Just as you have to iron clothes after washing them, you have to iron out your "wrinkles" each day. This means that when negative feelings influence you and cause your mind to "shrink," you have to iron them out before going to sleep. If you pass the night in that frame of mind, you can hardly iron out the "wrinkle" the next day. This is similar to being unable to make your clothes look smooth once you have ironed them carelessly.

Once you do something wrong, Satan comes to accuse you in time periods of three: three hours, three days, three months. In this case, you have to find the cause of the "wrinkle." This means resolving what caused the wrong relationship with the other person, by talking with the person involved, either directly or accompanied by the church director. Small things often become big problems after some time, so a man of faith must be aware of this point and take care of problems as they arise.

Many faithful people attending God's providence got off the track, somewhere along the way, even though they started with such high motivation in the beginning. For instance, the Israelites willingly left Egypt for Canaan, but because they encountered so much poverty and suffering along the way, they switched their standpoint. Instead of heading for Canaan under God's guidance and for the purpose of the providence, they switched to their own standpoint and thus also destroyed their sense of value. Those who failed generally turned in the direction of self-centeredness, destroying the subject of their life and eventually their sense of value. Thus the major problem is the control of your spirit.

Are you really being resurrected by the word? Do you truly realize God exists? Many people who have been in religion a long time eventually doubt whether God exists or not. It was a professor of theology—not an atheist—who wrote an essay proclaiming that God was dead. I found many ministers who carry on their lives without God. There are many ministers who relate to people based on what they know from their studies, instead of teaching people the living God as they themselves have known Him and lived with Him. They have the name of being a minister, but they don't bring God to others. There are many people like this.

Among our family members, there are many who are more occupied with their work instead of with the living God—even though they heard the Divine Principle and joined the church, devoting themselves completely. You must have noticed this kind of situation. For example, some people come reluctantly to Sunday service, saying "It's Sunday. I want to rest, but I have to go to service." Instead of overflowing with spiritual motivation, they form habits and go through the motions of religious actions—even though once they had spiritual vitality. In this way they run off the road.

If you are committed to the public good, the spiritual world will give you revelations. If you are in trouble and God cannot reveal something to you directly, He will reveal it to the person who is praying for you. There is a spiritual law that God will always show you the way whenever you pray in a group of three at the same time and place.

Those of you who are central figures should not lead members by your own standard or feeling. Since God cares about us and takes responsibility for those who carry the heavenly mission, He always shows us the way—as long as we recognize His care and follow His desire.

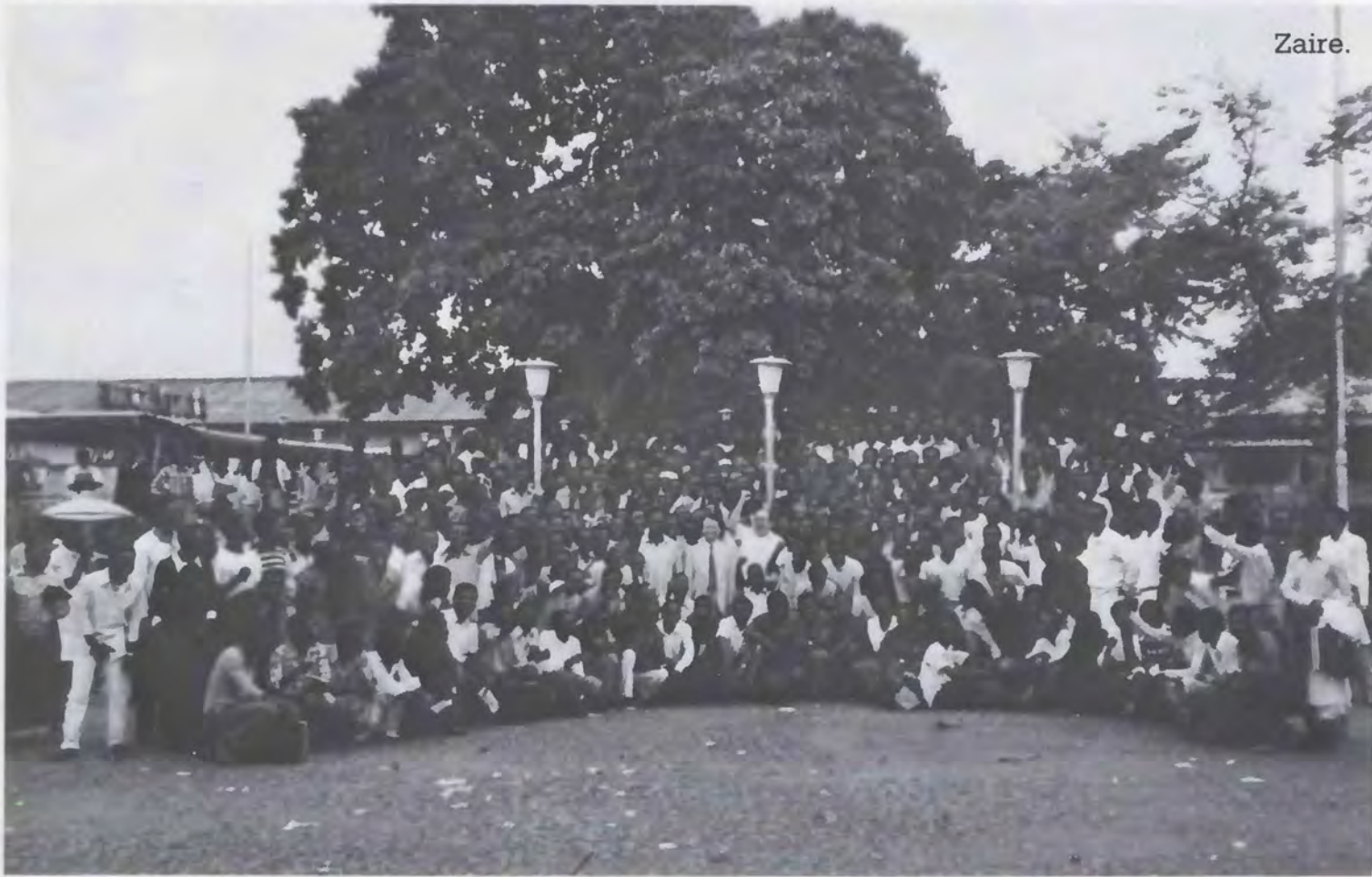
When Father was in Korea, he would appear to church directors and guide us spiritually. Sometimes he showed us spiritually the title of the speech he was giving to the members in Seoul. When there was an important event at headquarters that church leaders longed to attend but could not because of responsibility for local churches, they were often spiritually shown all that transpired in headquarters.

In Korea, most of the major leaders learned through spiritual communion whatever new directions Father gave on Sundays. I have had the experience of going to Seoul for monthly meetings, and finding to my surprise that Father emphasized the same points I had been teaching to the family throughout the month. With this kind of standard, we could climb a mountain and hold our service there, and all present could hear spiritually whatever Father was preaching in Seoul.

(Selected from the booklets "Faith and Life," published in 1978.)

REV. KWAK VISITS AFRICAN CHURCHES

Zaire.



For several years, our members in Zambia have been operating a sausage factory. Presently 50 pigs and 15 cows are butchered each month to meet demands for the sausage. During Rev. Kwak's February visit to Zambia, he met with the president of the country, and two members working in the sausage business presented some of their product to the president.





Land has been bought in Zambia for a farming project, to raise livestock and grow crops. Plans are being made to establish an agricultural training school, which will offer a two-year course, beginning with Divine Principle classes, and including academic and technical subjects; the first class will be composed of our members. In addition, a medical clinic, directed by the World Medical Foundation, will offer basic medical care and teach Zambians about health care.



Rev. Kwak visited our church in Zaire. In the capital city, Kinshasa, there are now 26 Unification Church centers and 250 active home church areas. Rev. Kwak met with members and missionaries. Our members operate a typing service (two sisters are pictured in the office) and a professional school, Ecoprof, which currently has more than 300 students in attendance; the school recently received government accreditation. Agricultural projects are also being planned.





In Nigeria, Rev. Kwak met with members and also discussed plans for agricultural projects. The chief of a village has donated land for our church to use for agriculture.



PREDESTINATION OF MY MARRIAGE

Dr. David Schweitzer

Since childhood, I felt that some day I would marry a black woman. It all started with my grandmother, who had a great love for Africa, a love which infected my mother and, above all, me. As a child, I wanted to be a missionary doctor in Africa. I made up my mind that even if I could not go to Africa during my lifetime, I would go there with my spiritual body. Not even death could stop me from going to Africa.

This dream finally came true in 1979, when I was sent to Gabon, Africa.

Since my youth, I felt it would be best for my future to marry a black woman; my parents also supported my desire. Last summer I made a final preparation for interracial marriage, as God was giving me a strong desire for a relationship of giving and protecting someone. My motivation to marry was because I felt I had so much to give.

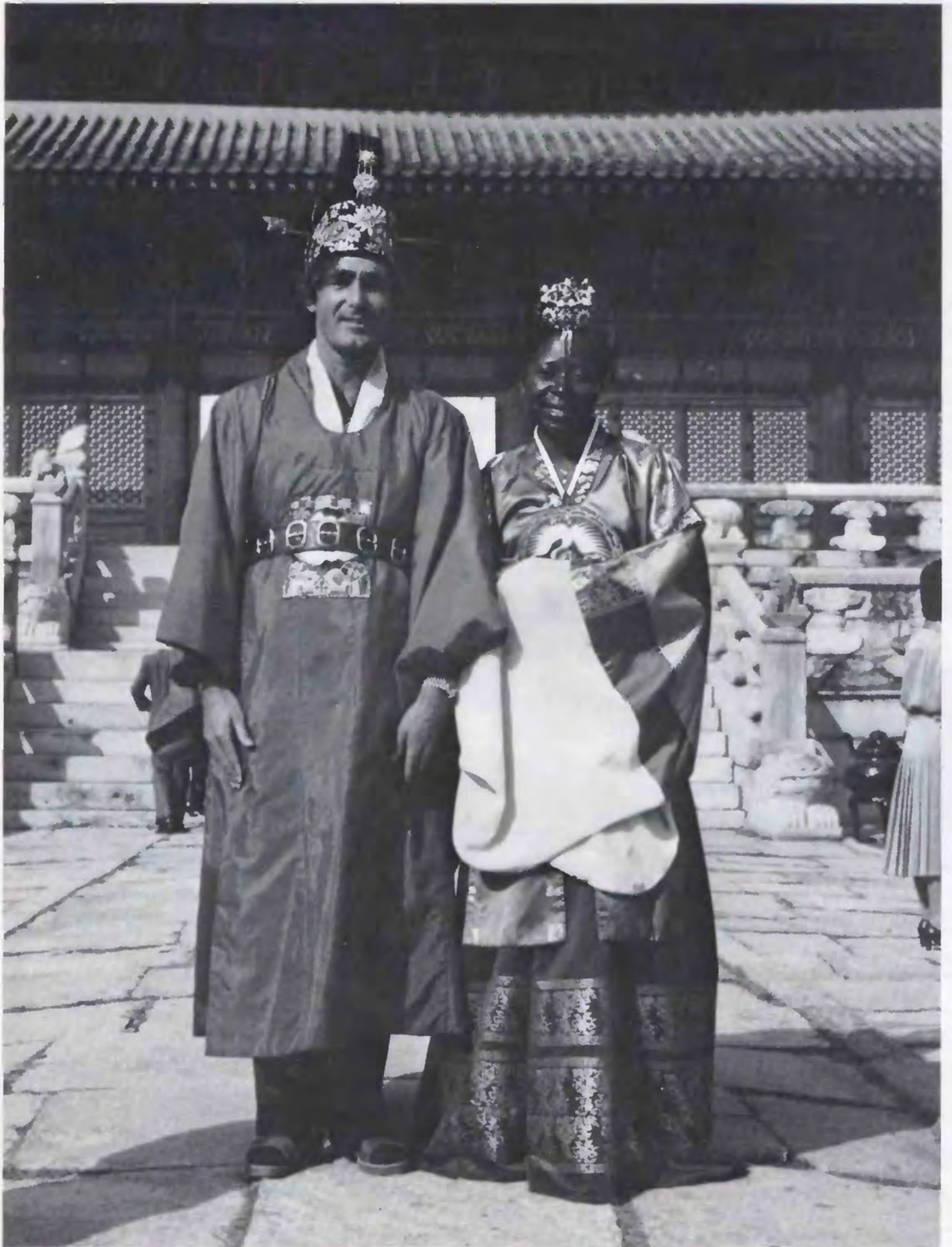
During the matching in Seoul last October, when Father called the African sisters to the stage, I jumped up, pushed by spirit world, and went to the stage. I asked Father for a black sister.

Okay, I will look for one," Father replied. At that moment, I did not mind how she looked, as long as she was African and black.

A few moments later I was introduced to Makaya M'Bambi, from Zaire, a very kind and lovely sister. She is much better than I ever imagined an ideal wife should be. For us it was immediately clear that we were made for each other. Our love has been growing ever since. The accompanying photograph was taken during our traditional Korean wedding, after the Blessing in Seoul.

Rev. Kim, our I.W., told us we should write to our partner at least once a week. I made up my mind to write Makaya every day, and I have been doing so ever since. Sometimes I have difficulty keeping my promise. I feel such an urge to inspire her that I often write twice a day!

We both feel a great responsibility for Africa. In a way we are like Moses and Aaron, bringing our African people out of the satanic world. Even if we cannot finish in our lifetime, we shall continue in spirit world. Our strong desire and conviction is to give Africa back to God. With our love, we shall melt the mountain of ice that separates God from our African people.



The Peony Flowers of Blessing Are Blooming

Kwang Yol Yoo

Oh, God
It is time to bless us.
Behold!
The sky is blue in balmy weather,
Fully ripened are the grains,
And farmers are in the prime of harvest.
Yet, Lord,
What a situation we are placed in today!
No days pass by without wars
Across the world.
Fathers were killed by their sons,
Mothers by their daughters,
Husbands by their wives,
And, oh Lord, even fathers slaughter
Their own sons.
Time is ripe.
The dawn of history is brightening,
Just as day breaks when the darkness is exhausted;
Just as waters overflow when they are full
And the bell of providence is resounding.
Here we are!
Let's get together now.
Let's get together and meet in Seoul.
Isn't it the earthly heaven
Where we dedicate everything to God,
To the joy of dedication?
With our hearts open,
Not concerned over forfeiture,
Bowling to our knees, yet without being servile.
Behold!
As the Lord's canopy takes place
In the midst of the people,
The Lord is now with us
And we are the Lord's people.
Oh, Lord, you remain eternally
As our Father.
Here peoples have gathered.
The peoples, whites, yellows and blacks
Are all welcome in this place,
The source of blessing,
With peoples coming from every
Corner of the world.
We gathered here in white
To attend a white, spotless ceremony
With white, pure hearts.
Coming by mates and mates,
Making matches by matches,

The pairs now reach thousands in number.
The couples now reach a myriad in number,
Piously seeking the lofty blessing of God.
Be blessed!
Be blessed!
Be blessed!
God will bless you lavishly.
They are sacred men and women
With lofty faithfulness.
Men are not being dishonored by women,
Women are not being dishonored by men.
They are the people
Belonging to the Lord and to the Lamb,
Following the Lamb wherever he leads;
Salvaged for the first time among the people.
Splendid you are!
Holy you are!
Your every face is bright.
How could you come to this place?
Did you come here by walking?
Did you come here by crawling?
You must have had numerous difficulties
In reaching here, beyond description;
Suffering bruises and getting splinters
All over your bodies,
With various disturbances by your former neighbors.
Thou shalt overcome the first difficulty.
Thou shalt overcome the second difficulty.
Thou shalt overcome the third difficulty.
Thou shalt overcome the tenth difficulty.
Thou shalt overcome the one hundredth difficulty,
Thus becoming purehearted men and women
Attending in this place of Blessing.
Oh, this moment
When couples are coming into being,
Foreseeing the birth of generations to come
And supervision of everything is to begin!
Now is the time
To receive the brilliant light of God,
To receive applause and cheers
From the people, from the world.
Thou shalt live amid blessing of True Parents.
Advancing towards the tree of life
Through many gates ahead,
Thou shalt acquire authority
To enter the Castle of the Lord.

Translated by Joon Young Lee.

A LOOK AT NORWAY

TEACHERS ACTUALLY HAVE A RESPONSIBILITY TO TEACH ABOUT UNIFICATION CHURCH BECAUSE WE ARE NOW IN THE TEXTBOOKS

Alf Monnesland



Corner table work in Oslo.

CHRISTIAN FOUNDATIONS

Norway was Christianized more than 1,000 years ago by Vikings who met Christianity in England. Since that time there has been a strong foundation, and today Christianity is very much alive. There is a high percentage who devote their lives to foreign missions, and this tradition is very strong. There are many revival groups. We would say that this is a very conservative foundation, but some would call it "narrow-minded" because the traditional foundations of Christianity in Norway have never been challenged by any other religious ideas.



About 95% of the people belong to the state religion, so explaining Divine Principle along the lines of Lutheran theology is the main part of our work. We have established good contacts within their Church structure.

Law requires all members of the state church to educate their children within the religion, so schools all teach Lutheranism, but religious education is much broader now, especially at the highschool level. Now, even by law, all religions must be taught. This means that we, too, as a religious organization, have a chance to teach in the schools. The students at the Teachers' Colleges are very interested in what we teach.

Karl Johan street, Oslo, Norway.





Famous Norwegian author Kane Holt giving a speech about his writing to Unification Church members and guests.

Teachers actually have a responsibility to teach about Unification Church because we are now in the textbooks as a religion, therefore, they should devote a little time to us. We are in the section along with Bahai's, Mormons, Jehovah's Witnesses, and many others.

In New Religions class, we have many times been invited by the teacher and students to come and speak. We give an outline of Divine Principle, especially the new aspects, and the lifestyle in relation to Lutheranism. There are always many questions afterwards.

Even with laws supporting Lutheran faith as the predominant one, religious freedom is still absolute, so the government does nothing to interfere with our work. This makes it easy for our work to progress on this level of public relations.

ACTIVITIES DESPITE WEATHER

Norway is a country of 4 million people, a rather small population widely scattered over a large nation. At the grassroots level with home church, fundraising, and street-witnessing activities, we face a special kind of challenge: In wintertime the northern part of the country is almost completely cut off by ice



International Nights are a big success in Norway. Learning to widen their horizons, the Norwegian people can come to our Oslo center and enjoy dinner and entertainment.



Headquarters of the Unification Church in Oslo. This house was the former Austrian embassy in Norway.

and snow storms, and with the high mountains and deep valleys, it is sometimes very difficult even to have communication all year round. Most of our activities must take place in summertime. Fundraising and other team activities are not the way to bring success in the wintertime.

We concentrate our activities in the four large cities; Oslo, the capital, Bergen, Trondheim, and Stavanger. We witness on streets and at the universities. This past two years we have begun home church activities. When Rev. Ken Sudo was here in Norway, he said it was an ideal country for home church, because in wintertime the nights are so long that people just don't know what to do. So when we come, we can show them our slides and films, and teach them about the Principle. Climactic conditions are quite tough actually, so the peoples' lives take place very much in the home. There is not so much outdoor life, or life on the streets, as you see in more tropical countries.

Each member has an area, and because the streets are already clean, our activities are more like taking care of old people, cleaning inside the homes, and shovelling snow. Our work centers on building friendship and trust.

The Norwegian family in Oslo has a home church center, where home church

RELIGIOUS FREEDOM IS ABSOLUTE, SO THE GOVERNMENT DOES NOTHING TO INTERFERE WITH OUR WORK



Some of the entertainers wear Korean dresses at International Night.

NORWAY'S ROLE SEEMS TO BE HER WILLINGNESS TO OFFER HER BEST MEMBERS



Information stand or "corner table" in Oslo city center.



A group of members stand before a typical winter sight in Norway; trees covered with snow.

evening activities are carried out; dinners are given, with entertainment. Especially popular are International evenings, which are special efforts to connect the hearts of the guests to the world. Often we show a film about another country.

DIVERSIFIED INCOME

Fundraising activities means we sell homemade candles and post cards, and our magazine. We publish a bi-monthly inspirational magazine called *Im Morgen*, similar in content to the London family's *New Tomorrow*. In the peaks of summertime fundraising activity, we are printing up to 15,000 copies and they sell well. We have our own printing equipment and do most everything ourselves.

Out in the country, in a very small town, our family owns a small hotel. It

operates as a regular hotel, except for the times we use it as a training center. Our family just signs up all the reservations for ourselves, and tells outside customers that the hotel is full that weekend.

One activity we've been doing for several years is fishing. Our boat is capable of ocean fishing, both with nets and reels. Norway is blessed with cold and warm oceans crossing off the coast, and here is where rich fishing areas lie. Cod, herring, and mackerel are caught in nets. Some fishing finishes in May, while other kinds are caught all year round.

We fundraise as a charitable organization, which is different than a legally organized church. In a sense, there is total organizational freedom (anybody can begin a organization) so no registration with the government is required. When the time comes that we want the right to perform marriages, or pro-

vide ordination, or baptisms, then we must register as a church. Official registration, it seems, will mostly cause inconvenience to us now.

Most negativity toward the Unification Church comes from the foreign press; from the United States, England, France, and Germany. Therefore, our public relations means that we have to answer for others, rather than to answer for our own actions. Newspapers in Norway very easily pick up on what the Unification Church is doing elsewhere, even in Japan. We are well known, so even small news items are publicized widely.

The people don't really believe the most flagrant attacks against our church. At least, they don't believe that evil activities are going on in Norway. It is such a small country that it is not possible to do outrageous things without being stopped in some way. Even in the major cities there is a feeling of community, and a feeling that everyone knows everyone else, somehow. The country is like a big village. The reason this is true is because Norway is a very homogeneous country.

There are very few foreigners, actually. People are very suspicious of them, and everything from other countries is regarded with utmost skepticism. Norwegians are very curious about foreigners, too, but there is an immigration blockage and there is no permanent immigration allowed into Norway; only by marriage. Right now we are almost completely a Norwegian movement with Norwegian leaders, which is different from the situation in some countries.

OUR ROLE

Norwegians display a very masculine, adventurous national character, very stable and very determined. This shows up, for example, in the very high percentage of young Christian youths who devote their lives to foreign mission work. God will be able to use many young people from Norway to help in other countries. There seems to be much restoration which needs to take place among Scandinavian countries, especially since Norway was dominated by Danish and later Swedish rulers for periods of her history.

Already many Norwegians have taken missions in Germany, England and USA. A Norwegian brother was once sent as the leader of Sweden, and another sister was the first pioneer to go to Iceland. Norway's role seems to be her willingness and ability to make an offering of her best members, time and time again for Father's work in other parts of the world.

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COMING NEXT ISSUE:

In prison at Hungnam

*Now He lifts me up to embrace me
in the blessing that is mine;
What a blessing to receive Him
in a love so tender and divine;
How can I return the Blessing?
Tho' in all my life I will try,
I can never stop feeling
how unworthy am I.
I can never stop feeling
how unworthy am I.*

