

TODAY'S

WORLD



JULY 1983

INSIDE: Europeans come to America



True Mother with her youngest child Jeung Jin Nim on June 11, 1983, celebrating her first birthday.



Day of All Things
Rev. Sun Myung Moon

2



26

**IRFF
Projects**
Interview with
Kem Mylar

7 Learning tradition — Europeans in America
Rev. Sun Myung Moon

12 Restoring Heartle
Rev. Chung Hwan Kwak

30 CARP victory at Madison
Doug Burton, Christine
Hempowicz, Jim Osborne



**Prison Life
in Hungnam**
Rev. Won Pil Kim

16

34
Merge Music
J. C. Chen



Credits:

Publisher/Advisor
Editor
Contributing Editor
Assistant
Designer

Rev. Chung Hwan Kwak
Angelika Selle
Joy Pople
Jonatha A. Johnson
Janice Johnson

Photo Credits:

Front cover: Kem Mylar meeting children in Upper Volta: IRFF archives True Parents in Korea: HSA—UWC. Korea. Hungnam: New Future Fotos. IRFF projects: Ann Braid. CARP activities: Ian Paterson. J. C. Chen: Joan Groom.

Subscription information:

U.S. \$32.00 per year
Europe \$57.00 per year
(2 or more to the same address, \$50.00 each)
Surface mail to any country: \$42.00.

Make check payable to:
HSA-UWC World Mission Department

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

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

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

*Things have been occupied by the false owner;
therefore we need a day through which all
things will find their true ownership again.*

DAY OF ALL THINGS

REV. SUN MYUNG MOON
WORLD MISSION CENTER
EXCERPTS FROM JUNE 11 SPEECH
TRUE OWNERSHIP

... We can ask the question: Have you ever been loved by God? Or by anyone, in fact? Are you receiving love from all beings, including God? We are far from this condition. The truth is that even among theologians — those who are especially known to study about God — 75 percent of them are not even sure if God exists.

What about Unification Church members? Are they ignorant or very knowledgeable about God? We not only know God through our intelligence, but also through our heart and feeling. In fact, in order to know God you must feel Him.

In the Unification Church we have a certain share of God's love and also an idea of where we stand before we receive His love. In order to test whether we are receiving God's love or not, we can think in the following way: If I am receiving the love of God, would my mind and body be happy and rejoice, or not?

Yes, lack of happiness and lack of peace should not even exist, since God is perfect, since He is everything. Therefore He must have joy, happiness, and peace — unless He is unhappy, I cannot be unhappy. Unless His peace is disturbed, my peace couldn't be disturbed either.

The perfection of mankind does not have to be abstract. It's very simple. When a person is very happy and cannot be happier, he is full. Then he is perfected. Of course, so-called liberty is contained within that state. And whatever the person would like fulfilled, that would be fulfilled.

WHAT DOES MAN WANT?

Actually man wants to do things he likes to do and, beyond that, he would like to occupy God's love. That would be the ultimate happiness — when we come to discover God. First we discover the world, then God who is greater than the world and who has love. When we occupy that love, we need nothing beyond that. But if you asked a person anyway what he wants beyond that, he would say he would like to have the world, and to have the world do his will.

Does this mean he would like to own mankind as well as the trees and animals and creation? And what about God? Would man like to possess God as well? There are billions of men and angels in spirit world. Would you like to exclude them from the world? Maybe you would like to get close to God but to exclude all other men and the angelic world from your scheme? When you say "no" that means you are yielding your place to all men before you. In other words, before you would become happy, you would like all mankind to be happy and all men in the spirit world to be happy.

GOD NEEDS MAN

God's nature is like this too. God cannot be happy until man is happy. And God's perfection cannot be fulfilled before man's perfection is fulfilled — through love. Mankind never knew this before. All people thought that God was perfect and complete. God is indeed perfect in His personality, in His intelligence, in His ability, in everything. But the most important of all for Him is the perfection of love. To perfect His love He needs man. That's very simple to explain. Do you think God is happy all alone? Can He be so happy that He laughs to His heart's content? As a man will never be happy alone, neither will God.

We also see very clearly that God created all things to perfect His love, so that all things and man will attain perfection in love. And such a man and God attain love within a perfect subject and object relationship.

When a man and a woman get together and love each other, we see the concept of perfection. A man is perfected, and a woman is perfected.

If you find a man who says, "Oh, God, I don't need a woman; just You and me, God," you must conclude he is very greedy. He doesn't want anyone with whom to share his love. Or it might be the other way around. Maybe a woman says she doesn't need the man since he is so greedy. Since he's always like that, she might think, then why can't she and God just create perfection together? Or maybe she would ask that God love her first, and love the man second.

When each of these two would find out what the other is up to, they would fight each other and claim that the other excluded him from the love relationship. God sees these two fighting, but it's actually very reasonable "fighting" over who would get His love first. Maybe God would not blame them so much after all.

When you express this passion for love, the most appropriate color would be red. The man is bright red with love, and so is the woman. God looks at them, also red and bright in His love. When these three, this trinity, begin to love each other, then perhaps nobody can object, and these three points will merge into one.

PARENTS' DAY

Many people outside wonder what is the Unification Church's Day of All Things. They also wonder about Parents' Day, Children's Day, and God's Day.

Parents' Day has this significance: Parents' Day is the first time since God created all things and mankind that there is



one balanced man, one balanced woman, balanced in love to whom God can descend and with whom He can truly be. For the first time in human history this original state of matrimony, the original trinity, has come into existence upon the earth. To find this perfect man and woman is the beginning of all of God's ideals, and God can descend to them.

When True Parents are asked the question, "What is your most fervent wish?" they say, "All our desire is to restore our children and return them to the original state of God's love."

If true children are asked the same question, their answer is also simple, "My wish as a child is to find true parents, connect with them, live with them, and go with them into the true realm of God's love." Such children wouldn't say, "I don't need any parents. I can go directly to God. As He becomes my perfect subject, I become His perfect object and we'll live happily." Children absolutely need parents.

Now here are the True Parents who love according to how God wants them to love. They bring God's love. With this advance of God's right love, those who choose to follow the True Man and the True Woman, discarding everything else, must be taken by God because they come to belong to this new state correct love. Since this is the original realm of love which is very Principled, not even Satan can interfere. No matter who the children may be, Satan can never claim them back again as long as they choose True Parents, because God has that power.

The power of love is so strong that even God cannot free Himself from it. The human dilemma of love manifests itself in many ways but they all point to one crucial fact: God is suffering very much to restore this problem. Civilization in

this high-technology era has many diverse problems, especially family problems which create social problems, but they all originate from one problem, that is, the love problem.

The Unification Church has solved this most difficult problem once and for all.

Many children, in search of true love, follow the True Parents on their own. They want to remain with them for the rest of their lives and for eternity. We call Children's Day the day an individual declares to himself that he will not go back to the world which is more false than true.

THE REALM OF TRUE CHILDREN

Children's Day is the day of declaration on the part of children. Unless this declaration exists, there is no way to enter the realm of True Children. They all belong to Satan; he possesses all things. Ever since man fell, all things have been occupied by the false owner. Therefore, we need a day through which all things will find their way to true ownership again. All things naturally want to belong to a righteous owner.

In order to restore things from false to true ownership, we have been doing fundraising in which we invest all our heart and love. By Principle, we helped all things be restored into the realm of true love. So, after Parents' Day and Children's Day could be announced, the Day of All Things could be proclaimed exactly 21 years ago today.

THE DAY OF ALL THINGS

When True Parents and True Children unite and never separate no matter what, then God would like to create even

Before Father matches, he pays utmost attention to the principle of balancing.



more possessions to give to them. That's how God feels, but He also thinks that before He gives you a blessing, you should restore what was yours originally and bring it back into your own possession. And God will help you do that.

When we are absolutely confident in ourselves and in the relationship with True Parents centered on God's love, nothing can separate us. And if we proclaim to all things, "If you want to come and belong to us, I will open up a way for you," not only all things would come to our bosom, but God would make them come to our bosom. That's how all things will respond to this true unity.

As long as this principle of true love is intact, all things will come flowing into the True Family and to the True Children. And they will soon detach themselves from the outside world, whose possession is only temporary.

DO YOU ABSOLUTELY NEED A WOMAN?

If a man is asked, "Do you absolutely need a woman?" or if a woman is asked, "Do you absolutely need a man?" they probably will answer that they absolutely do need a partner. The reason is that, unless you have a mate, you don't get recognition from Parents or have God's love remain with you.

The one who refuses to recognize this, or thinks he has a way around it — it doesn't matter who he is — belongs to the realm of Satan.

Why is it that the Unification Church, which is founded on the highest ideals, does not allow men and women to get married as they wish, as in the outside world? This is because of a law of nature as sure as the one by which water doesn't go from a lower to a higher place. The spiritual law

When husband and wife maintain a balance, the universe will welcome them perfectly.



of nature is that, without Parents, God's blessing does not descend, because Parents need to occupy a position in place of God. The center is needed. Therefore the son or daughter can never have the union of marriage without the parents' approval.

Where does love come from? From above. So establishing vertical love is the first step. First comes original love, which is vertical, and then man's love, which is horizontal. So Father has no choice in giving you the Blessing. It's not a matter of maybe one way or maybe another. We can be proud of being natural, being matched and blessed by our True Parents according to universal law. When this is done, the satanic world will crumble down because that world is not lawful in the sight of God. This very world which tries to exclude God from its community will not survive.

HEAVENLY ATTITUDE TOWARD POSSESSION

You have a perfect right that you must develop for yourself, and that is the right to true love. But you have hardly exercised that right at all. First you should proclaim to God that you really have true love, and that you have True Parents, and you should demand of God to say, "Yes." Just cling to Him until He says yes. And protest to God that He has so much, and yet you have to go hungry. Doesn't this stand to reason? And God will answer you, "Yes, you are right. You need some possessions, and I will bring you some."

Even though you have True Parents, they somehow don't seem to buy a house for you, or pay for the hospital bill when you have a baby. So what are you going to do? Just sleep on park benches? Certainly not. You proclaim to God and the

Following True Parents means to belong to the new state, the original realm of love in which not even Satan can interfere.



world that you have true love and True Parents, and that all the possessions should be yours. You can't go hungry! When you ask that of God and proclaim to Him that you deserve it, how can He not give you enough money to deliver the baby?

If you were God, what would you say? God doesn't give you money directly. But as long as you are dwelling in the realm of true love, God gives you the authority and the opportunity to restore money back to God. Standing at this borderline between the evil world and God's world, people in the future will come to you wanting to invest their money.

To give an example, when the science conference opened, many said, "Oh Father, please don't spend that much money. We need that money for printing something, for maintaining the vehicles," etc. But Father didn't listen. The same when Father created The Washington Times, many said, "Oh Father, don't spend money there," but Father said that this was a must. Now today what happens is that they all came to know through its phenomenal success that God is with The Washington Times. Since everybody sees that God is truly with The Washington Times and Rev. Moon, many will say, "Well, Rev. Moon, I'd like to invest in what you think is a good project."

TRUE OWNERSHIP

God was the original new Owner over all things until mankind fell. According to this principle, there will one day be a country of our own, the country that belongs directly to God. If no one on earth will welcome the existence of God's country, or our country, still that doesn't stop us. We will create one with our own hands.

Today we celebrate the 21st Day of All Things. That means exactly 20 years have passed by as of today. This 20 is truly the beginning. A new era of blessing is coming for returning all things to the ownership of God.

As we know from the book of Romans, all things are in lamentation, sighing that they are in the hands of the wrong ownership. So for ownership to come into the hands of God or the country of God's dominion, it has to become dominated by true love. True love is what all things want. They are really disappointed and sighing because they are the prisoner and slave of unrighteous ownership. In order for them to go back to the true love dominion — to the godly nation, tribe, clan, and ultimately to the godly parents and children — the only way is for all things to be returned to the ownership of God. They, too, need to be saved, just as mankind needs to be saved.

In the original world there was no such a thing as "my possessions." Before that concept arose, things were thought to belong to God and to every man. So, therefore, if we own lots of property, it indicates that we are selfishly clinging to possessions that belonged to the satanic world, and we cannot say these things really belong to God.

There will come an inescapable time when all belongings will have to be moved into the dominion of God. This must be done in the future.

To whom do you, your mind and body, belong? First to God, then to True Parents. So if there is a true woman to whom does she belong? As a true child, nothing is her own. If you want to be exact, divide your body into eighths: one is God's, one is True Mother's, one is for your husband, and maybe one eighth is for yourself, but in that proportion only.

If you register your wealth in your parent's name, or your country's name, then it's all right. You first belong to various others before you belong to yourself. All things will be returned to God, and from God they will be received back to the various countries.

So we come to one great solution to the problem: unless we return everything to God, or until we live with the things that come from God, we can't go to heaven. If we have something from this world and live with it selfishly and then go to spirit world, we just can't go to heaven. This is the significance of all things: all things belong to God first.

With this great principle, those who work harder than anyone else, with determination to bring all things of God's creation back into His possession, will gain prosperity in the future.

Let us have confidence in restoring all things, so they find their way into the Kingdom of Heaven. Amen. ●

Spirit world has already established a tradition of cooperation with Father, and once a perfect standard such as this is set, it can be repeated successfully.

LEARNING TRADITION- EUROPEANS IN AMERICA

REV. SUN MYUNG MOON
BELVEDERE
EXCERPTS FROM JUNE 13, 1983 TALK
TO EUROPEAN LEADERS

The task remaining is to integrate the organizing of the European churches with perfecting our tradition. In the instance of the Brazil Unification Church, Rev. Hyun Tae Kim received first award. He went from Korea to Brazil and set up the tradition consistent with the standard in the Korean Unification Church, which was learned directly from Father.

When Father gives a direction, it is received by Mr. Kim in no time and transmitted to every lower level of the church, to each of the thousands of individual members, and implemented within an hour. This is what Father calls "tradition," and this has been well established in Brazil, in addition to their witnessing and gaining thousands of members.

When Father gives instructions according to the time, they should be implemented within a very short time, or else the opportunity passes. Using this example, what remains to be done in the European church is to take the Brazilian pattern and make the tradition clear in Europe as well.

Europe's significant role in influencing other countries lies in its position as the senior mission area. The earliest missionaries were sent from European churches, so the rest of the world is watching to see what you do. Especially at this time, they are keeping an attentive eye on you, and if you fail to do certain things in some circumstances, they will follow that pattern.

So what the European churches need to do is center upon one country, connect to the tradition and quickly connect all other countries.

Too many times European leaders have pondered Father's instructions, and then failed to act on them. American members have been watching, and have been affected undesirably and adversely, learning many bad habits. Father now has begun to renew the American church and transform those bad habits into the traditional practice of our church.

Why is tradition so important?

Do you really understand why Father must place so much importance on "tradition"? In all the monumental works Father has done in the past, he needed all the spirit world to assist him. So long as we follow in the same traditional way, spirit world can reproduce the same power which helped

Father 10 or 20 years ago. Spirit world has already established a tradition of cooperation with Father, and once a perfect standard such as this is set, it can be repeated successfully.

Those great works were done in the presence of God and Satan. Through cooperation of the spirit world with Father, the victory pattern was established by God, with Satan forced to recognize he had no place there.

Until you and your nations reach that standard of tradition, the spirit world cannot help you. Spirit world is waiting for us to reach the same intense level of heart and determination that Father reached. This is why tradition is so important.

The Christian churches provide a clear example of the importance of tradition. In the early church of Jesus, we find the Christian tradition of the Pentecostal experience. But why has it been repeated so infrequently since then? Without the intensity of people's yearning and heart, that level was not often reached, and Christianity consequently has drifted further and further away from that tradition. At one time Christians knew God was right beside them. Now they are even not so sure God exists. You leaders must understand these essential words for advancing your churches in Europe.

Father is the one who established this traditional beginning, so you must unite with Father in the same degree as early members in Korea united with him in working for the common purpose. Father sent President Young Whi Kim from Korea for this purpose so you could learn this from him.

Your prayer should become so intense that spirit world would just burst into cooperation with you, and you European leaders would gather together in desperation about the dispensation, crying for the people, literally becoming one. Truly we have one mission and one goal.

By not understanding the critical importance of tradition, maybe most of you just didn't know why President Kim should be in Europe, since he didn't know so much about the culture.

Whatever Father does he does for a reason, and you leaders should have figured out the reason. You should have gone to President Kim and directly asked him to teach you the early church tradition. Maybe you think that he's "Oriental" and your countries are Western, but East or West, our tradition and our lifestyle under God should be identical. We

Spirit world is waiting for us to reach the same intense level of heart and determination that Father reached.



are the very same, Koreans or Western, do you understand? So quickly change your minds, and once you are convinced of this, then you will start developing.

Your present goal is to do the same as the 36 Blessed Couples. Take a look at yourselves, and you will see how far you are away from this heavenly standard. You and the 36 Blessed Couples are virtually at two different extremes.

Father's way of witnessing

In the early times, when witnessing was begun, Father didn't go out and witness as you do. Instead, spirit world told people to come to the center. Father himself worked and prayed very hard, thus gaining the help and support of God and spirit world. This became a tradition.

When people came to the center, then, he didn't take it easy but worked even harder and more seriously than the spirit world. He not only very much respected the new members, but also respected the incredible effort of God and spirit world who guided them to him. In other words, Father's attitude toward God, the spirit world and the members, plus his hard work and the united efforts of many members caused the spirit world to continue its support, which brought yet greater results and allowed yet greater

goals to be attained. This way of witnessing is Father's tradition.

If he had been relying only on spirit world, taking for granted that they worked for him, their support would have stopped immediately. But Father worked even harder than the spirit world in order to maintain their assistance. If Unification Church leaders and members inherit this tradition, the church can develop naturally.

This is why tradition is important. No matter how hard you work, or how well-established you think your position is, it is meaningless without connecting to Father's tradition. Once you truly connect, you don't have to be there all the time supervising, telling members what to do. As long as the tradition is maintained in your country, providential church activities will be carried on automatically.

This is a historical statement that Father is making today. That is to say, as long as this tradition is kept, for thousands and thousands of years the spirit world can continue working in the same way, through the same miraculous foundation. But when a person departs from this tradition, even though he was strong at one time, he will gradually perish. Satan may not be able to destroy that person directly, but Satan may work through confusing his children, so that they stray, or through his wife, who may leave him.

Even though Abel feels secure and safe, that may not be

You don't think so much that you are right in between God and Satan, each wishing you would go in his direction.



true for those in the Cain role. Father has been working to set up necessary indemnity conditions for his children, but when a leader makes a false move, the spiritual well-being of his family is threatened. This is a law. We must recognize it and emphasize it as a principle.

Father maintained his tradition not thinking about himself, but thinking about God. You must leave no room for your own thinking. Your head must be filled with God's thoughts and with what True Father is saying. Empty yourselves completely and be filled with the attitudes of Father alone. Think, "Whatever Father is thinking now, I also am thinking." When you do this you receive the tradition. These words can substitute for Father himself.

Tradition brings unity and achievement

Through proper tradition all the members become one with you. Until then, how can you achieve anything in your country?

Whenever a leader, even if it's Mr. Kim, knows that Father thinks one way, but still has his own complacent way of doing things, even if that leader prays very hard, he won't really bring much accomplishment. The reason is that he

wasn't within the tradition.

Think about the early foundation of Tong Il Industries. Father used to make the hour-long drive there as many as three times a day, every day for years. To be prosperous yourself, you must stay within that tradition of total investment.

You don't just sit and wait for the fundraisers to come home with the money. You must go yourself. And other times, you should at least go out to meet them when they return. Your mind must begin working in this manner.

Father didn't explain the meaning behind sending President Kim to Europe, so maybe you have an excuse for saying you didn't understand. If Father tells you this, and you still don't follow, then you have to take full personal responsibility. Why? Because you would be working with Satan directly.

Now is a good time for an assignment change, and if you can understand all this correctly, repent and change your attitude, then even if Satan has been around you a lot, from this point on he must leave you. All your members also must receive this teaching so they will follow you with proper understanding. Then Satan will have no more accusation, and bad spirits will leave.

You don't think so much about restoration through indemnity, or that you are right in between God and Satan, each wishing you would go in his direction. If this is the case in

All the blessed couples become the connecting point of tradition between Father and the coming generation.

our religious life, if there is little condition for you to remain where you are, would Father just reject you all because you are so far from Father's tradition?

Please realize we must always keep repenting and trying to understand our errors. This is our way of removing ourselves from the midway position, and this is our way of survival.

We must show the existence of God and the spirit world to all people, down to the last man, before they can be converted. It is not enough merely to understand. What you are trying to explain to your members, you must show to them.

The directions Father gives to the Japanese leaders are so high that the Japanese have never heard the like of them before. But Japanese members, even if they think the directions are difficult, always try to repent. And they complain, but not to God. They complain to themselves that they have so little ability and goodness.

They search themselves to discover why they are not so Abelistic. They torment themselves and try to repent for their fallen condition. They pray sincerely to God, "I am so weak, and I should do so much more, so please, God, help me." They do that before they go into action. This is not a concept but is a practical technique that works.

In spite of having worked so hard and prayed so much, and in spite of knowing that God must accomplish everything through you, you may have wondered why nothing happens in your church. You may have wondered, "Why didn't God help me? Why didn't spirit world help me?" Now you know the secret.

CONNECTING TRADITION TO FUTURE GENERATIONS

Through this tradition, God can continue to work in the same way He worked with Father, and He will work this way with you and with the next generation of members. You have a responsibility to your own sons and daughters — to your descendants as well as to your members. You are the connecting point.

The 36 Blessed Couples are mainly responsible for fulfilling this connection with you, and also the 72 Couples, and other senior couples representing Father. By extension, all the blessed couples become the connecting point of tradition between Father and the coming generation.

The simplest way of explaining how we are connected is by saying, "When Father tells you something to do, you accept that 100 percent and carry it out!" That is the tradition. Pledge yourself, and declare to the world, that this is what you are going to do.

Once you do that, what you eat, when you sleep, how you dress, even your love-making is connected to that goal. Let the goal be everything, and by clearly adopting that purpose, you know that you are on the side of God's tradition, and then even making love will not be in the satanic realm.

You must know how to simplify your life, how to make

your life orderly. You may wonder how to live according to such a purpose, and yet we never saw Father getting tired of living that kind of life. This is because Father knows so deeply that this is the most crucial life-or-death matter. How can he get tired?

During the next three years you have the responsibility to teach this tradition to the ends of the world, even to villages of only two or three families. To the most remote corner of the country, we will do nothing but teach this tradition.

TRADITION COMES FROM KOREA

The tradition started in Korea. So when you go to Korea, don't just go sightseeing or something like that. You have to be desperate to find that tradition. When you see Holy Ground in Pusan, you should not be able to turn around and come back. Instead, you should burst into tears there, thinking about what Father had to go through many years ago. At that time, Father did not pray for Korea, but for *you*. Because of that, you are in the Unification Church. So we should connect ourselves very much with what Father had to go through at that time in Pusan.

WHY YOU MUST BE HERE

As a European leader, you feel your country needs you, so why do you have to come to America and work? Dispensationally, Father sees from above. From heaven's point of view, America, as a Protestant nation, is the Abelistic country, while Europe, upholding the position of the conventional church, is in the Cain position.

Three or four hundred years ago, the people who were persecuted (Abel) were expelled, and they all came to America. Coming from the Cain country to the Abel country, they must have been very happy and glad, which is only natural. Like them, you should come here and work.

By establishing an association (like a Swiss-American association) in America, your country in Europe will automatically come into the realm of grace, according to the law of indemnity. In that association, we will recognize no boundary, just as Unification Church members already have no boundary. Extending this, then, the world will see no boundary anywhere.

We are in a period of 40 years in the wilderness, and we have the last three years remaining. We must make full use of it. When the Cain country supports the Abel country, the condition is established so that God can bring restoration to every nation in the world. God needs that condition met.

Cain-type countries must bring wealth, people, and material into the Abel country, as Japan has been doing for many years.

So you see why Father must bring you from Europe into America. If you go back, all your members, all your descendants, and all the future people of that country will ask why their ancestor didn't participate in this great campaign.

During the next three years teach this tradition to the ends of the world, even to villages of only two or three families.

Father cannot make it compulsory for you to do it. But now that Father has explained it, will you leave or stay? Following the same pattern as those Europeans who were the first colonists of America, European leaders should now come and invest themselves totally in this Abelistic country.

WINNING CAIN'S FORGIVENESS

Through conforming to Principle, indemnification of the whole world really becomes possible. This 40 years is the time for total separation from Satan. You must be very confident that these next three years will complete a perfect 40-year period, establishing the condition for bringing everything under God's power. We arrive at the conclusion that even if you worked hard in your country, you must still work three times harder in this country. Then everything will be accomplished.

You must really do the good work of Cain now. Then all the mistakes of the past made by Rome, and others, can be

forgiven. Cain always plundered someone. This time, Cain must reverse his tradition and do good things to indemnify the past. Do you think Father has thought this up in just an intellectual way, or do you think Father didn't even have to think very hard, that this is Principle and everything is correct?

Day of All Things is the time of making an offering. You should have saved up money during the year, even if it was very little, and offered it, representing your country with lots of heart and prayer.

Father never says that you *must* do this because any offering is primarily something that you want to do. Offering has this important meaning.

Are you clear now what you must do? Even if your church is suffering back in your own country, it really isn't so important, even if it declines. Most important at this time is to set a new and crucially important tradition here — the world-level tradition. Father has never spoken more important words before. ●



True Parents congratulate Tyler Hendricks for being the first brother who successfully completed his Ph.D. On the same day, Father gave Tyler a new mission as the leader of Ocean Church. According to Father, there will be a new course for Ph.D. graduates. After completing their studies, they'll go through Ocean Church, CARP, become a state leader and finally a mobile team commander.

RESTORING HEARTLE

Rev. Chung Hwan Kwak



*The Unification Church organization is important,
but the root of the church, the main substance is True Father himself*

Today is May 1, 1983, the 29th anniversary of the founding of our church in Seoul. Actually, although today is the official anniversary day, even before the establishment of the church in Seoul, our church existed in Pusan and Taegu, as well as pioneer churches in two towns near Taegu. Anyhow, our church was established under the name HSA-UWC 29 years ago today.

Today in Seoul Father held a ceremony honoring the anniversary day, at the Little Angels School. We miss Father and Mother today, but as we reflect on the meaning of this day, we should make a new determination and new beginning.

The Unification Church organization is important, but the root of the church, the main substance of the organization is True Father himself. We are so proud of True Father and we gain eternal life from him because of his substance, his heart and his ideal. [See Rev. Kwak's article, "Our Resources."]

Originally, Adam and Eve were to have reached perfection; their substance would have been that of sons and daughters of God. But they lost God's heart and love, and they denied God's principle. Therefore, the main messianic role is to share with all mankind and all history these three elements: the Principle idea, heart and love, and finally substance.

Today I want to talk about restoring heartle, which is our ultimate goal. Heart and love are not logical matters, not academic experiences, not simple words.

For two thousand years Christianity has been talking about God's love. But Father's main goal is education of heart. Heart is the root of love and root of life. So if someone wants to inherit heart, he can only do it through someone who is the substantial representative of God, the son or daughter of God.

Inheriting True Parents' heart

When we join the church, we adopt or accept True Parents' Principle or idea. Through Principle, we recognize God, understand the Principle of Creation, the fall of man, and the basic process of restoration. But the next stage after accepting the idea is inheriting heart and love.

You can ask a four-year old girl who her father and mother are, and she can point them out to you. But if you ask her why they are her mommy or daddy, she could not tell you the date of their wedding and the exact process by which she was given life. She doesn't need that kind of explanation. The basic relationship between parent and child is natural, not based on logic.

But when we call True Parents Father and Mother, we usually do so because of Principle, not because of natural feeling. We accept their idea and thought and through that recognize them as parents. But we have to grow further, to the point where we can feel that their relationship with us is natural and original.

Do you ask God for sympathetic love?

Adam and Eve fell during the growth stage, before heart and love relationships were perfected. Therefore, we are not so directly involved in True Parents' or God's original love.

Most people ask God for sympathetic or pitying love. Christian churches throughout the world seek God's love, but it is almost always pitying love. "Please forgive me," they plead. But in God's original idea of love, the word forgiveness did not exist. "Please help us, remember my family, remember me, protect my journey, etc.," people ask of God. All this is seeking pitying love. The original relationship between God and all mankind was to be that of parent and child, not pitying love. Helping, supporting, protecting, forgiving, strengthening—none of these directly relate to original love.

We have to inherit God's original love by nature. When love is perfected, we don't need to ask for help or support. If we have to ask for it, our love is not complete. When you pray, what do you ask of God? After you reach a certain prayer-standard, you don't pray so much centering on yourself or your family; you pray public prayers, out of concern for the country and world, for God's dispensation. We don't need to ask God for sympathetic love, because sympathetic love cannot be the basis for an eternal relationship.

God has felt so painful because He couldn't find an adequate object with whom to share His love. His love keeps springing up and longs to express itself in a certain object. We feel happy when we receive love, but the original nature of love is not to receive, but to give. So True Parents and God Himself have been searching 24 hours a day for objects of their love. Then why do we ask them for love? Without our asking, their love is waiting to be shared, waiting for appropriate objects.

Limitations on God's love

There are two limitations on God's love. He can love, but there are certain territories—including the indirect dominion or growth period—in which He doesn't want to share His love. Since God's love and heart are almighty and absolute, the appropriate object for His love also needs to be absolute and perfect. God is the owner of perfected love, and He seeks perfected objects.

Therefore, if you feel that God doesn't love you or care for you, that does not mean He hates you or is standing in judgment over you. It could mean He does not want to love you because you are not yet perfected.

Our goal is perfection, and we need perfected love. Before receiving the Blessing, we are not yet in the indirect dominion; we are in Satan's dominion. Unless we overcome Satan's dominion, we cannot expect the love of indirect dominion. Members sometimes wonder why blessed families undergo so many difficulties after the Blessing. We enter God's dominion after the Blessing, but the final stage, the perfection stage, still remains to be fulfilled.

Furthermore, since God is the owner of life and goodness, it is impossible for Him to share His perfect love except with objects that manifest His life and goodness; He cannot share original love with people who are still affected by evil.

Still, Heavenly Father does want to share His love and encourage and guide people along their life of faith; so He shares pitying and sympathetic love. This is the kind of love

He has been giving out for thousands of years.

God's original love reaches people by substance—not by teachings, sermons or philosophies. Someone who has completely inherited God's original love can transmit it to others. We experience original love, not learn it. Without God's perfected son and daughter on earth, we cannot know God's original love. Jesus came to share God's original love, but he had to begin by giving pitying and sympathetic love; after people progressed to a certain extent, he then wanted to share God's original love. "God is my Father; I am His son," Jesus proclaimed, describing the relationship of original love which he and God shared. But he couldn't transmit that original love to others.

Two thousand years after Jesus, Christians still understand God's love as pitying and sympathetic love; therefore, they keep pleading for it. But when you enter the eternal spiritual world, you don't need sympathetic love. There, God and spirit world check our spirits to see how much we have inherited of His original love. Sympathetic love has no value in the spirit world, since it was not part of God's idea for the creation. Therefore, we need to repent for our attitudes in prayer and daily life which have been primarily that of seeking pitying love.

Transcending circumstances

When we accept Principle, we enter the stage of law and order in our relationship with God. Many people in the world are below the Principled stage, so we need to witness to them and teach them. But law and order are not the contents of our ultimate relationship with God. God did not create us in order to rule us by law and order, but by love.

Since fallen people have denied God, we need to start our life of faith at the law and order stage, the stage of circumstances. But many Unification Church members seem to remain stuck at that level and are constantly influenced by circumstances and environment. When you can witness well or when you bring good fundraising results or hear some good news, you become excited. But why can't you maintain this level of excitement? Because the environment changes; you become tired, sick, etc.; and your spirit loses power. An eternal relationship with God is not characterized by this kind of ups and downs.

Remember the example of the four-year-old child. Such a child will not deny her mommy or daddy just because the environment changes. Her feeling toward them remains constant. Even if someone tempts her with an offer of a gift if she denies her mommy or daddy, she won't. Her connection is natural and heartistic.

Our ultimate goal in our life of faith is to reach this standard and overcome the environment. When something good happens, inherit the content; don't just pick up a good feeling. We have to make a determination to overcome circumstances. Then when we go through ups and downs, when we encounter changing environments, we are at least prepared for them.

The way of self-denial

A certain percentage of each of Father's sermons is usually devoted to indemnity or sacrifice, because on the road of restoration, we cannot avoid indemnity conditions. Indemnity conditions involve two aspects: first, self-denial, and second,



When something good happens, inherit the content; don't just pick up a good feeling.

sacrifice. Without these two components, conditions we make are not accepted as indemnity conditions.

By joining the Unification Church and taking up the way of restoration, we have already committed ourselves to a course of self-denial. If we completely deny ourselves, environment and circumstances no longer affect us; we don't become so upset when things happen. Of course, it is difficult to become that way, but if we keep on persevering, we can achieve it.

God's original idea was love-dominion. But we were born under Satan's love-dominion. Since love is the root of life, we have to deny love—at least the satanic love that has dominated us. We have to deny the root of fallen life. So the real meaning of denying ourselves is to deny love.

It is relatively easy to deny certain activities or external goals, but difficult to deny the root. Therefore, Jesus told his disciples to deny their parents, brothers and sisters, and spouse, and then love him first. If you deny your parents, they become angry and persecute you; in a sense, your way is easier then. If they pour out much more love for you than before, it is potentially dangerous.

To deny parents' love, or vertical love, is the first stage in cutting off the relationship with Satan. The next level of self-denial is cutting off horizontal love, separating from the old boyfriend or girlfriend.

The way of sacrifice

The second component of indemnity conditions is sacrifice. Satan's strategy in relation to Eve and Adam was to get them to think of their personal benefit. "Your eyes will be open

like God's," he told Eve. He was tempting her to become self-centered. The opposition direction is to sacrifice one's self.

So many times Father has stressed these two qualities: self-denial and sacrifice. If we live by these teachings, no environment can distract us. Likewise, if by overcoming our environment, we can learn the way of self-denial and sacrifice.

My main point, however, is not just to ask you to sacrifice and deny yourselves. Please think about your eternal goal of becoming God's sons and daughters. When the environment seems so difficult and challenging, don't just ask for God's support and help. After being in the church for two or three years, you should quit asking for God's pitying love.

Life becomes simpler

When you overcome this stage, your daily life becomes so simple. Of course, we still have to work hard. But the external daily schedule is not the most important factor. If your spirit is bright and harmonious, the external schedule is never difficult. So don't try to solve external conditions; focus on the internal.

If you resolve no longer to ask for sympathetic love, your prayers become so simple; your basic concerns and concepts will become so simple. So please graduate to this level.

If America were to accept True Parents easily and if your environment always welcomed you with open arms, that reception would have no meaning. Even though the whole world were to become the heavenly kingdom, you would have gone through no experience to enable you to inherit God's original love. So check that you are headed towards this goal.



Twice a day, check the quality of your heart toward True Parents and God.

We need a new approach

If you happen to meet Father in the elevator of the World Mission Center and he smiles at you and looks you in the eye, you feel good for a whole week! There may be other times when you work very hard, pray all night, etc., and Father passes by you without even acknowledging your presence. Then you feel dismayed.

If Father's motivation in smiling at you is pitying love, please don't feel excited, because it has no eternal meaning. Father and Mother are heart, love, substance, perfection; if you are perfected, their reaction to you is very meaningful, but if you are not perfected, their reaction to you is almost entirely sympathetic love.

Our movement needs a new approach to True Parents and God. We should expect original love. If all leaders and members were to focus completely on original love, 99 percent of the problems in the Unification movement would disappear. Ninety-nine percent of our situations belong to the realm of sympathetic love and environment.

A couple of years ago I concluded that environment ultimately doesn't matter. I used to look at Father's face every morning to see whether the day would be a good one or not. Later I concluded that it didn't matter. I have my mission to do, under any circumstance. If Father kicks me or scolds me, I remain constant. Of course when that happens, I feel ashamed and sometimes go through internal difficulties, but I still keep my longing for original love.

If your basic faith wavers, you haven't yet reached the level of circumstances. Once your faith is firm, then you have to deal with circumstances. But I want to urge especially you

blessed couples to rise to the next level, that of original love.

Eternal homework

I want to give you some eternal homework. At least twice a day, check the quality of your heart toward True Parents and God. Ask God and True Parents, "Don't give me any more sympathetic love. There are many outside people asking for Your sympathetic love; please give it to them. Give it to the people I witness to, but not to me." Furthermore, if you feel sympathetic love coming to you, protest internally, "Father, Mother, I don't need this kind of love; I want your original love. I can't ask for it now, but please reserve it for me."

For the past couple of years I have been thinking about original love in my prayers. I concluded that if God and True Parents can proclaim one moment before I die that I am their son by original love, I will need nothing more. To receive that love on earth for even one moment means one is connected to it for eternity.

What I have been telling you is not simply theory; it is an absolute condition for restoration. God has used True Parents as His vehicle to establish an organization and promote a revolution of heart and love. Although a large membership and worldwide missionary foundation are necessary, our main internal goal is a revolution of heart and love.

True Parents are patiently waiting to share original love with you, so you have to prepare to receive it. Restore any relationships that are not ultimate relationships. Then your root of heart will increase. When your heart and mind are stable, love will spring from your heart, and your life will blossom from that root. ●

Prison Life in Hungnam

Rev. Won Pil Kim

I realized that even though Father was then in prison, his determination to accomplish God's will would never change.

Father's ministry in Pyongyang ended on February 22, 1948, when he was arrested for a second time by North Korean officials. He was tried on April 7 and sentenced to five years of hard labor.

In the Pyongyang prison, while Father was still being held awaiting trial, he encountered one man who had given testimony against him. This person did not want to greet Father, but Father spoke first, asking, "Don't you remember me?" Unable to avoid replying, the man said, "Yes, of course." Then he apologized and said he was sorry for what he had done, but that he had been under tremendous pressure from the communists to supply helpful testimony. He said that deep inside him, he had never wanted to do anything bad toward Father. Later that man brought food to Father.

Some time after the trial, the judge who had sentenced Father visited the prison. How could Father find any worse enemy than this man? Knowing Father was there, the judge didn't want to see him, but Father walked toward him and greeted him. When the judge saw that Father forgave him, he apologized and said, "You have no reason to be here. I know you are totally innocent, but I had to give you a sentence because my superior ordered me to." Before leaving the prison, the judge brought much food to Father.

These incidents give us a glimpse of what could take place under such a legal system. No one really believed that Father was a criminal, but Satan created a system that could impose an unjust process on him. Although he was innocent, he was given a totally unrealistic sentence. In prison, a person is called by number, not by his name. Father's number was 596, which in phonetic Korean means "sorrowful." Thus even Father's number represented God's sorrow and heartbreak.

A spiritually-prepared cellmate

One man who became Father's cellmate in the Pyongyang prison was a former officer in the Korean army. After Korea was divided, this man, a Mr. Kim, served under a North Korean officer, but at the same time he was secretly sending intelligence information to the South. When this was discovered he was sentenced to be executed.

While he was asleep one day, he heard someone call his name. He paid no attention, but then it happened again. The third time, he responded and saw an old man standing before him, dressed in traditional Korean garb. The old man told him he would not die, and that soon he would meet a most important young man, whom he should treat very well. When the dream ended, Mr. Kim knew that God had spoken to him.

Shortly thereafter, Mr. Kim's name was called out for what he expected to be his execution. However, a general he used to serve under had recently returned from Russia, and finding that his beloved junior officer had been sentenced to die, obtained a pardon for him. Mr. Kim was re-tried and his sentence commuted to three years imprisonment.

After such an experience, you would think he would have seriously heeded what God told him in his dream, but he was so happy at being pardoned that he completely forgot the advice about the young man he was to meet.

Some days later, while he was dozing, God appeared again, as an old man, and reprimanded him harshly, insisting that he prepare for the arrival of this young man. Suddenly the image of the old man vanished, and his physical father appeared in his place. Telling him to follow, his father led him to a palace-like setting, down a long corridor, and up a majestic staircase. At the top was a large chair or throne, where his father directed him to pay his respects. In Korea it is customary to bow and pay respect to one's teachers or parents. Mr. Kim bowed three times, and then looked up to see who was on the chair. The light was so bright that he could just glimpse the face of the man seated there. Then his father led him back down the stairs.

Father was put in the same cell as Mr. Kim. Newcomers in prison cells are expected to sit next to the bucket which serves as the communal toilet; the prisoner with the most seniority in the cell sits the farthest away. Knowing the custom, Father went straight to the seat next to the bucket.

As soon as Father walked in, Mr. Kim felt a desire to have Father sit next to him and talk to him. Since Mr. Kim had been in the cell the longest time, he could exercise his authority and bring Father to his side.

Father later told us that he not spoken to anybody in that prison before being put in that cell. The prison authorities knew that cellmates often talk freely to each other, so they often planted informants among them. Therefore, it was risky to talk to one's fellow prisoners.

Mr. Kim asked Father to tell him about himself. "Please tell me something," he pleaded over and over. Father recognized his good motivation and knew there must be some meaningful reason behind his curiosity, so he began talking about his life, how he had searched to find out God's will and God's way. But he told the story in the third person, describing it as the life story of a person named Lawrence. Eventually Mr. Kim recognized that the young man in the story was Father himself, and he remembered God's advice about meeting a very important young man.

So this Mr. Kim became Father's first disciple in prison.

On May 20, Father and this Mr. Kim were transferred

'I know you are totally innocent, but I had to give you a sentence because my superior ordered me to.'

from the prison in Pyongyang to a concentration camp in Hungnam, a major industrial city on the east coast of North Korea.

Surviving without Father

I would like to talk about the life of the members while Father was in prison, and what I was doing at the time. In Father's absence, many members gradually left the family. While Father had been with us, people came day and night, discussing their problems with Father. But with him gone, there was nobody to lead the meetings and members stayed at home. I didn't know how to keep contact other than going to the church, because I didn't know where the other members lived. So I often went to the church.

In my notebook, I drew a block, divided it into five sections, one for each year of Father's sentence, and subdivided each fifth into twelve months. As each month ended, I would fill in the blank. Thus, I consoled myself with the knowledge that after each blank was filled in, I would see Father again.

One day when I was walking along the street, a sudden longing for Father welled up within me. A strong feeling flowed from my heart, and I realized that even though Father was then in prison, his determination to accomplish God's will would never change. Since Father doesn't change, how could I? I asked myself. Unless Father changed I could never change. This determination impressed itself on my mind.

One of the older members supposed that Father was very cold in prison, so she wanted to knit him some warm socks. In Korea, people sometimes knit socks from human hair, since it is very warm and almost never wears out. So she took some of her own hair and knitted socks for him.

When I arrived at the church one day, I found one member who wanted to send some food to Father. When Father was being held in the Pyongyang prison, she often brought him clothes or food, but by then he had been taken to Hungnam. This lady knew of one of the spiritualists who would be able to take things to Father in Hungnam, so she asked me to take what she had prepared to the spiritualist. She drew a map so I could find her house.

The lady was very happy to see me. She had been holding services in her home, with her children. So from that time on, I went to her place for church services. (Hers was the first of the members' homes Father visited after his release from prison.)

While Father was in prison, I kept my faith and continued attending church even though few members were present. Still, I wondered what I would eventually do, since there was no one to teach me. Because I kept my faith, Heavenly Father was able to instruct me about what to do next, by directing me to this old lady's house.

From this experience I learned that whatever mission ours may be, or wherever we may be in the church, the important thing is to put all our sincerity and heart into it; then Heavenly Father will surely show us the next step. Some members worry about the future, but I have always concentrated on fulfilling whatever my immediate responsibilities

were at the time. Of course, since I was quite young in those days, it was probably natural that I did not concern myself so much about the future.

The preciousness of food

Dangerous criminals and political prisoners were sent to Hungnam concentration camp. To be sent there was equivalent to a death sentence. If the officials were to kill prisoners outright, the people would protest, so they assigned the prisoners very heavy labor and fed them insufficient food, hoping that the prisoners would eventually die of illness, or of overwork and undernourishment. The communists expected Father to stay in prison until he died.

Since the communist officials were concerned about public opinion, however, they did allow the relatives and friends of the prisoners to bring them food and clothing. The food that prisoners received from their visitors was so precious to them that they would not share it with anybody. They never left the food out of their sight; at night they would clasp the food to them while they slept. So great was their hunger that prisoners would steal food from one another.

As each new prisoner arrived, Father would estimate how long they would survive under the conditions in Hungnam; his guesses were often accurate. Prisoners lived an average of six months under such treatment. When Father observed this situation, he realized that if he acted like the others he would die before his five-year prison sentence was completed. So he determined to strengthen his spirit in order to survive. He never worried about his own life, only about God's will and God's heart. What would happen to God, if he were to die? How could God fulfill His will?

So Father decided upon a strategy: he would divide his portion of food in two and give away half. He decided that he would consider these half rations sufficient to survive on during the coming five years. In the beginning, Father shared half of his rations with sick or weak prisoners. Only after three months did he begin to eat the full portion, and he did so with deep gratitude to Heavenly Father for giving him double blessings, for supplying him with twice the food he needed to survive. Thus, Father never complained about the small portions of food.

Witnessing to a prison supervisor

In prison, Father was not free to speak to the other prisoners. One day, however, during lunch time Father noticed one person and sensed there was something different about him. So he began to talk to him. This person, a Mr. Pak, had been a very pious Christian as a young man, before joining the communist party, and then rising to a high position in the army. He had been sent to prison, accused of not fulfilling his duties. In Hungnam, he was given a supervisory position over the approximately 3,000 prisoners. Because of his responsible position, he had more authority than even the prison guards.

Father talked to Mr. Pak about John the Baptist, telling him that John the Baptist did not fulfill his mission, and

I learned that whatever mission ours may be, or wherever we may be in the church, the important thing is to put all our sincerity and heart into it; then Heavenly Father will surely show us the next step.

explained the reasons why. In his youthful Christian days, Mr. Pak had thought of John the Baptist as a great prophet, but Father's explanation was quite different; so he rejected what Father told him. Father tried to give a more detailed explanation, but Mr. Pak did not want to receive it. In his position, Mr. Pak could have made life very difficult for Father if he were to oppose him. So we can imagine how crucial this relationship was for Father. In spite of the potential danger, Father continued speaking to him.

That night something unusual happened to Mr. Pak. Normally a healthy person, he began feeling great pain, almost unbearable pain. An old, white-haired man appeared to him and told him, "Do you know who prisoner #596 is? You should follow him."

His pain was so unbearable that he had to agree with what the old man told him. As soon as he did, the pain disappeared.

The next day at lunch, Father saw Mr. Pak and asked him, "Did something happen to you last night?"

Having told nobody about his experience, Mr. Pak wondered how Father could have known what occurred the night before. So he related his experience of the night before.

Then Father talked to him about Jesus' mother and how she did not fulfill her responsibility.

Mr. Pak could perhaps accept what Father had told him about John the Baptist, but the explanation about Mary was totally unacceptable.

"Please don't refuse me," Father pleaded at the end.

That night, Mr. Pak suffered even greater pain than the previous night. Again, the white-haired man appeared and said, "I told you to follow this man; why didn't you?"

He apologized and repented, and again all his pain immediately vanished.

The third day, during lunch, Father again told Mr. Pak something completely incredible. I myself don't know exactly what Father talked to him about, but again he rejected it.

Again that night, Mr. Pak suffered. Again the old man appeared and chastized him. For the third time, Mr. Pak repented, this time very deeply and sincerely.

In this manner, Mr. Pak became a disciple of Father, the second disciple Father gained in prison.

Maintaining health

Prison officials were especially concerned about preventing two things: fires and escape plots. To prevent the first, officials searched packages and people for matches or other incendiary materials. If a fire were to break out, the officials would be obliged to allow the prisoners to escape, to save their lives.

To prevent the second, opportunities for conversations were limited, and sleeping hours were strictly controlled. Since night is an opportune time for making plots, prisoners were supposed to go to sleep at the same time and wake up together. If prisoners violated this schedule, they were severely punished.

Father was very concerned about maintaining his health in order to be able to survive the prison experience. Even now he takes measures to maintain his health. In his cell, Father always woke up one hour early to do exercises and pray.

Prisoners were allowed only a small amount of water per day. Father likes water and drinks more than many people do. However, he would drink only half the glass of water he received at night; with the other half he would moisten the towel with which he rubbed down his body early every morning, in order to keep himself clean and also to maintain his health. After cleansing himself, Father would do special exercises which he developed [similar to isometric exercises].

There was one small window in the cell, through which the guards could observe the prisoners, and a little gate through which food was passed into the cells (prisoners did not go to a dining room for meals). During the night, guards would make the rounds, watching the prisoners.

In the early morning, while the other prisoners were still sleeping, the noise created by Father massaging himself with the towel was audible. So Father would calculate how long the guards took to make their rounds of all the cells and would act while they were down the hall; when they appeared at the cell window, he would pretend to be sleeping.

One time Father was discovered doing his exercises and sent to a torture cell for seven days. Even after that experience, he continued doing his exercises.

Since we believe in God, we sometimes think that God will help us even though we don't fulfill all our responsibility. From Father's prison life, we can learn how he set up the kind of situation in which God and spirit world could not keep from helping him. Even though Father did not ask help from God and spirit world, they had to come to his aid.

Taking on the hardest tasks

During their occupation, the Japanese had built a fertilizer factory in Hungnam, which they abandoned after World War II. The North Korean communists built a concentration camp and used prison labor for the heaviest factory work. The work site was three or four kilometers from the prison camp. Over the years, the fertilizer hardened, and dynamite had to be used to break it up into usable chunks.

The prisoners had to dynamite the fertilizer, break up the chunks, pack it into straw bags, weigh the bags, and transport the bags to the train. People who did this kind of work for pay would earn good wages for their labor; they could live for a whole year on seven months' wages. So you can imagine how difficult this job was.

Ten-man teams were divided into five pairs, one pair for each step of the process. Nobody wanted to do the most difficult part: load the fertilizer into bags and lift the bags onto the scale. A bag filled with fertilizer weighed about 40 kilos (88 pounds). Plastic or paper bags would have been smoother and less destructive to the hands; but the straw bags scraped the skin off the prisoners' hands, exposing the flesh and sometimes even the bones.



A sister's impression of life in Hungam.

SARAH D.

If the restoration could have been extended over one or two thousand years, there would have been no need to shed blood, sweat and tears. But Father had to accomplish his mission within a certain time period. That is why he had to shed blood, sweat and tears.

The workday was eight hours long. During this time, each team of ten people had to process 1,300 bags of fertilizer. If they did not fulfill their daily quota, they could not eat. Thus you can imagine how desperate they were to fulfill their goal. There are 480 minutes in eight hours. You can easily figure out how much time ten people could take to break up enough fertilizer, fill a bag, take it to the scale, weigh it, and load it on the train. It was three bags per minute, or 20 seconds per bag. Imagine how hard that was! If they could have taken 10 or 20 hours, they could have fulfilled the goal, but they were given only eight hours. And failure meant no dinner.

Every morning, the prisoners were made to march in lines, eight abreast, to the factory. Armed soldiers marched beside them, watching their every action. Prisoners had to hold hands with one another as they marched, in order to make it more difficult for somebody to escape. They were forbidden to look around as they walked, to keep them from establishing contact with outside people who lived in the area; such give and take might provide prisoners with information or aid in escaping. In addition to prisoners, civilians worked at the factory, but the soldiers kept the two groups separated.

About a year after Father was put in prison, I was able to see him one morning as his group marched to the factory. He was holding the hands of those beside him and looking down as he walked.

As I was looking at Father, he somehow recognized me. With his eyes, he signaled me to come closer, and I waited for him along the way where his group was to pass. As his line went by, Father asked me about the members. However, if it had been discovered that Father had give and take with me, he would have been severely tortured. I was not aware of that danger at the time; only later did I find out.

Father once said that in the middle of winter prisoners would work in their undershirts; still the work was so arduous that sweat poured down their backs. Their skin would peel and bleed, finally exposing the bones of the fingers. The chemical fertilizer would penetrate the flesh and cause much pain.

The process of restoration requires a central figure, condition, and period of time. This period of time is very important. If the restoration could have been extended over one or two thousand years, there would have been no need to shed blood, sweat and tears. But Father had to accomplish his mission within a certain time period. That is why he had to shed blood, sweat and tears.

Three times during his stay in Hungnam, Father received an award for being a model prisoner. This testifies to how much sincerity and effort Father invested in his work.

Medical conditions

Medical conditions were very poor in prison; there was not enough medicine to treat the prisoners who contracted diseases. In the summer, for instance, many prisoners fell ill with malaria. Father himself was sick with malaria for 12 days. One of the symptoms of malaria is

All pictures were taken in the early forties.



Hungnam Harbor industrial area and fertilizer factory.

alternating chills and high fever. For 12 days Father suffered these chills and fevers. Even then, he worked every day.

Hungnam is located on the east coast of Korea. Many mackerel were caught in the winter. The fresh mackerel was sold in the markets, but old mackerel was sometimes made into soup for the prisoners. People don't usually eat old mackerel, preferring to use it for fertilizer. But that old mackerel was so tasty to the prisoners, because they never had fresh fish. However, the spoiled fish would sometimes give the prisoners diarrhea. In the morning, all the prisoners would line up to use the toilet, but there were not enough toilets for such emergencies. So even standing in line, the prisoners could no longer contain themselves. Social status made no difference; Christian ministers and common people alike soiled their clothes.

A mother's love

Father came from a very large family; his mother had many responsibilities, taking care of their meals and handling many family affairs. But Father's mother loved him so much. For her beloved son, she prepared food and carried it to Hungnam to give to him.

When Father was a student in Japan, he sent a telegram to his mother, informing her of the day he would return home for a visit. World War II was going on, and the boat on which Father had planned to arrive was attacked and sunk.

When Father's mother heard about the sinking of the boat, she searched the list of passengers. Although she did not find the name of her son, she thought he must have died along with the others. She felt so bad that she could not stay at home, so she went alone from their village in North Korea to Pusan, to find out about her son. Arriving at the harbor, she could not find any news of her son and turned around to go home.

On her way home, she felt so much anguish. She cried all

Father didn't want to see his mother crying for him; he wanted to see her cry for God. This gives us an insight into Father's view of the relationship between human love and divine love. Father always puts priority on God's love.



Work and storage room. Bagging in the fertilizer.



... carrying bags of fertilizer onto the railcars.

the time and almost went crazy with grief. She did not even realize where she was walking or when her shoes wore out. Barefoot, she walked over stones and thorns. Her feet were bleeding, but she was not even aware of the pain, because she was thinking only of her son.

When Father was about to board the boat that sank, something had occurred; his body remained fixed, and he could not move his feet. So he sensed that something would happen to him if he were to take the boat. Therefore, he stayed in Japan.

During his student days in Japan, Father was arrested by the police, and his mother was so sad when she heard the news that he was jailed and subjected to torture. Then when she heard he was imprisoned in Hungnam, again she felt grieved.

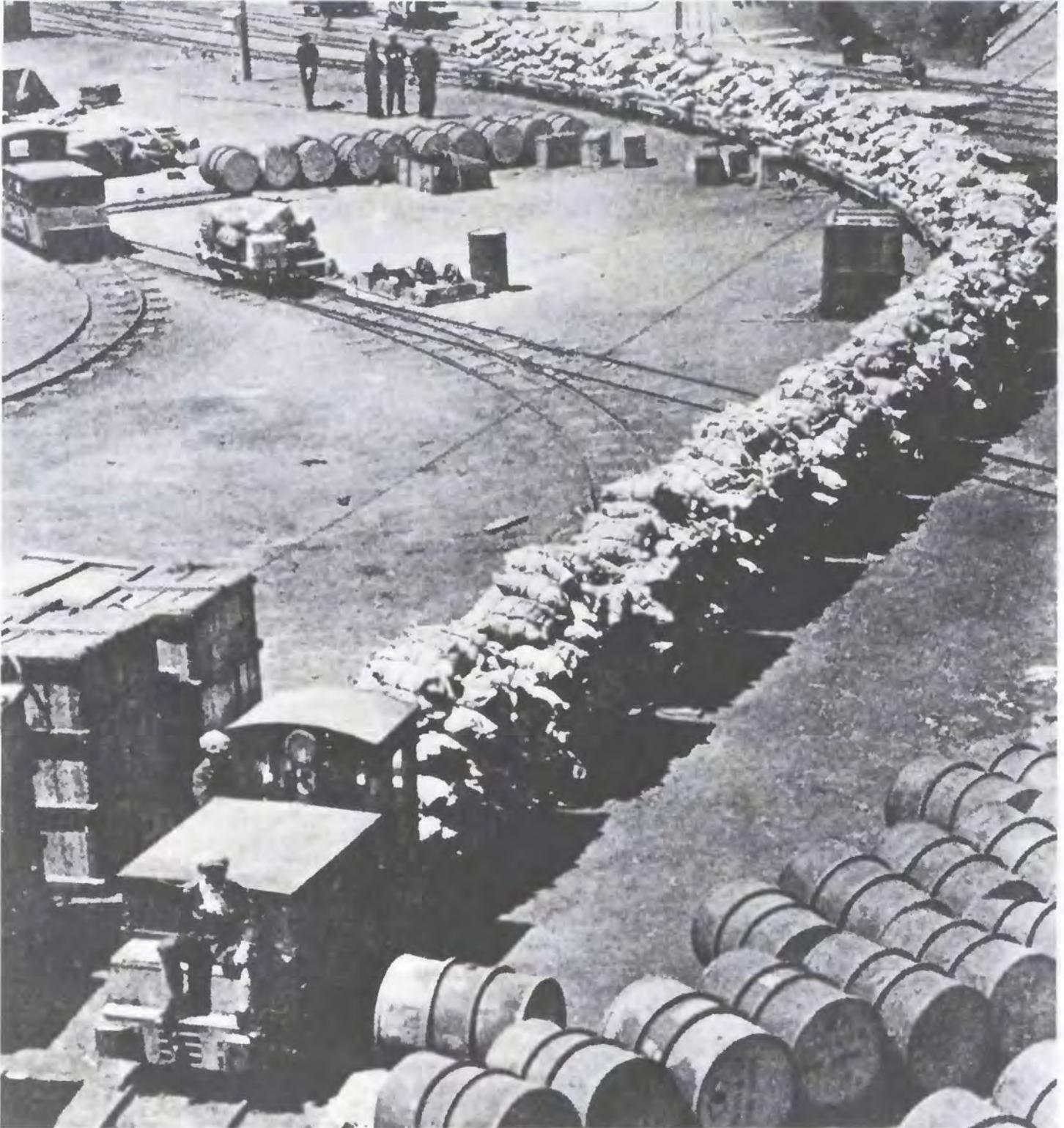
When she came to visit her son in Hungnam and saw him in a very miserable condition, with almost no hair and clad in a shabby prison coat, she cried and cried. But Father was very strict with her: "If you are going to cry for me, please don't visit me again."

Father didn't want to see her crying for him; he wanted to see her cry for God. This gives us an insight into how Father feels about the relationship between human love and divine love. Father always puts priority on God's love.

Father was very concerned about the motivation behind his mother's tears—whether they were for God or for himself. If

When we see someone doing something evil, we have to look at him from God's or True Parents' point of view. Before accusing someone of doing wrong, we have to repent in front of God for what we do to Him. Then we can be grateful to that person, because his wrongdoing helped us recognize our own errors.

Sacks ready to be loaded onto ships.



she had been crying for him as God's son, as one who was doing God's will, Father would have been happy to see her crying. But she was crying just because she saw her son in a miserable situation.

Because of their strong mother-son bond, it was hard for

Father to look at his mother crying. He knew, of course, how difficult it had been for her to make the trip to Hungnam. She had prepared everything for him and traveled a long way just to see him. But still, he had to tell her this.

When mothers prepare food for their children, they really

Father risks his life to save all mankind. Imitating Father, we should develop the highest love and the strongest determination to save the people of our city, state or nation. Even if people persecute us, because of the quality of our love, we can sacrifice to save them.

Stored fertilizer ready for shipment.



want their children to have it. But Father shared the food his mother had brought with the other prisoners—right in front of her eyes. This act really hurt her mother's heart.

Father's mother had to pass through Pyongyang in order to return to her home village. While in Pyongyang, she stopped to visit one of the spiritualists who had been taking care of Father. I met her during that visit.

"I really suffer when I see and hear about my son suffering because of other people," she told me. "Even though he is innocent, he is suffering so much, being thrown into prison. Next time, I want to protect him." She asked me to tell Father, the next time I saw him, that she wanted to protect him in the future. She wanted to stay beside him in order to keep him from danger.

She cried all the way back home. "I won't visit my son again," she declared upon her return. Her feelings had been hurt so deeply; the food she had made with so much heart and sincerity her son had shared with the other prisoners. But even as she said that, she began preparing for her next visit.

Helping people realize their errors

After his release from prison, Mr. Kim told us about Father's situation in prison. He said he never saw Father lying down. He was always meditating. Usually prisoners were allowed to take a nap on Sundays, but even then Father never lay down to sleep; he meditated.

When Father was given food by someone—his mother, visitors, friends, members—he would put it in a bag and place the bag in a corner. Whenever Father ate from this food, he shared it among the other prisoners, so the others came to feel that this bag of food was not just Father's, but belonged to everybody. The other prisoners knew exactly how much food remained in the bag. Being always hungry, the prisoners were continually looking forward to the time when they could share some of the food from the bag.

One day it was discovered that some of the food was

stolen. The amount missing was substantial enough for everyone to notice. "We know who stole the food," they came to Father and said. "Please give us permission to accuse him." They thought of the food as theirs, but since it actually belonged to Father, they had to come to him for permission to attack the person who had taken some. But Father didn't care about how much food was in the bag. Instead of Father, they had great interest in the food.

Father didn't answer them when they came to complain. After dinner, he gathered the prisoners together, got out the bag of food, and set out a small bowl. Calling over the person who had stolen the food, he said to him, "I can understand how hungry you are; so please eat—as much as you like." But this person wouldn't take anything. Then Father poured a big amount of food into the bowl and gave it to him.

The other prisoners had wanted to chastize the guilty person. But instead of accusing him, Father gave him more food. You can probably imagine that the other prisoners were not satisfied with Father's action. But the way Father treated him made him feel bad, and his heart changed. Then Father passed around food to everybody.

I am telling you this story so you can understand how Father helped this person change, by the way he treated him.

One of the prisoners at Hungnam was a hardened criminal, and even in prison he did not alter his attitude. Sometimes he attacked the other prisoners. Father watched him resist change. One day Father asked him how he happened to come to the prison. As he told his testimony to Father, Father commented about various aspects, warning him against specific actions or encouraging him to think along certain lines. That man was able to understand Father's words and make a change.

Through such interactions Father taught the following things: When people do something evil, we usually say, "You should not do such a thing." We think that if we tell them that, we have fulfilled our responsibilities towards them. However, when we see people doing something evil, we have to look at them from God's or True Parents' point of view. We should reflect on how God looks at us and remember that in God's eyes, we also do evil. Before accusing someone of doing wrong, we have to repent in front of God for what we do to Him. Then we can be grateful to that person, because his wrongdoing helped us recognize our own errors. Through such a person God can show us our shortcomings.

Being close to Father, I sometimes saw a very adventurous nature in him. Because Father loves God and mankind very deeply, he will take many risks. We can imagine an otherwise weak woman who will risk her life to save her children from a burning house. Similarly, Father risks his life to save all mankind.

Imitating Father, we should develop the highest love and the strongest determination to save the people of our city, state or nation. Even if people persecute us, because of the quality of our love, we can sacrifice to save them.

In prison, Father never depended on the spirit world to help him out of difficult situations. Instead, he always set the strongest conditions, giving such an example that the spirit world could not help but come to his aid.

Overcoming Satan's temptation

Two thousand years ago, Jesus was tempted by Satan in the wilderness. Satan first told Jesus to change stones into bread. Through hunger Satan also attacked Father. But Father never changed. Even Satan was moved by the conditions which Father set. Although he was suffering from severe hunger, Father never complained to God; instead, he was always grateful to God for giving him food and life; he felt he was receiving double blessings from God.

Second, Satan told Jesus to cast himself down from a pinnacle and let the angels protect him from injury. In prison, Father never depended on the spirit world to help him out of difficult situations. Instead, he himself always set the strongest conditions, being so exemplary that the spirit world could not help but come to his aid. When we listen to stories of Father's life in prison, it is tempting to think that because of God's help, or because of the help of spirit world, Father gained the victory. But whenever I study Father's life intensively, I always conclude that he set up the conditions which meant that God and the spirit world could not keep from helping him. However, when Father talks to us, he gives credit to God and the spirit world for the victories. His attitude is always to return the glory to God and the spirit world.

Third, Satan told Jesus that if he bowed down to him, he would give Jesus all the glories of the world. Father said that the most difficult part of his prison life was the reflections they had to write every month. The content of these reflections had to show loyalty and obedience to the nation; if the content was not satisfactory, the prisoners would not survive prison life. If Father had written positive reflections, praising the nation and the government, he would have been set free. But Father never wrote reflections himself; he had a disciple do it for him.

Thus Satan tried many methods of attacking Father. But none of his tactics succeeded. Prison life was filled with tiredness, hunger and disease. But even in that situation, Father continued doing the most difficult task. In spite of such adverse circumstances, Father was able to witness and gain 12 disciples, 12 people who devoted themselves to Father at the risk of their own lives.

The three awards that Father received during his prison life meant that even Satan had to bow down in front of Father. These awards showed Father's substantial victory over Satan. If Adam had gained the victory, the archangel would have had to bow down to him. Because Father set up the victorious conditions, spirit world could not avoid helping him.

Satan knows very clearly about Father's mission. Even if Satan controls all mankind, if he cannot dominate Father, his work is meaningless and useless. Satan tries to control and dominate all mankind, but with the purpose of diminishing the messiah. Satan placed Father in a situation which was very convenient to him; prison circumstances were ideal for Satan to attack Father and end his life. But even there, Satan could not take Father's life. Finally he had to set him free.

Satan couldn't invade Father because of the conditions



Raw material arriving at the fertilizer factory in Hungnam.

Father set. Likewise, even if we are in Satan's dominion, if we don't set any conditions for Satan to attack, he can never invade us; he cannot touch even one hair of ours unless we make some condition.

Don't take the easy way out

Perhaps the most difficult kind of temptation for Father to resist was the temptation to take the easy way out. After Mr. Pak, the prison supervisor, became Father's disciple, he wanted to offer Father the easiest task in the prison. "Please accept this easier assignment," he would suggest to Father. But Father would always take the most difficult tasks. You might wonder why he would do so. Father knew that many saints had suffered greatly for God's sake, yet they did not reach the kingdom of heaven. When Father went to prison, he made a very strong determination to gain the victory in prison life. Unless he suffered more than the saints and righteous people in spirit world, he would never be able to liberate them or heal their resentment.

It is usually very difficult for us to refuse when we are offered a comfortable alternative by someone on God's side. Had we been in Father's situation, we might have been tempted to accept Mr. Pak's suggestion as coming from God. After all, Mr. Pak had been guided by God to become Father's disciple.

Suppose you set a 40-day witnessing condition and determine to witness to several people during that period. Maybe you set your goal at three people. Then you meet one person who joins. If that person comes to you and offers to do the rest of your condition for you so you can take a rest, it would be very easy for you to accept the offer, especially if you were a leader and had many other responsibilities to fulfill. If the condition you set was a long one, perhaps one or two years, the offer might become very attractive.

The members had made an eternal promise to Father, but many of them could not keep it. Still, Father continued praying for them with an unchanging attitude.

One time the members made complete preparations for Father to escape prison. Everything was ready and waiting. However, when Father was informed of this plan, he did not take it. Father accepted every circumstance that came his way. He was ready to pay all the indemnity, make any sacrifice, in order to gain the victory in prison.

Father's unchanging love for the members

While in Hungnam, what Father worried about most was his members. When they had first met Father and heard Principle, they experienced much love and felt so joyful to be with him. They had pledged to follow this way all their life. It made Father feel very sad to hear of members becoming distant from the church. However, he never stopped praying for each person.

If a husband and wife have a serious disagreement between them, it is hard for them to talk deeply with each other. They may have pledged eternal love and faithfulness to each other, but if something happens to break this bond—if one betrays the other, for instance—it is difficult to restore it. It gives the faithful spouse great pain to see the other loving another person. If husbands and wives can break their vows, how much easier it is to end a friendship! To unite is often difficult, but to separate is easy.

These members had made an eternal promise to Father, but many of them could not keep it. Still, Father continued praying for them with an unchanging attitude. God made a covenant with man, but man has betrayed God many times, hundreds of times, thousands of times, millions of times. Still God has continued loving us, with an unchanging love. Father knows that part of God's situation very well, and thus he prayed for all the members with unchanging love and heart.

War begins

Towards the end of Father's time in prison, the Korean War broke out. The North Korean army invaded the South and occupied the whole country except for a small area around Pusan. The United Nations forces came to the aid of South Korea and made a landing at Inchon, causing the North Korean army to retreat. After Inchon, the UN forces should logically have headed towards Pyongyang and later Hungnam. But Hungnam was one of the important industrial cities of Korea, the site of five major munitions factories, which manufactured weapons used in the war. Thus, Hungnam was a principal objective of the United Nations forces. Many bombs were dropped by UN airplanes.

Even during the bombings the prisoners had to continue their forced labor. When an air raid alarm sounded, the guards could run to their bomb shelters, but the prisoners had no place to go. Bombs landed close enough that the force of their impact lifted a person as much as a meter [a little more than one yard] off the ground.

During one bombing raid, somebody told Father to move. Using his intuition, Father moved to a certain place. "Don't go far away from me," Father told the other prisoners. "If

you stay within 12 meters of me, you will be safe." So the other prisoners followed Father wherever he went. A bomb fell exactly where Father had been standing and caused grave damage. If Father had remained there, he would have been killed.

Escape from execution

One of Father's followers in prison was a Christian minister, the president of the North Korean Christian association. He heard that the work was easier at a small branch prison of the main Hungnam concentration camp. Being older physically, he thought it would be a good idea to go there, but first he came to Father to ask his advice. Father told him it would be better for him to stay at Hungnam. Against Father's advice, however, this person asked to be transferred to the branch prison.

Father's first prison disciple, Mr. Kim, also came to Father and asked his advice about the same subject. "If you really want to go there, you may," Father counseled him; "but if something happens, please leave and come back here."

As the war continued, the North Korean army kept retreating north. The American navy landed off the coast of Hungnam and prepared to attack the city. In such a situation, prisoners should be transferred to another place, but the prison leaders met and decided to kill all the prisoners before the UN forces reached them.

They started the killings from the small, branch prison. Loading all the prisoners into trucks, they drove them to a mountainside and shot them one by one. The elderly minister who asked to be transferred was among those who were carried off and killed. Mr. Kim, also among that group, remembered what Father had told him. As he was riding on the truck, he managed to escape.

After killing all the prisoners from the branch prison, the communists came to the main Hungnam prison. First they ordered the prisoners to prepare three days' food supplies, to prevent them from suspecting what lay in store for them, then lined them up and gave them shovels. As the prisoners' numbers were called, they lined up and moved out. The guards marched them to the hills in back of the prison, made them dig their own graves, and then shot them. After one group had been executed, another group was marched off and shot.

Father sensed that something was gravely wrong. Prisoners were taken away in groups and did not return. Also, in the distance, gunshots could be heard. So Father knew they were being killed. We can imagine how much pain Father felt in such a situation.

Eventually prisoners from Father's cell were summoned. Several people were called and shot. If Father's name had been called out, there would have been no way for him to escape. But sensing imminent danger to them because of the approaching UN forces, the communists stopped shooting and made their escape. The day was October 14, 1950.

Finally, after going through so many dangerous situations, Father was liberated. ●

IRFF projects around the world

SERVING THE NEEDY

IRFF acts as a catalyst which helps the American people fulfill their Christian providential mandate to serve the world by sharing their bountiful resources and their young people.



Throughout history the existence of poverty, malnutrition, hunger, and disease have been unsolvable to man. Simple solutions of economic and material aid have been sufficient in only providing short term successes against the march of hunger and disease across many underdeveloped countries.

The International Relief Friendship Foundation, Inc., IRFF, is a project sponsored by the Unification Church to bring a fundamental change into the approach of solving worldwide hunger, poverty, and disease.

To gain a deeper understanding of the purpose and activities of IRFF, Today's World interviews the Executive Director of IRFF, Mr. Kem Mylar.

Village of Po, Upper Volta. Kem Mylar meets local children.

IRFF was founded by people inspired by the ideals of Rev. Sun Myung Moon who felt that the problem of poverty was no longer insurmountable given modern technology and the desire for world peace.

Our goals are two-fold. First, to provide immediate emergency assistance to persons who are in serious need or who have experienced a catastrophe, either natural or by war who need a limited amount of aid until they can once again be self-reliant. Secondly, to act as a catalyst with long term developmental projects. These projects attack the causes of poverty, malnutrition, and disease. Through the establishment of educational centers, vocational technical training and agricultural management programs, many countries gain the initiative toward positive change.

Furthermore, medical teams provide basic care in Third World countries as well as teach hygiene.

Right now we focus primarily on four key nations. Three other countries are under preliminary consideration. But our representatives are doing some kind of work in about 40 nations altogether.

Thailand irrigation project

In Thailand, for example, which is the country I most recently visited, there is an irrigation project, the initial effort for which came from the IRFF in Japan. First came a request from the government of Thailand. This was at the time when the Laotians were fleeing their nation's communist regime to northeast Thailand, and were putting an added

burden and strain on the agricultural economy in that area. The residents were not able to change from a one crop per year system, and they needed water. So the Thais appealed to the Japanese government to send them a series of large water pumps, at the cost of about \$50,000.00 each, to supply water from the Mekong River to the farms.

While this was under consideration, IRFF of Japan decided to take the first step: to work in conjunction with the Thailand government, and donate one of these water pumps, as a pioneer project. The pump was installed, and is still operating after a few years of use. It serves 267 farms and benefitted thousands of people.

When the success of this model activity became apparent, as many as 150 pumps were donated by the gov-

ernment of Japan to Thailand, which changed the whole course of history for this region and its people; because of one innovative idea incorporating technology and irrigation.

Medical team in Thailand

Another project in Thailand is our full-time medical team that operates at the Sikiu Vietnamese refugee camp. This camp is for boat people who escaped from the communist regime in Vietnam. However, the Thai government is concerned that there might be communist agents among them and keeps them separate from the general population. But the IRFF medical team, with its determination to provide apolitical medical service, offers a unique opportunity and the government favors it.

The medical team consists of 25 to 30 members, eight of which are Unification Church members, including a doctor, a pharmacist, and a laboratory technician. There are five to eight Vietnamese doctors, and the rest are Vietnamese nurses. It is a large serv-

Besides the tremendous workload in the refugee camp, the medical team works to help the people along the borders of Thailand and Cambodia. IRFF has made several substantial contributions including the distribution of clothing and material goods for Cambodian refugees suffering from attacks of the Vietnamese communists. Also aided were self-defense Thai villages along the border which are frequently caught in artillery barrages.

Bangkok slum project

In Bangkok itself, we have a project called the Makkasan Slum Education Project. The project is staffed by about 20 to 30 members. What IRFF in Bangkok did was to look at the community and say, "What is a serious need here for which we could provide a service?" One of the major problems in the slums is that children grow up among crime and prostitution and drugs. The Makkasan slum is among the largest in the city. IRFF decided to become involved with the responsibility for the basic education needs of the elemen-

ties, helping to strengthen the family unit and let them understand their integral role of working together in order to shape a better community.

This project involves many church members and is strictly a voluntary effort. It's supported almost entirely by the members themselves in Thailand.

Alternative school in Peru

In Peru, in South America, there is the Prince of Peace school, a Unification Church project. It was originally sponsored in part by IRFF funds, which helped to get this project off the ground. But full credit belongs to the Unification Church missionaries who initiated this project and were also representatives of IRFF. They had a long-range vision of establishing a school that would provide an alternative to what a lot of people were experiencing in the capital city.

What they were experiencing is that the Soviet Union knows that the key to changing the socio-economic system of this world lies in controlling educa-



Prince of Peace School in Peru. Donation of money to buy a piano was given by IRFF.



Hospital in Equatorial Guinea. Donation of clothing and blankets.



La Paz, Bolivia. Civil Defense officials and IRFF discuss plans to distribute food to flood areas.

ice. They treat 400 people a day at this facility. All their medicines are supplied by the United Nations High Commissioner for Refugees, and we have drawn many words of praise and letters of commendation from the United Nations for our work at the Vietnamese camp.

In addition to serving the medical needs of the Vietnamese boat people, this particular team also does mobile medical work. Several days a month, the whole staff sets off in vans, taking as much of their equipment as they can into rural Thai villages, helping the poor farmers, bringing them desperately needed dental and medical care. This naturally provides a service that is greatly appreciated by the people and the government.

tary school children. So representatives of IRFF went to a principal of an elementary school located in the heart of the slums, and said, "How can we help?"

From this initial meeting came a project which is of great inspiration to the Thai people and government. It has been a great resource to this particular school. IRFF members work in coordinating sports programs, teaching typing, English and hygiene, offering medical and dental service, and holding cultural activities such as dancing. Basically, IRFF takes care of the children from day to night, even giving them haircuts and teaching them how to brush their teeth.

Our members go into the community and work with the children's fam-

ily, helping to strengthen the family unit and eventually up to college, literally brainwashing them.

So what exists in Lima today in one sense is that there are schools or institutions that exist under the name of cultural institutions but are thinly-veiled disguises for educational institutions sponsored directly or indirectly by the Soviet Union. So the form of teaching that results, according to our representative there, has a very revolutionary viewpoint taught in the most subtle fashion. It is materialist ideology aimed at instilling atheism in the minds of children.

Many people don't want to take their children to these institutions, and they have difficulty finding an alternative. The Prince of Peace school fills

the need for an alternative, and fills it well.

The school initially enrolled 40 students. But the enrollment quickly jumped to the maximum capacity of the school, which is 140, and applications now total 300 per month. They've been looking for a way to expand and increase the number of grade levels offered. It is a self-sustaining school that pays for itself, with a very qualified and capable staff, and it is a model of the kind of school that needs to be expanded throughout South America.

Joshua House Orphanage

Another project co-sponsored by the IRFF in South America is the Joshua House Orphanage. IRFF, in conjunction with the Unification Church of Guyana, work together for the continuation of this children's home. This orphanage at one time housed nearly 70 children, though right now it has about 30. Since its inception, Joshua House has given shelter, food and clothing to over 700 children, as well as helped them get a better start in life.

It also was started by Unification Church members who had a vision to really improve their country. They saw that need through their own self-sacrificial service. With some funding from IRFF and USAID they were able to reach their initial objectives. Future plans are to develop a school and agricultural project based on proceeds received from a thrift store system.

Ecoprof technical school in Zaire

In Africa, a key relief work is the project in Zaire called Ecoprof. It is an agricultural and technical school which is basically a self-help program perpetuating itself through our efforts of Zaireans who feel responsible for their country and continent.

People on medical teams will tell you that in Africa one of the major causes of disease is malnutrition. Since this is so, Ecoprof seeks to educate young Zaireans to help their people through innovative agriculture resource management and fish farming.

It offers a 30-hour-a-week course load, and is receiving accreditation from the Zairean government. It's run by Africans, for Africans. It's built

upon their enthusiasm, their sweat, their tears, and their blood to show a better way, not just for the Third World, but ultimately for everyone who shares life on this small planet. It is designed to show how people who work together in cooperation and make a certain amount of sacrifice can really build a better world.

Besides the agricultural end, there is emphasis on technical training such as business and typing classes. There are plans for expansion on every level including machine shop vocational training and automotive mechanics. At

Ecoprof seeks to educate young Zaireans to take responsibility for their country through innovative agriculture resource concepts.

this time IRFF is working in Washington, D.C. to get large matching grant U.S. funding, if possible, for this noble project. Solicitation plans for 1983-84 call for acquisition of farm tools and equipment that can be utilized in the future. Most development grants are not available to churches, but are available to relief organizations such as IRFF.

Poverty, which is a major problem in the world today, can exist only on the foundation of ignorance. IRFF has a responsibility, then, to attack widespread ignorance through programs of education.

The IRFF in Germany plans to send machinery such as high speed precision lathes to different countries for the purpose of building vocational technical schools where young people can receive practical training for their professions. These schools will be beneficial in the building of recipient countries and in teaching the students how to become prosperous citizens.

Emergency aid programs

But IRFF is probably better recognized for its emergency assistance programs — alleviating crisis situations with shipments of medical supplies, foodstuffs, and clothing, of which the most outstanding was the 55-ton shipment last year of these materials to flood victims in Bolivia.

This was a joint venture carried out with CAUSA International, who funded the activity. Other shipments included medical supplies distributed to Equatorial Guinea and Upper Volta. In Equatorial

Guinea, the people had suffered 11 years of Marxist dictatorial rule, and the Soviet Union raped that country ruthlessly, stealing and squandering its natural resources and leaving the people with close to nothing. IRFF was one of the first organizations in that country to take some responsibility through an initial shipment of medicines, with a commercial value of \$20,000 to \$30,000. The retail value in Africa would be two to three times that amount.

In a subsequent meeting with the nation's new president, he expressed

his gratitude in these terms. He said, "My country today is like a sick man. After you help a sick man, when he's well, he doesn't forget." So his gratitude and the gratitude of his country for IRFF and for Rev. Moon is lasting.

Sometimes all that is needed to help people who are victims of a catastrophe is to give them just enough aid to get them back on their feet. Whoever does this is fulfilling one of the greatest functions of all, that of the good Samaritan. IRFF is there for that internal purpose, as well as for the external development of the country.

IRFF and the Unification Church

One aspect of IRFF work has stood out, and I guess it was exemplified in the Ecoprof project. In the first year, students are given a class in moral and ethical values in society. Many students have been so inspired by this that they have asked where the original thoughts came from. They then are recommended to go to the center and hear some lectures. At least 200 high-caliber members have come to the Unification Church from the Ecoprof project.

One distinct aspect of IRFF work that has been beneficial for the Unification Church is that members have joined indirectly from social service projects. Our activities touch the idealism in people and they are inspired to deepen their insight of life. From Southeast Asia to Africa, many high caliber members have come indirectly to the Unification Church through association with its members involved



Upper Volta. Village of Po getting medical supplies.

in the projects.

Many Americans wonder, well, what is the Unification Church, with all its money and members, doing? IRFF is a powerful answer to that question.

Based upon the sacrifice — literally the sweat, tears, and blood — of members who are participating in IRFF activities the groundwork to change the course of history in some nations is

projects. Unification Church funds and members have been and remain necessary for the continued success of these humanitarian activities that serve everyone.

For example, in building a fish farm as part of the Ecoprof project you don't have immediately available bulldozers, not even a lot of basic, necessary tools. That means that someone has to get into the dirt, the

As IRFF sweeps into Third World nations . . . the negative image of the Unification Church will eventually be overcome.

being laid. An impact is soon to be made upon hundreds of thousands of people.

In the long-range view, as IRFF sweeps into Third World nations with answers to the major problems confronting people, the negative image of the Unification Church at home and abroad will eventually be overcome, and the good name of the founder will be vindicated. Good works are unaccusable; they're indisputable. There is no way to attack the hard work or the sincerity of the motivation of the people who are involved in these noble

mud and work to set the example.

Whether an IRFF representative is a Unification Church member or not, emergency aid has to be given, students instructed, medical services rendered and so forth. Someone has got to shed sweat.

The success of our immediate and long range programs show what the constitution of the people involved are all about. This is where the members of the Unification Church are really exemplary in their willingness to sacrifice themselves for a greater purpose. ●



Medical supplies donated to villages in Upper Volta. Children help unload boxes.

Dr. Seuk speaking on Unificationism.



"Anyone who believes in freedom is a Moonie, anyone who believes in justice for a and a lot of you communists

CARP VICTORY

Doug Burton, Christine

In order to understand the victory of CARP's Won Hwa Do tour in Madison, Wisconsin in April, one has to recall some of CARP's history in this very special city in America's heartland. Long known for its leftist-inspired student demonstrations and a hodgepodge of counter-cultural groups nestled into the mellow neighborhoods of this affluent state capital, Madison has gained a reputation for being the "Berkeley of the Midwest."

The importance of Madison

CARP burst into the campus scene in November, 1979 under the leadership of the late Rev. Chong Goo Park, and

the local leftists have been roiling and boiling ever since. CARP sisters have been spat upon and heckled while handing out "World Student Times," and CARP rallies always drew large crowds of counter-demonstrators, some of whom physically attacked our members without provocation.

In October of last year, Elridge Cleaver's CARP-sponsored speech was shut down by a loud chorus of hecklers, who disrupted his talk for two hours. He was not the first speaker at the UW campus to be so treated: Senator Ted Kennedy's speech in 1980 was similarly disrupted and Senator Henry Jackson was spat upon by publicity-hungry career radicals when he came

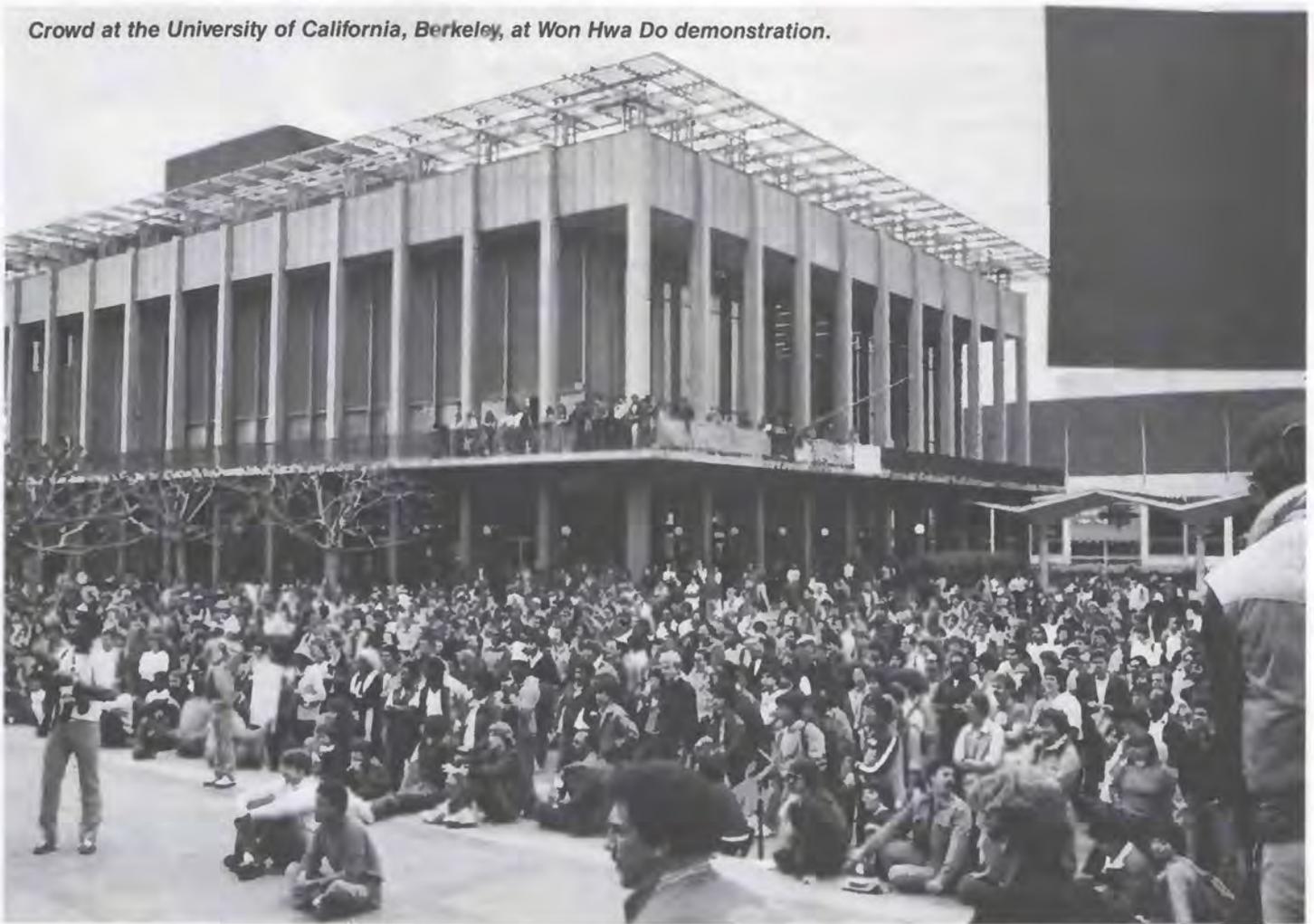
to Madison. Just one month prior to the date of the Won Hwa Do demonstration, CARP had sponsored Mr. Cleaver a second time on campus, when he was able to speak, but only because of the presence of dozens of policemen.

Father recognizes the importance of Madison in terms of bringing victory in CARP nationwide and consequently victory in America. So, Madison was chosen as the fourth city of Dr. Joon Ho Seuk's "Unificationism and Martial Arts" exhibition that is currently touring campuses across the nation.

Previous victories

After an initial demonstration at Bos-

Crowd at the University of California, Berkeley, at Won Hwa Do demonstration.



... If people is a Moonie, anyone who believes in fighting oppression is a Moonie . . . would make good Moonies!"

Y AT MADISON

Hempowicz and Jim Osborne

ton University before 1,000 students the Unificationism tour pulled out all stops in its efforts at the University of California at Berkeley on March 7. The program, held outdoors on Berkeley's Sproul Plaza, attracted an estimated 3,000 onlookers.

The most inspiring aspect for its organizers was the degree of unity manifest during the campaign. Volunteers from several Bay Area organizations, including Ocean Church and the Unification Church of Oakland, cooperated to make a thorough impact on the Berkeley campus and its surrounding communities.

The exhibition itself met opposition from both adverse weather and angry

leftist demonstrators. Persistent rains had postponed the exhibition from the previous week, and leftists shouting epithets about CARP and tributes to gay rights and the liberation of El Salvador attempted to bring the display to a halt. CARP members were prepared for confrontation, however, and locked arms around the stage so that the exhibition could proceed. There was no violence despite repeated intimidation by the vocal minority in the crowd.

After Berkeley, the tour proceeded to Houston, Texas, one of the most enthusiastic centers of martial arts in this country. The Unificationism and Martial Arts program at the University

of Houston's Jeppensen Field House attracted a near-capacity crowd of 2,200.

A unique contribution to the Houston campaign was the interest and cooperation of local martial-arts studios. Guests from the "Flying Dragon School" of Tae Kwon-do performed in a special exercise during the exhibition. In addition, Dr. Seuk met an old friend, Master Van Binh; they had both taught martial arts in Vietnam during the Vietnamese War. Master Van Binh attended the demonstrations with many of his students.

Preparational activities

For Dr. Seuk and the Won Hwa Do

team Madison was the fourth campus at which they would perform, but in many ways it was the first demonstration for all others involved. The Midwest regional members knew very little about the workings of the Won Hwa Do tour, and the CARP IOWC which travels with the demonstration was changing with the addition of new members. The core black-belt team, led by Kensaku Takahashi, helped educate members about Won Hwa Do so that each day before we went out to give free tickets, we learned more about martial arts in general and were able to connect the spiritual aspect of Won Hwa Do, Unificationism, to the public event.

UW-Madison students had been anticipating this event for weeks and some stopped at our book tables and asked when "the karate guys" were coming. As we took a few lessons ourselves and became more confident, the inevitable test came. Several times students tried to draw us into fights. They wanted to see our "true nature of violence." It was a strong testimony to the spiritual discipline of Won Hwa Do that members refused to be baited, engaging opponents in active debate instead.

We love communists, because of their idealism, their desire to see a better world. They are misguided because they try to change the world through violence and oppression rather than harmony and cooperation.

During the week, additional members from nearby regions, the black belts from other cities and the CARP regional directors arrived. Every day the spirit grew as we made new teams, mixing regional CARP members with those of the traveling team.

This demonstration was special in many ways. The other demonstrations had taken place in large cities, but Madison, with a total population of 170,000, is chiefly a college town, drawing its vitality from the 40,000 students at the University of Wisconsin. Through combined efforts of mass ticketing, media publicity and mass leafleting, by the night of the demonstration we were able to reach 99 percent of the student body and witness to them about God and Unificationism through this event. For the first time in CARP history God's spirit could dominate the campus and town!

The extent of CARP's witnessing and leafleting campaign was not lost on its loyal opposition. The radicals didn't dare try to disrupt Dr. Seuk's speech or the Won Hwa Do performance. True, there was a handful of anti-CARP bigots leafleting and picketing outside of the Madison Civic Center, where the demonstration was being held, and one group of paranoid picketers walked in a circle, chanting, "Beat back the Moonie attack!" It was evident to everyone that this time, at least, CARP was not under siege. The presence of the leafleters insured that any person who came to the demonstration was there because he had a strong desire to see our martial arts exhibition and hear about Unificationism.

"We love Communists"

The night of the event 1,500 people came, fulfilling Dr. Seuk's promise to Rev. Moon to bring 1,000 people to each indoor demonstration. The spirit of the Madison demonstration was a mix of dignity and extravaganza, because it took place in a beautiful auditorium with a proper stage. There was no heckling during the entire event. Observers cheered with delight

following the board and brick-slashing performance of Won Hwa Do black belt Daryl Clarke. A special applause went to Master Van Binh, who visited the tour in Madison and demonstrated his Kendo expertise in slow-motion sword techniques.

Dr. Seuk's speech on Unificationism was very special. At the previous three programs Dr. Seuk spoke from prepared notes, but here at Madison he spoke completely from his heart.

The main theme of Dr. Seuk's talk was the ability of Unificationism to promote harmony . . . bringing together people of all races, backgrounds, religions and nationalities. The reason, he explained, is that God is neither black nor white, nor yellow, red or brown . . . God has no color.

Dr. Seuk also commented on our attitude toward communists. We love communists, he said, because of their



Eldridge Cleaver speaking at the University of Wis

idealism, their desire to see a better world. They are misguided, he explained, because they try to change the world through violence and oppression rather than through harmony and cooperation.

The director of the Civic Center had told us beforehand that he was worried about violence. After the performance, he told us that he had been very impressed by the quality of the demonstration and was very complimentary. He said he had received some negative feedback from the community for housing the event, but he and his colleagues had rejected this because of their commitment to make the facility open to all members of the campus community.

"CARP is here to stay"

The following day, April 18, CARP members marched a quarter mile down the main concourse of the university and conducted an hour-long rally at a plaza adjoining the campus. Never before had there been as many CARP members and Unification Church members in Madison at one time. Regional CARP director Michael Smith had planned the surprise march and rally to protest genocide in Southeast Asia.

The rally was an unquestioned success for CARP, swelling at one point to 500 persons. Announced only a few hours before it took place, supporters



onsin, Madison.

were attracted by thousands of leaflets featuring *New York Times* headlines about recent atrocities in Cambodia.

Eldridge Cleaver was on hand, too, and this time he was able to speak without interruption, Cleaver railed at the students, "Anyone who believes in freedom is a Moonie, anyone who believes in justice for all people is a Moonie, anyone who believes in fighting oppression is a Moonie." Then he added, "And a lot of you communists would make *good Moonies!*"

The spirit is changing in Madison, and, as one television station noted in a recent newsbrief on CARP, "No matter what the opposition does or says, CARP is here to stay!"

Testimonies of members

Douglas Burton

We are only beginning to appreciate the significance of this campaign and of Won Hwa Do CARP. Like babes in the wilderness we threw ourselves into the tour and the witnessing effort, and somehow, it all came together. But the skills the CARP members are learning now are bearing fruit in a new found self-confidence and self-esteem which are essential for successful witnessing in the future.

As far as the campus community is concerned, I don't think that any rally or demonstration will change CARP's image overnight, but Won Hwa Do

practice will definitely enhance the lifestyle commonly associated with Unification Church members. Whether or not everyone presently loves us, more people are coming to respect us.

Diana Erskine

I think it is very interesting how God is using Won Hwa Do as a vehicle for witnessing. When I was studying for my black belt, Dr. Seuk always talked about touring around the world, of giving demonstrations in many cities and of the value of Won Hwa Do as a witnessing tool. Because Won Hwa Do was created centering on Divine Principle and out of love for True Parents, it directly relates back to True Parents. Dr. Seuk's motivation in using this is purely to bring people to True Parents.

Davetta Morgan deCalvis

The tour has really helped me to understand more deeply the value of being a true representative of True Parents. As a newly blessed wife, I felt the urgency of the time period and feel it is necessary for the accomplishment of Heavenly Father's desire for this country that we all are able to be mobilized in search of the true heart of America. This tour has enabled me to be a parent to many people, including our own brothers and sisters. In order to understand the heart of our True Parents, we need this experience.

Kensaku Takahashi

The campaign showed to the public a different aspect of the CARP spirit and also inspires our members. From Boston to Berkeley, to Houston and now Madison, Heavenly Father has been guiding us to success.

Gerry Servito

I was willing to give up my martial arts club in Atlanta, Georgia because I saw the possibility, through this tour, of establishing CARP as a more credible activity on campuses nationwide. I think the most important thing for me in Madison was to rectify the image of CARP, to show people that CARP is pro-something. People were surprised to find out that we have an actual philosophy. Won Hwa Do meets a need and an interest for martial arts and a need for self-defense in the community. Through this, people meet us, dialogue with us, learn from us and get to know what we're really about.

I was proud to have people meet my

friends with whom I work on the team. Also, being able to teach, speak about our ideology at the evening programs was a high point for me, because I am very proud of our teachings, and I have the conviction that, based on historical precedent, truth actually does change culture and civilization. Finally, the tour provided another opportunity to study Dr. Seuk and his single-mindedness and devotion to True Parents.

Robin Baum

Father said that we should be spiritually, physically and mentally stronger than the communists, so for the members, Won Hwa Do is a perfect way to do this. Young people are inspired by physical activity and self-defense, and these are important aspects of martial arts. Won Hwa Do also gives us a chance to show the peaceful aspect of martial arts, the inner discipline that is developed through study. Won Hwa Do offers a way to develop and unite the sung-sang and hyung-sung purposes.

Brian O'Laughlin

Won Hwa Do is a vehicle through which to meet high-standard people, people who want to change themselves and better themselves. Also, CARP has gained more respect from students through this campaign. They can see the work and dedication it takes to accomplish great feats and they can respect it.

Christine Jacobson

I had been pioneering a new campus in Illinois from August until this February, and during that time I came to realize the value of team work. There is no need to explain that when you are alone on campus, all the responsibility rests on your own shoulders: witnessing, media work, lecturing, fundraising. So, when all my brothers and sisters came to help with the Won Hwa Do campaign here in Madison, where I have been since March, I could greatly appreciate the help of brothers and sisters. I could see so clearly how everyone represents a unique aspect of God and can offer this to others. I could have confidence that when I brought a guest over, he could have a deep experience with brothers and sisters. I have complete confidence that if only we can *unite*, we'll bring lots of spiritual children. ●

Joe Longo (Chen): The initial purpose of our band was to learn to create unity from two extremes. Jim's idea of what music was and what life was, and my ideas about music and life were entirely different—normally, a person like him could never understand and be friends with a person like me. Over the years of working together in performing arts, whenever we did merge with each other, God could work in a powerful way. We knew it was like making a foundation of substance between us.

Jim could be considered a musical genius, whereas you might not call me a musician at all; I just try to express a feeling, and a lot of my songs might have just two or three chords to them.

Jim Clarke: There is a seed of genius in the things Joe has created. Some great musical artists, after years and years of study, realize the value of simplicity—to state something in the simplest fashion with the deepest emotional content is genius in art. And that comes very naturally to Chen.

Chen: Once when the two of us played at the Down Home Inn, members approached us and asked if they could play with us. We saw this as a great opportunity to get people from different departments to cooperate.

We started doing shows and drawing members into our spiritual tribe. To me the purpose of music is to create bridges between people. Father is teaching us to create a family feeling, by breaking down barriers and getting people to realize we are connected and we are responsible for each other. The kingdom of heaven is actually a family, or a tribe of people, who care about each other.

Actually our central figure and our spiritual connection is Hyo Jin, from our days of working together as Yu Band. Hyo Jin Nim is concerned about reaching young people through music. He wants to know how to take up his mission and fulfill his own responsibility, which is such an incredible one. He understands the power that rock music has on young people, because he grew up going to an American high school. Young people dress like the bands, think like the bands, and take what the bands take—whether it is drugs or other things.

Since young people are always the future of any country, they're the people we must try to reach—they're open

MERGE MUSIC!

An interview with Joe Longo and Jim Clarke

Jim Clarke and Joe Longo had been members of the musical group Sunburst, part of the Performing Arts Department under Mr. Joon Hyung Pak, until the formation of Yu Band under Hyo Jin Nim on March 1, 1982. When Hyo Jin Nim left for Korea to continue his education, Joe wanted to carry on their musical activities, so J. C. Chen was formed last September and has performed several times at the Down Home Inn of the World Mission Center.

At first they played as a folk duet, and made a recording with acoustic guitars, without electric instruments. By God's Day, a tape called "The Foundation of Substance" was offered for sale. Then the group took on a new form with more permanent members, including Joe's wife Felicia Lloyd Longo. Now the group is making promotional videotapes of live performances and interviews. This summer they plan performances supporting activities of the IOWC, CARP and the Washington, D.C., church community. Their ideal goal is to create a musical tribe under the guidance of Hyo Jin Nim.

to influence, and Satan has wasted time in influencing them.

Today's World: Has Father made any comments about rock music?

Chen: Father said rock is like the lowest realm in spirit world, it was "rock bottom." But he told us that we had to make it "rock top," by learning to merge rock music with other forms

of music. For example we have used the Korean drums and drum beat in our music. Father also suggested incorporating classical tunes with our music. Just like the unification world of religions, the unification world of music will bring the kingdom of heaven. The different musical traditions will harmonize and enhance each other.

Today's World: The big theme of Western youth culture is "freedom." Can you talk a bit about freedom and music?

Chen: Young people are looking for freedom; there's a part of our original nature that wants and needs to be wild and free. They are looking for bands that are strong, confident and able to have a good time in a crazy world: they follow that kind of musicians.

However, most of the wild and free people have led others deeper and deeper into fallen versions of freedom. Furthermore, God's own people haven't been exciting enough, so young people tend to lean toward the villain, who usually isn't weak or lukewarm; villains are usually "all or nothing" people.

God's musicians have to be that wild, that crazy, that strong and that confident. But also they have to be connected with God—and they have to care enough about the people of the world not to do things that are detrimental to others. Rather than hurting others, their wildness should liberate others.

Today's World: Can you explain how wildness can be one with your original mind? What does that mean?

Chen: I think we have to be careful that religion does not become an oppressor rather than a liberator. We're trying to avoid doing things that are lies or propagate lies; but that doesn't mean we have to walk around in bondage to what we should or shouldn't do. When you are sure of your relationship with God, you can do almost anything.

Jim: Based on our own relationship with God, we feel confident to act, with a consciousness that is not based on fear of doing evil, but rather on our own active relationship with Heavenly Father. Therefore, the things we do are creative and positive and developing in that sense.



Jim: the formula course is like an hourglass: through being exposed to the truth, and through understanding, we each must circumscribe our heart, so there are a lot of "thou shalt nots."

We need to inherit the ability to discriminate between good and evil and to cut off from evil things through a continued relationship with God and True Parents. Then we can begin to really



develop in the positive realm.

Chen: That's really the beauty and the power of the formula course. We can deny any comforts or pleasures, we can obey anyone, any direction—because we love God. Eventually our relationship with God becomes so secure that we can also go forward and create for God.

Right now we want to go and show people who we are—show that we're crazy, wild and we're happy, that somehow we dominate life without being dominated by it. And if guests ask the reason, then we can explain the formula course. If people want to attain the level we have attained, then they must go a formula course. I feel that now is the time for us to become ideal people. The expression of our life-style must show the victory of God's truth.

We feel that it is our responsibility to begin to manifest the truth of Divine Principle in our lives; we owe it to our children, we owe it to the new people who will come into our movement in the future. As the blessed children grow up, they need to be inspired by the people who came before them. Therefore, we have a strong desire to be an inspiration to the young children growing up in the movement.

“Wild’n Free”

Wild’n free. Not afraid of dyin’
 Not afraid of livin’
 Not afraid to love.

Give it all. I know we will find it
 All we’ve ever hoped for
 All we’ve dared to dream.

Reprise:

Somebody’s with you, feel it now
Somebody’s with you who’ll show you how
He’ll lead us all to a brighter day
Only believe and become the way
 We’re with you now. We’re with you
 We’re wild’n free.

Tired of dark. Not afraid of sayin’
 Not afraid of prayin’
 Not afraid to win.
Victory time we started livin’. Look what’s been forgiven.
Time now to forgive.
 Oh, yeah.



“New Mind”

I’ve got a new mind
I’ve got a new mind
I’ve got a new mind
 helps me see
 and I’m tryin’ out the things I used to think
 to see what makes it through to see what’s true.

I’ve got a new heart
I’ve got a new heart
I’ve got a new heart
 sets me free.
 and I’m tryin’ out the things I used to feel
 to see what makes it through what makes it real.

Can You hear the song that hides behind this melody?
It’s been sung so long keeps callin’ us down to the sea
The ocean waits for you and me, she’s always been our friend.
The Spirit’s callin’ you and me to give us birth again.
 It’s time to end all this pretend.

I’ve got a new mind
I’ve got a new mind yeah, oh, yeah.
I’ve got a new mind and I’m trying out new thoughts
So I can see what makes it through, to see what makes it true, to see what makes it true.

Subscribe now!

Today's World Magazine is for members of the
Unification Church throughout the world.
Send your name and complete address to:

Today's World Magazine
481 8th Avenue, 7th floor
New York, NY 10001

Along with a check or money order,
payable to HSA-UWC, World Mission Dept.

Cost:

United States - \$32.00 per year
Air mail to Europe - \$57.00 per year
(2 or more to same address, \$50.00 each)
Surface mail to any country - \$42.00 per year

Tell us when you move
(as quickly as possible!)

Send both your old address and new address to:

Today's World Magazine
481 - 8th Avenue, 7th fl.
New York, NY 10001

Or call (212) 279-6775

COMING NEXT ISSUE:

Testimony of Mrs. In Ju Kim
(spiritual mother and aunt of Rev. Won Pil Kim)

A blue-toned photograph of a large flock of birds, likely terns, in flight against a light sky. The birds are scattered across the frame, with some in the foreground and others further away. The overall scene is peaceful and serene.

*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!*