

TODAY'S

WORLD



SEPTEMBER 1983

INSIDE: OCEAN CHALLENGE

CONGRATULATIONS TO
YE JIN NIM AND JIN WHI NIM

ON THE BIRTH OF THEIR HEAVENLY SON
SHIN GOON MOON
("KING OF FAITH")

AUGUST 20, 1983
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To become a spiritual leader you must know
how to become a good conductor.

ERECTING THE SPIRITUAL FOUNDATION



Following the Leaders' meeting June 1, 1983, Father gathered state leaders and IOWC leaders for a one-day conference June 2. During the day, Father brought out his notebook and shared the Eight Points of guidance for the New Dispensation 1983-1985. Below we present the Second Point, which addresses the topic of spiritual leadership.

Our leaders cannot succeed without spiritual help. In order to receive help from the spiritual world, you must suffer more than the Pilgrim Fathers who came to this shore suffering. Surpass and go beyond their level of suffering, then they will be mobilized.

A. CHAIN PRAYER VIGIL

From within each region, each state will organize a prayer vigil and each team also will have their vigil. According to the Bible and through the gospels of Jesus you know that so many miracles occurred through the power of prayer.

B. EVERY DAY A GOOD DEED TO ONE CAIN-TYPE PERSON

Each member should select himself a person and then serve him. Each of you should consider yourself an Abel so select someone to be your Cain. Nobody wants to be recognized as Cain, so that means that everybody must behave like

In everything you do, volunteer to take the lesser place, rather than the better one.

Abel. Compete with each other from a spirit of service and be filled with bubbling enthusiasm. Then you can tell him that he has this one defect, so that's why you treat him like a Cain. This will really uplift the serving spirit and bring down heavenly power, don't you think?

Through the day in everything you do, volunteer to take the lesser place, rather than the better one. And if you practice this for 3 years you will truly be changed.

C. LEADERS MUST SET THE TRADITION AND MEET CIVIC LEADERS

The leaders must set the tradition of being the example for others. You state and center leaders aren't just standing there fingerpointing at the members telling them what they should do. You must always be in the position of saying, "Follow me." Willingly, joyfully you must set the example before you ask them to follow. When they see you they will say, "Let me go first, I will do it, and I will do more." This kind of spirit will be created in lecturing, fundraising and in every field where you go first.

Meet civic and political leaders like mayors, police chiefs, governors, saying that you are capable of helping the state, that you can provide people for manpower. Sometimes you can propose projects; sometimes let them propose projects. State leaders have been very deficient in meeting people. You just don't like to do it; you are too timid. Timidity prevents you from meeting people.

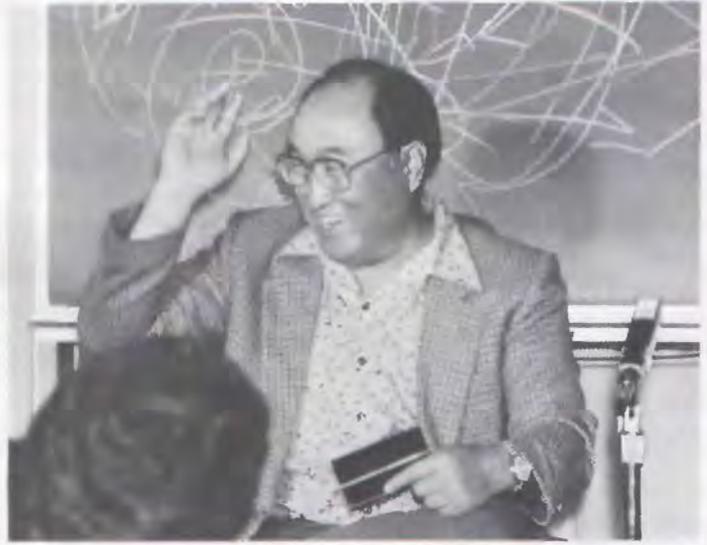
Already foundations have been laid, but you have to climb up, and reach to higher foundations all the way. The Regional Director will tell you that your mission is to meet that official, or that leader, and then you will go by all means.

Unless you meet leaders at the top, they may get a bad impression from the mobile team — they'll get a bad report which they'll read and have the wrong impression. So before this happens you must be the one that they meet, and you can give them a positive image. The mobile teams will be travelling around to new places so you can meet with media people and have an interview with them.

D. NURTURE AND TRAIN THE SPIRITUAL LEADERSHIP

You don't have too many spiritual experiences, but the Korean leaders do — so as much as you can, get spiritual leadership from them. If you have some spiritual experiences such as some extraordinary vision or dream, report to the Korean leaders and let them interpret it for you. They can give you incredible insight. To become a spiritual leader you must know how to become a good conductor. When you look at those spiritually-open persons, maybe you look at them as if they were mentally ill patients? No! Many times you can appreciate spiritual phenomena and use it for the good of the movement.

Sometimes people say funny things — so don't push that person aside and say that he's crazy — sometimes this is spiritual phenomena — so you must ask advice from the leaders and ask why those phenomena occur, and how you



*In order to receive help from the spiritual world,
you must suffer more than the Pilgrim Fathers
who came to this shore suffering.*

can interpret those things. Maybe sometimes your lips start moving like speaking in tongues — in that case you become like a microphone. Spirit world is using your mouth as their organ and instrument. You must know how to analyze these situations and how to deal with them. One of the phenomena which occur with spiritually inclined people is that they can go for periods of time with no eating and no sleeping. Then you have to feed them or get them to work hard physically, then they will be able to sleep. Or you have to change their atmosphere. You should be able to lead and handle these situations — don't jump to sending them to a psychiatrist or mental hospital. When you have received that training then you can control the situation.

When hundreds of members really pray hard together, all kinds of things occur. Sometimes a grandmother will begin dancing like a ballerina — in this case a ballerina spirit has come through her. You can get great instruction out of this kind of person, even a professional ballerina could come to learn some techniques.

In every state you need at least 3 spiritual people, so that you can accept and learn the spiritual changes through them. That's the ideal. Always think about the strong and weak rhythms, and the optimum: three points. Sometimes you receive strong messages, sometimes weak ones. When such a message comes, you might have to go to a public square and shout it out. Other times you have to control it, and reflect upon the message, and adjust it. For example one person is in a trance and one spirit man comes to him, and then in a split second a second comes but you don't notice this difference — yet the spirits' messages are totally different and then you feel confused. Then you think that person is crazy; from minute to minute he's saying completely different things.

E. YOU NEED GREATER SPIRITUAL ASSISTANCE THAN YOUR OWN ACTUAL ACCOMPLISHMENT

In the religious community, unless your spiritual reliance is greater you will never succeed. It is for that reason that religious leaders are never boastful or prideful of their own accomplishment. Once you boast about your accomplishment, all spiritual assistance will cease. Instead, make yourself grateful to God, realizing that you are totally inadequate, but feeling, "God, how great You are, and it's You who have provided the way for good success."

Your acknowledgement should be that credit belongs to the spirit world — not you. When you are walking you're never walking alone but with support.

Always keep yourself focused on the goal so that the cyclic plus and minus energies can come, and your conductivity can be so perfect that the spirit world can immediately act.

For that reason those Ph.D.'s in religion and theology become the obstacles for their religious practice. Those



persons insist that they studied it all, and are trying to judge things by their own knowledge. Persons with a great amount of erudite knowledge will probably never have opportunity to be spiritually attuned. But a grandmother in the countryside, totally uneducated, who totally gives the credit to God and the spirit world — by doing so, great things can happen.

Let's say the intellectual person who has already done something great, already attributes that success to himself, "I have a Ph.D. and I can do this much." He takes the credit to himself and spirit world is cut off. So the Bible says, "Unless you are like a child you will not be admitted into the kingdom of heaven."

"Like a child" means naive in a way. So when you go out preaching or lecturing all of a sudden fantastic words come from your mouth, then you should confess that you could never even think of such a thing, but that God gave it to you. Thank God. This is a very important religious practice if you are to be a spiritual leader.

F. BE ACCESSIBLE TO THE SPIRIT WORLD

Spirit men are seeking someone who has a rapport established with them so they can come down and have give and take. In a sense, they're always looking for an ideal mate here on earth so in order to get spiritual assistance quickly, you

Keep yourself focused on the goal so that the cyclic plus and minus energies can come, and your conductivity can be so perfect that the spirit world can immediately act.



must make yourself accessible to spirit persons. They're looking for the ideal type, so make an art of the ability to relate to the widest variety of people; then you are continually making yourself available. They are always ready to come.

If your character is genuinely beautiful, and very easy to attune to and you deal with other persons harmoniously, as soon as you can please 1,000 persons — that means you are able to receive 1000 persons approaching you from spirit world — do you follow?

The Bible says the one who makes harmony is the Son of God. Then the entire spirit world comes down to help him. When you serve ten persons in a family they will come and want to talk and share with you. Why did Jesus have 12 disciples? Twelve different personality types for him to serve and by doing so, he is serving and perfecting all mankind. The 12 are 12 different types of men, so different types of spirit world could open up. So the virtues of Christianity are to endure, to have patience and to love. That means to have

harmony with everybody, then spirit world can come down near to you.

G. PARENTAL HEART, THROUGH TRAINING AND EDUCATION

All the newcomers will need training and education but you will conduct it with parental heart. Think of it this way: the person I gave my first love to — that longing kind of first love — for him or her, there is nothing I cannot spare. In order to win a spiritual child you must go beyond that feeling toward your first love. What was the fall of man? The fall of man was that first love act. Even though it was an illicit act, still there was incredible power of love involved. In order to restore that we must go beyond it.

You must deny your own family, your own parents and children and give all your love to heaven. Jesus spoke in this spirit, but no one understands why he spoke that way. It's not just thinking and concept; you have to live it. Practice this kind of restorative love.



*The following text is compiled
from Father's speeches June 24 to IOWC Leaders,
July 3, to Ocean Church members,
and June 26 at Belvedere Sunday Service.*

THE OCEAN IS AN ORPHAN

REV. SUN MYUNG MOON

Why did I start Ocean Church in the first place? What is Ocean Church? Why do I involve myself in this activity, which I place such importance upon?

You may have heard me say many times. "There is no master or owner of the ocean. The ocean is like an orphan."

You can wonder how many more centuries man will be able to continue to live prosperously on the continents. What if the world population increases tenfold, to 40 billion people on earth? It will be crowded and there wouldn't be enough food, since so much of the land would be occupied. And it is questionable whether it is God's will to limit the offspring of man through birth control.

The population problem is an old question, but to me it is critical along with the problem of pollution. This means the problem of bad air. Maybe man in the future will have to live without fire; we will have to live without so much cooking, so that means eating raw foods.

We might say that mankind can live in space. But can we build a house up there? People will try that for a few years, but they'll decide to come right back to earth and then their choice will be the ocean.

Fish as Human Diet

Can fish be a good source of food for human life? The answer is yes. I learned that American white people have been going to Japanese restaurants to eat sushi only within the last ten years or so. Before that they didn't even dream about eating raw fish, and now they like it very much.

If fish becomes the common human diet, then what kind can supply such a huge quantity of food? Small fish or huge fish? Actually tuna and shark represent the two tastiest fish. You may not have tasted these, but I have, so I know. For dried fish you need a fish that doesn't have so much fat, so shark is best. Among the oily fish, tuna is best. These two will become the main source of protein in the future.

The Qualities of Tuna

It is a fact that one tuna lays between one and a half and three million eggs per season. Naturally the majority do not grow to maturity; only a few ever become as large as the

mother tuna. But fish farming can be most valuable; if you take the eggs, isolate them and raise the fish to a substantial size and then return them to the ocean, there will be millions more adult tuna.

Tuna is the fastest moving fish, sometimes reaching about a hundred miles an hour. When they cruise, they go about 35 miles an hour. If you study the anatomy of a tuna you will see that it is a very striking creature. Like the shark, it doesn't have any bone, just two spines. There are no small bones. It's absolutely amazing when you see one.

How much food do you eat every day? You probably need about three pounds or 3,000 calories on the average, so if you catch a thousand pound tuna, there will be protein for so many days. One day tuna will be in such demand that the skin may be used for jackets — the most fashionable jackets — and the skin is very durable.

If you take one tuna and catch even 50 percent of its eggs, and raise them to full size, that would be enough to feed over a million people. If you raised the eggs of 100 tuna, the results would feed over 100 million people. By this calculation, it would take the eggs of 3,000 tuna to provide food enough to feed four billion people. That's the potential.

Where do we find such a big farm? Well, the whole ocean is a farm and belongs to mankind. We can also plant some vegetables in the ocean and harvest them.

I feel that the world problems such as the human food problem of the future can be worked out using the enormous resources of the ocean. I am now investigating other species so that we can fish all throughout the year without interruption. Every season has its own kind of fish.

Americans and Fishing

Ironically, American young people have no desire to go to the ocean to fish. Look at Gloucester, for instance — it is the harbor of America. Today you see it so desolate; only a few ships. It isn't because the fishermen ran away from here, but because the young people ran away.

Historically, America's trade tradition is based on the merchant marine. America and the Atlantic Ocean have an inseparable tie in history. Your ancestors were so serious — much more than you are now. They suffered from reli-

gious persecution in their countries, so they came to the New World for new hope. America's biggest city isn't out in the midwestern plains, but right here where the Hudson River meets the Atlantic Ocean. And the other great cities, Los Angeles, and San Francisco on the Pacific coast, and even Chicago on the shore of Lake Michigan; it's evident that mankind has a tradition of dwelling next to the great bodies of water.

Only during the last 30 years during the age of the jet plane has this tradition begun to change. It is evident in the declining shipbuilding industry. For example, nearly all the American boatbuilders have closed, even in Alabama, except our Master Marine company. When the industry is declining, the world's common sense is to flee the industry, but not us; it's the time when we just get started to bring it up again.

The world has four fishing grounds. Three of them are here off the shores of the United States, but Americans are not catching the fish. Japanese, Germans, the Russians — these are the people who need so much fish and they want to catch America's fish. Eventually other countries too will go to the American government and ask, "Why don't you catch fish to supply the whole world?"

The American government knows it must do something but what can the government do when the young people run away from fishing? This is a serious dilemma, they should develop the industry, but they can't do it without young people to work at it. America needs someone to work the fishing industry or this will become a national political problem.

People in Gloucester may say, "Rev. Moon, we don't like you; go back to Korea," but the American government knows that Rev. Moon is doing a great service to this country, and there's nobody else doing it.

Manipulated Fishing Industry

When we speak about the fishing industry, we can generalize that it has been manipulated by a very small number of people who have money. For instance, you can hardly call tuna fishing an industry; the market had deteriorated so much, and there was hardly any money going to the fisherman for his efforts. But between him and the Japanese restaurants selling sushi, there are middlemen, buyers and distributors, who are the real money makers; they have no other motive than making a lot of money in the shortest time. They don't think seriously about creating a lasting industry for the sake of the country and the sake of the world.

Once they accumulate their wealth, they retire and sell their venture to someone else, and the fisherman suffers even more. We can see the result of this today — nobody wants to fish.

It is our mission to provide a motive through which many people can see the apparent injustice. All fishermen and boat captains must get together and realize they must protect themselves from this system, and they will fight the economic war against the middlemen and those higher investors.

You may have noticed that all the food prices have been going up except the fish index. Who sets the price of fish? Only a few people actually decide the prices among themselves, and this is what is happening right now; they are lowering the price of tuna fish. The market price is manipulated. Right now it is \$1.25 per pound. But we are buying

tuna at \$3.00 per pound. Since tuna has a relatively short season, running only in July and August, there is a limited quantity of tuna to buy since there is a limited number allowed to be caught.

Persecution stops

Recently, the men of a tunafishing fleet who had been opposing us for seven years, calling us names and such, heard that I am offering \$3.00 per pound, but they were suspicious. However, they wanted to find out, so they came to the *New Hope* and asked if this were true. Suddenly it dawned on them; and they really started to welcome us. Before, when we caught tuna, they would try to cut the lines here, or cross the line there to interfere with us; but this time they opened up a way where we could more freely catch our tuna. There is now a drastic change in atmosphere.



Three years ago they never entertained the thought of selling to us; today they are running to us to be number one to sell, before it's too late. Who would sell for \$1.25 when he can sell for \$3.00?

There are four major competitors in the business in Gloucester alone, which is the main port for tuna dealing. When all the fishermen sold to us the first day, and nobody went to the other three docks; they were really afraid. If they don't have tuna, they cannot supply their customers, and that means all their customers will drop away and find a new supplier. Once they fall away, they don't come back. This puts our competitors into a crisis situation.

Until now the town of Gloucester has been persecuting us. We wanted to establish our own gasoline station because our fleet is so large, but the town never granted us permission.

But now there are all these fishing boat people who sell their catch to us; if the Moonies leave, they may no longer get \$3.00 per pound, so it's in their interest to do some lobbying with the town, saying, "Why don't you give the Moonies the license for the filling station?"

Actually there is a total limit of 2000 tuna that can be caught each season. If each fish weighed 1000 pounds, and we paid an average \$3.00 per pound, and bought every single tuna, the cost would be \$6 million.

Quick Freezing

Many years ago we bought quick-freezing equipment. It is a freezer that freezes a fish within a matter of seconds; not taking two or three hours in the conventional manner. With that kind of freezing, the tuna is almost like fresh tuna — it keeps a high quality, and brings a higher price. This extends the tuna eating season to autumn, winter and spring.

The Japanese say that the Boston tuna are the most famous of all the world for the best tuna sushi. Soon people will accept the fact that the Boston Bluefin tuna will cost \$3.00 and they will be glad to pay for it.

Ultimately we will not even have to sacrifice money to bring the standard of fish prices up for the benefit of the fishermen. We can expect that the Gloucester tuna fishermen, and other fishermen too, will begin to cooperate with our new strategy, because they will directly benefit from it. The trade secret will be how to preserve the freshness of the fish.

Teaching Others

When we catch tuna and sell it for a high price, we still can make money. I will bring many young fishermen to America and they'll say that our way is the best way to catch fish. Thousands of people will have a chance to share this experience, and you members in Ocean Church will be the teachers for all of them.

American economy can blossom through this prosperity, but someone must sacrifice himself. The need is there, and people understand it, but they don't want to do it themselves. Even though I am in my 60s, I don't mind. "If I go to the ocean and leave a good tradition, then millions of people will live by that; and that is my desire."

I started fishing way ahead of you; a month ago when the tuna season hadn't even begun. I do that because if you work harder than I do, then my conscience will bother me.

Experience with Tuna

Once young men have the taste of catching tuna, you cannot forget it for the rest of your life. It's so exciting. Every occasion that reminds you of the ocean reminds you of catching tuna. In their earlier years maybe someone thought it was very difficult and they try to escape it, but now they are waiting for me to call them. Like those members who have never met me before — they want to come here so badly.

Suppose you lose the tuna after he bites, and that evening when you return home, you don't even want to look at those other tuna. Even that kind of experience is very precious.

When you cut fish, you can say to them, "Since you are a small fish, I will cut you up and throw you to the bottom to

be eaten up by the big fish, for the sake of mankind." If you believe and pray like that, and then you catch one: that can really make a difference.

When you see me harpooning a tuna, and you see all that blood coming out, you might think, "Why does Father, as a religious leader, do things like that, since life is so precious?"

It's not that I don't know that life is so precious, but that the life of mankind is much more precious than that of fish. It is a sacrifice. The tuna will be happy, and we will be happy, for that matter, if we keep this awareness within ourselves. If our activity of fishing will help bring complete salvation to all mankind, it will bring joy to God who is the Creator.

In a way, the boat is our altar; it's a holy place. We don't joke around, we don't sleep once we get on the boat. We are serious.

We should dedicate our hearts to the sea. And we must endure hardships.

By no means is it easy to catch a tuna. We have to be very quiet while waiting; they are very sensitive. The tuna is very clever; he goes around the boat with his slanted eyes so he can see who is on the boat.

Learn about the tuna's psychology. By the time he reaches you, the tuna has already gone through all kinds of experiences. Tuna never bite nice bait, but take the small unexpected bait. Very clever!

The cleanest and most organized boat will catch more tuna.

If you get near the ocean, then you come to love the ocean; if you don't ever get near it, then you can't come to love it. You and the ocean remain strangers. I come to the conclusion that the real Moonie is the one who really loves the ocean. Why? Because the head of the Unification Church loves the ocean, and the son is inheriting this love from the Father.

In the very beginning, I never caught any tuna for many days. But I kept working at the tradition, and when that was set, I became very knowledgeable. Then, indeed, I became an expert. I've worked the ocean for almost ten years already, and that's why I can really catch tuna now.

One Who Loves the Ocean

Ocean Church was created by me for the sake of mankind. That tradition has to be established by someone, so I have been emphasizing Ocean Church at every opportunity.

For the sake of mankind, it's righteous to go to the ocean. Who is that righteous American who wants to follow this tradition? I have been searching for that person for over ten years now in this country. Because the initiative is being taken by all other nationalities, America is losing the chance for using all these resources.

The ones who love the ocean most will be the owner or master of the ocean. I developed my business tradition based on what? Based on love. If you really put your heart into a business do you think that business can fail? No, the universe and also God would stand behind it. You might ask, "What is the limit of this Ocean Church business?"

And I will say, "Limitless. Ocean resources are limitless."

FATHER, THE OCEAN, AND US

Fishermen possess God and embrace God intimately every day; the ocean forces them into His arms.



by Tyler Hendricks

The smell of salt spray, the sound of water lapping against boats and moorings, the sight of sails and masts, tugs and trawlers. Pleasant restaurants, rocky coves, delightful air, the romance of the sea . . . aahhh, tourism. For the seaman, however, the fisherman, the lobsterman, the deckhand . . . the sea is a grinding confrontation with nature and nature's god, the theatre of a struggle for survival. A few days of bilge water, rusting equipment, rocky waters and rotting fish rubs the romance off any restaurant-window imagination. It is a tough life, and those who pursue it are not renowned for tactful courtesy,

diplomacy and polite conversation over tea and cookies.

Gloucester, Massachusetts, has been the home of fishermen since 1623. The residents of Gloucester were among the first to declare independence from the Puritan holy commonwealth of Boston. They came here to fish, they said, not to build God's city. No one has convinced them to build God's city since then. Fishing, out on the waters all day every day . . . it brings one into a harsh gut of reality from which religious pretensions are seen for just what they are. Perhaps fishermen meet God in a place beyond the pale play of ministers' visions. Fishermen possess God and embrace God intimately every

day; the ocean forces them into His arms.

But unfortunately their God has never taken them beyond their world. He is the God immanent in storm and calm, in prevailing winds and a good day's catch. When they seek to transcend that salty religion, it is usually through either strong drink or alternate employment. Fishermen have a toughness which is good, but, as is true of every good of this world, their toughness can be an obstacle when it becomes resistance to an historical providential change. The ways of tradition can be set too deeply. The fisherman learns from the sea itself: change is constant, but it is only on the sur-

face. Fair weather breeds foul, and foul fair, and life goes on.

Enter Reverend Moon

Enter Reverend Moon. Raised in a village six miles from the Yellow Sea. When he came to America he spent his time on evangelical tours and fishing. The tours have stopped; the fishing goes on. Could it be that Father likes fishermen? That he likes their life? That he loves their world? He is out there Sunday morning, fishing with the rest of them. Does he want to bring them into the Kingdom, not with theology or love but with \$3.00 a pound for Atlantic Bluefin Tuna? Such seems to be the case. And they're coming to our docks to sell their tuna.

And with their tuna, with their boats and with their 4:00 a.m. coffee-clouded mornings that get them to the tuna ground . . . come their hearts?

We have been out on the tuna grounds in force for four or five years now. The tuna grounds . . . a small city of boats, a microcosmic social world of desires that conflict, and compassion, which unites. Each boat is here to mine the gold flashing 100 feet under at thirty miles per hour. Two hundred, three hundred boats crammed into an area the size of our Belvedere Estate, cheek to cheek, line to line, hook to hook, and when you hook up, that tuna might run you anywhere and you've got nothing to do but chase after it, no matter who or what is in your way. Tempers flare. Lines are cut. Apologies come later.

In the middle of the grounds is Father on the *New Hope*, surveying it all, and interspersed within his sight lie 30 *Good-Gos* manned by Moonies. Why does he bring us here — seminary grads, European members, Japanese leaders, Korean professors . . . even his own children? And what about me . . . a freshly graduated Ph.D. from Vanderbilt University, on the way to prominence in the world of restored intellectualizing, director of the Sun Myung Moon Institute, slated to join the faculty at Barrytown . . . Why am I here? Could it be that Father wants us to taste, chew, swallow and digest this desperate, dogged fishing world?

He has said, if you can win victory on the ocean, you can win victory everywhere. If you can lead people on the ocean, you can lead people anywhere. If you fulfill even 50 to 75

percent of Father's fishing tradition in your mission on land, you will win a victory. Therefore Father brings us here. Dispel your illusions. Take responsibility as an individual and as part of a crew. Conserve your energies; focus them on the objective of fishing for tuna. Love the fishermen.

Love the fishermen

They aren't college kids with backpacks, but underneath the surface



Dr. Hendricks catching tuna.

pocked with gruff curses you can find the Principle. "The fisherman lives the Principle," says Allan Hokanson, captain of the *New Hope*. "He has to live it or he won't survive. But it takes the fishermen 30 years to come to that understanding, and even then he can never formalize it and easily pass it on."

Unity on the boat — Cain/Abel relationships. Unity with nature — reading her signals. Unity with self — pushing the body another four hours, six hours, twenty hours, because the fish are running now and they won't be tomorrow.

Who can speak to the fisherman, in

If you can win victory on the ocean, you can win victory everywhere. If you can lead people on the ocean, you can lead people anywhere.

language he will listen to? Father can, and he wants us to be able to as well. There's only one way: be there with them, live their life and resurrect it through Father. Resurrect it through your own faith and sweat. Overcome the us/them division; become one with

the Godly, Principled essence of the fishing life; reject the sin and corruption of it, and connect it with God. If one can speak to a fisherman, one can speak to *anyone*.

Your life may be a highway, or a sea lane, for others to traverse to Canaan. "When the sailor who has completed his voyage in search of external truth under the sail of science comes into contact with the sea-route to internal truth, under the sail of religion, he will be able to end his voyage in the ideal world, which is the goal of the original mind's desire" (Divine Principle, p.5). Is the "sea-route" metaphor accidental? Or the image of Jesus leading the whole of mankind "across the troubled sea of this world" (Divine Principle, p.290)? Or the "waters" of the Book of Revelation 17:15 being interpreted as "fallen man"? (Divine Principle, p.514) What will be the impact, hundreds of years hence, of the fact that our Father spent so much time on the oceans?

This world was created by God two-thirds ocean. We find God in mountains, flowers and sunsets, but we must find two-thirds of Him in the ocean. Yet to most of us the ocean means beaches and surf. How few know the moods of the ocean! The elements of water, wind and sun comprise an infinite canvas, a world far more variegated than the dry land; a world that imposes itself upon our senses with a subjectivity greater than that encountered within the dry protected world of human artifice. Playfulness, powerful anger, calm repose, a million indescribable moods and shadings impress the ocean-goer's existence. The ocean will exhaust you; it will restore you.

The ocean acts without respect to persons. One unexpected wave and you are drenched in salt-water, head to toe. One unexpected wave and an oil tanker may be snapped in two pieces. The human and the human manufacture are vulnerable. Fish swim languidly

below. They are there by God's Principle, without effort. We are there by our own effort. Nowhere is the human "five percent" more tested than on the ocean. Who can win victory on the ocean? Father surely wants to find the person who can . . .

The same ocean everywhere

We are 30 days into Ocean Challenge, with 40 more to go. Strains appear. Broken down boats, broken down relationships. Struggles in adjusting for the long haul. The seas are becoming rougher, the weather cooler, the daylight hours shorter. Father is with us; and he has pioneered this course so many times. We will persevere, overcome, last until the end, and win victory each one. I asked one member if Ocean Challenge is difficult. She said, "It's a challenge." Another I asked had caught a tuna two days in a row this week. "Yes," she said, "it's difficult . . . but it's fun. It's joyful pain. Everything's hard, but it's so much fun. If it were easy we probably wouldn't enjoy it as much."

If you fulfill even 50 to 75 percent of Father's fishing tradition in your mission on land, you will win a victory.

There are 35 boats, most of them *Good-Gos* made by Master Marine, here in Ocean Challenge. Seventy members run them — half from Ocean Church, half from CARP, MFT, state centers and UTS. We are pleased to host guests from a number of church departments, including the Korean Evangelical Association, the IOWC, the *New York Tribune*, Performing Arts department, the World Mission Center, various state centers, and the churches in Korea and Japan.

We want to serve our church, as well as the nation and world. That same something that our Father finds on the ocean — we want to open the way for all members to find, too. What is found will probably be a little different for each of us. The ocean touches every shore; one ocean unites the world. It is the same ocean everywhere; it doesn't change in all the world, in all history. Father wants to take us there.



GOOD-GO boats lining the dock.

CHALLENGE 1983 Summer Training program



Allan Hokanson teaching Ocean Challenge class.

Father never went fishing for himself or by himself. From the start he wanted to provide others opportunities to experience the ocean.

WITH FATHER ON THE BOAT

Interview with Allan Hokanson



Allan has been captain of Father's boat New Hope for ten years. He was born in Seattle, Washington. Prior to joining the Unification Church of Germany in 1972, he obtained a degree in oceanography from the University of Washington and was a commercial fisherman. Allan returned to the U.S. in 1973 with the German One World Crusade team, and Father chose him to pilot the New Hope in July of 1974. He presently holds a Master's License from the U.S. Coast Guard. Father told him to obtain the "Master's Unlimited" license to command any vessel on the ocean, and to teach at our future Maritime Academy "when I'm sixty." This interview was conducted by Tyler Hendricks, aboard the New Hope on August 2, 1983.

Tyler Hendricks: How many years have you been fishing with Father?

Allan Hokanson: This is the tenth season. Father fishes mostly during the summertime; during the rest of the time I do mostly commercial fishing.

TH: Do you feel that Father's interest in the ocean began when he came to

America, or does it go back further than that?

AH: Father laid the original foundation for Ocean Church sometime between 1954 and 1960. At that time Father asked the Korean membership to build two boats, which they used for fishing for two years. One of those boats was lost in a storm, and the other is now at Chung Pyong Lake, I believe.

From the first time I went fishing with Father the whole course of development of the ocean seemed clear to him. He was interested in all aspects of the ocean and fishing. He was always taking out guests and members; he never went fishing for himself or by himself. He wanted from the start to provide others opportunities to experience the ocean.

TH: Why does he take people to the ocean, rather than, say, the mountains or desert?

AH: He took people to the mountains in Korea many times, but in America it's more the ocean. The ocean has the purest, clearest atmosphere. Perhaps Father can perceive something most easily about people when on the ocean But to answer questions about Father is to be prepared for anything.

TH: You have spent as much or more time at close quarters with Father as any western member of the church. We know that Father sees people in your position as conduits to the rest of the membership. What would you, in that position, want to pass on to the rest of us?

AH: The most important thing to understand is Father's heart. Father is successful because he is the best Father. Every child believes that his or her father is the greatest, can do anything. If we can develop this fatherly heart and position in our missions, then the response and respect of members will be automatic. Other people will naturally want to support us and we will have success.

TH: What can you tell us about the different aspects of Father you have seen?

AH: The more Father loves someone the harder he is on them. Right now he is hardest on Hyun Jin Nim (the elder of Father's two sons who are tuna

fishing this summer; the younger here is Kook Jin Nim). Father's moods shift. He may yell at someone one minute, and the next minute buy them ice cream and joke around with them. His anger quickly passes. He is not dominated by his feelings; they don't linger. He is very natural and responsive to each situation as it arises.

It is like on a sports team. It's when the coach *isn't* yelling at you that you're in trouble. The coach takes the most interest in whomever is doing well. He's concerned with you, interested directly in your work. Then he may push, or criticize, to help you grow. On the other hand, sometimes when I've known I've done something wrong, Father has taken me to a movie. It would make a strong impression on me.

You never know when you'll encounter True Parents. One time Father and Mother went down to look at Bayou La Batre, and we were having lunch in a McDonald's in Pascagoula, Mississippi. In walked an MFT fundraiser. Was she ever shocked! Who could expect to meet True Parents while fundraising Pascagoula, Mississippi? They bought her lunch and gave a big donation. You never know when you'll meet True Parents.

TH: Over the years of being close with Father, do you feel you've changed greatly?

AH: I change very slowly. Father picks people not because of the qualities they have at that moment, but because of their potential to accomplish a goal. In our working toward that goal we develop the qualities latent within us, which Father sees from the start. When I was picked as Father's captain I was not a great captain.

But I had potential, and I've improved, and I will improve more as I keep working at it.

TH: It seems to me right now that IOWC is where Father is placing the most energy. A few months ago, it was Ocean Church; he stated that all Unification Church members were Ocean Church; he even stated that all should spend two weeks a year with Ocean Church. The different missions are like Father's different children. Does the father love his different children differently? No . . . each and

every one is the *most* important.

TH: But doesn't Father have a special affection for the fishing way of life, and for fishermen?

AH: When Father began fishing he said he wanted to set the standard of loving the ocean more than anyone else had ever loved it. Whoever loves something has the right to possess it, has ownership and dominion. Father wants to win victory on the ocean as well as on land. He has made conditions to resurrect all those who have died at sea. He understands the life of the fisherman, his hardships. Also Mother, who is always waiting onshore for Father to arrive safely home, understands and can connect with all wives of fishermen who have been in the same situation.



Part of the Good-Go fleet.

Father picks people not because of the qualities they have at that moment, but because of their potential to accomplish a goal.

TH: What is the average member going to gain from two weeks with Ocean Church?

AH: The members can take a look at themselves, at their relationships with others, at their relationships with God and the creation.

They have a chance to understand Divine Principle through experience as well as through books and lectures. Members can learn to deal with an unfamiliar environment, to encounter new situations, new challenges, new problems. They will have to put out hard effort under difficult circumstances, to focus their minds toward a single goal — catching fish — focus all day, maybe for many days, even without having any results. They'll learn to concentrate on one purpose, concentrate on one purpose, one unchanging mission.

I stress especially the relationships between captain and crew, and between the crew members. In most other missions members deal with members only a few hours a day; the rest of the time they are working with the public. When fishing you are dealing with members twenty four hours a day, having little contact with the general public. Therefore it is very intense, because all are sharing the same goal, all can see the difficulties clearly, and all are forced to deal with them and with each other in those circum-

stances. You can't separate from other members — you have to unite.

TH: How do you see Ocean Church as fitting into the providence?

AH: The goal of Ocean Church is to bring people to God, and to restore all things to God. To do that we have to be where the people and things are. The oceans are the bloodstream of the earth. Most goods are shipped via the oceans, and the oceans are a major source of food. There are many people to be reached through oceanic activity.

The oceans have never been developed fully, because such development is difficult and expensive. But as the world's population grows, we need more food and more materials. The ocean is the greatest potential source of these commodities. If we, centered on Father, can develop abilities to accomplish these practical goals, with a business sense and a heart to serve mankind, we can be successful. Ocean Church serves to cultivate that heart. Internally, Ocean Church is to bring the ocean-working people to God in this new dispensation.

Further, work on the ocean has a great effect upon one's character. This is the reality behind Ocean Challenge. Instead of a 21-day workshop, say, Ocean Challenge can be an educational vehicle which will put members in the situation where they must *live* Divine

Principle, rather than *listening* to how or what they should be doing.

TH: Where do you see the Principle in ocean-going work?

AH: Obviously we can see the Principle of Creation. You are dealing intimately with the creation — loving, understanding, working with it. This is the third blessing, the blessing of true dominion. Also, on a boat you learn how to deal with each other, the meaning of the four position foundations, subject object relations, love. A boat is a microcosm of the world. If the Principled way can be established on a boat, it can be expanded to a city, a nation, the world. A boat is a restricted environment; it is very intense. You confront nature and each other face-to-face. That's why the Bible says, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." (Ps. 107:23-24) On the ocean you really feel every aspect of God, through the creation. Many fishermen's wives are not faithful. We can set up wives' associations, for example, to help preserve families.

Take another example. Seamen and fishermen generally have difficulties and temptations because there is no one fulfilling the mother position on board. By Principle there should be this mother position, to reduce the fisherman's desire for fallen love. The wife of the captain should take the crew-mother position, so there are true



Father addressing Ocean Challenge during a Sunday sermon.



Hyun Jin Nim, Jin Sun Yoo and Pres. Young Whi Kim's son and Col. Pak's son with the back to camera looking at their tuna.

parents for each boat. At present the crew members receive only masculine, fatherly love, therefore their existence on board is distorted. We can rectify this. It is common that on a successful boat, the captain treats the crew as his own family. On such boats the crews remain consistent, year after year. On others they change month by month. Application of family relationships, then, is another example of how Principle can re-envision ocean life.

The goal of Ocean Church is to bring people to God, and to restore all things to Him.

Ocean Church offers Unification members an opportunity to expand their hearts. Expand into the world of fishermen, to understand that unique realm of heart. Even a small amount of fishing can take you a long way. Father doesn't want all Ocean Church members necessarily to become commercial fishermen. But still you can apply that fishermen's heart to many aspects of life.

TH: Then what is the "fisherman's heart"?

AH: It is extremely independent, and often very rough. His mannerisms, his

manners, his word for it. One of our members might say, "Boy, it's pretty slow today," whereas the fisherman is likely to spew out a series of curses more pungent than a three-days-dead mackerel, and mean the same thing. But often he is a very good family man — he might not look that way, but he may take very good care of his family. He may sound as if he's ready to kill the captain of the next boat, but the next minute, if it gets in trouble, he'll

sacrifice himself to help.

He fishes because he likes it, not because he wants to get rich. Very few fishermen get rich. Because they are working in a very hostile environment, in an isolated environment.

No one can master the ocean; the best we can do is work with it. Most fishermen have strong faith in God. Beyond that, each must rely upon his own abilities for his survival every day. Therefore he becomes self-reliant, independent. His faith keeps him going. He must trust himself, and trust that God will bring him home safely.

The Unification members that I like

on my boats are those whom other leaders think are too independent-minded. They think for themselves. They're difficult to deal with, true, but they seem to make the best fishermen. Once they're united, the bonds are lasting and strong. The strengths of the different, independent members combine to make a first-class crew.

TH: On that tantalizing note we'll close the interview.

Thank you. Allan and good fishing.



Kook Jin Nim with tuna.

FATHER ~ THE "BIG UNCLE"

Rev. Moon Kyu Song
Washington, D.C., January 9, 1983

Rev. Moon Kyu Song (36 couples Blessing) served as an IW to Africa for the foreign missionaries in 1977. We are presenting his testimony in two parts; the first focusing on his boyhood in Pusan and the second part about his life in Seoul later on. Starting January 1983 Rev. Song was regional leader in Washington D.C. and was then transferred to the North-West region: Seattle, Washington.

WE DID NOT KNOW THAT THE TALL MAN WAS TRUE FATHER, SO WE CALLED HIM "BIG UNCLE," AND REV. KIM WE CALLED "SMALL UNCLE."

I was born in December 1939, about the time when Adolph Hitler invaded Poland. That was also the time when Korea was under the control of Japan, and Japan governed everything in Korea. When I was seven, Korea was liberated.

I was born in Pyongyang, the capital city of North Korea. As soon as Korea won liberation from Japan, Soviet forces came to North Korea, and Pyongyang soon fell under the control of communist forces. I was from a well-to-do family in the Pyongyang province. The communists immediately started purging the rich and learned people, so in order not to lose our lives, we had to escape to the South, staying in Seoul for about four years. When North Korea invaded the South, President Truman of the United States made a quick decision to help South Korea. Sixteen nations sent forces to help South Korea, and five other nations sent medical and other types of aid.

Father was doing hard labor at Hungnam fertilizer plant, which was just like a prison. As soon as General MacArthur's forces took over Hungnam, Father was released. When he was out of prison, he was too weak to handle himself well. But in spite of such physical condition, he pushed a man with a broken leg on a bicycle, and with Won Pil Kim, he crossed the 38th parallel and came to the South. They arrived in Seoul, but the city was right in the path of the Chinese army and would fall a few days later. Therefore, they had to continue to Pusan.

Train to Pusan

I was one of the fortunate ones during the Korean War. I did not walk all the way down to Pusan, but could take a freight train south. The distance from Seoul to Pusan is almost the same as from New York City to Washington, D.C. Because of frequent military shipments, it took one week and a half to travel by train from Seoul to Pusan; the train spent more time waiting than moving. Freight was piled on the open railroad cars and passengers clung to the top of the luggage. All the way from Seoul to Pusan we had to cling to the luggage. When the train passed through tunnels, many people were hit by the tunnel ceilings and died instantly. Others became so tired that they dozed off and lost their grip, falling down. The people on the train were like ants crawling on honey.

While the train was moving, we were unable to cook any food. Our only opportunity was to cook on the platform when the train made a stop. However, we would never know when the train might leave; so when the train whistle blew, we would quickly grab the utensils and climb on the train again. December in Korea is cold, averaging maybe 10 degrees Fahrenheit. If you touched something with a wet finger, the finger would stick fast. Your breath would freeze instantly.

Through snow and icy roads, Father and Won Pil Kim walked and pushed a man on a bicycle to Ulsan, where there was a train station. Only then, after nearly two

months of walking, could they catch the train. When Father reached Pusan, the history of the Unification Church began.

My family consisted of 16 members at that time. In Pusan we could not find even two or three rooms, just one. The 16 of us slept in that one room, with our heads near the walls and our feet stretching out toward the center of the room like a sunflower! In the winter, sleeping sunflower style was okay, but when spring came, it was too warm for 16 people to sleep in the same room. So we left the room and went up the mountain.

On that mountain, we leveled the ground a little bit and then started making a house. At that time, we did not need permission from the government to build a house. Because we built our own house, we became the owner. That house was very strange and weird. In the summer, it was very cool. We used bamboo beams and covered it with a kind of rice thatch. My parents had a lot of trouble feeding our family.

At that time, I was 12 years old. Like most boys, I was always busy playing around. You can see a scar on my left cheek that I got during a fight with a 16-year-old boy. The boys who were born and raised in Pusan always tried to give refugee boys a hard time, so we had to unite our forces. When we went downtown, we would have to go together as a group of a half a dozen or more. I had about 30 boys under my control at that time.

One day in 1951, while playing on the mountainside, I heard a voice, like a voice in the wilderness, calling me. When I looked around I saw two men: one very tall and the other a lot shorter. The tall, handsome man called me over to him. At that time, I thought the taller one looked like Don Quixote and the other Sancho Panza. He called me over and asked me, "I want to build a house here; are you willing to help me?"

I had been having a lot of fun playing with my friends, but that voice summoned me to help him build a house. I found it very difficult to refuse his call. So I consulted my second-in-command and the other boys. "Shall we help this man?" The boys got a good impression of these two people, so they agreed to help him. Whenever we helped him even just a little, he gave us a lot of sweets and things to eat. At that time, Rev. Kim was working at the US Army Post as a painter.

Afterwards, we felt close to these two men and often played around them. Whenever they saw us, they called us to help them. We did not know that the tall man was True Father, so we called him "Big Uncle," and Rev. Kim we called "Small Uncle."

We tried to bring dirt from the mountain for the house. But the mountainside was made of stone, and we did not have good tools. We had only a hammer and lever to use for building the house.

At that time we were just boys. I was the tallest and heaviest boy of the group, but even I was not very strong, being only 12 years old. Once when we were helping Father lift stones, I made a mistake and let go of the lever. A stone fell on Father's fingers and crushed them badly.

We made the house by laying a stone, piling clay on top of it, and pouring water over it, laying another stone, etc. When the house was completed, the earth and clay were visible from the inside, and we could see the stars through the roof, which was made of cartons.

Neighbors

Although I was only 12 years old, I was very proud of myself for having a group of 30 boys under me. So I did not place myself under the instructions or orders of True Father. Whenever he said something I didn't like, I was reluctant to take his advice. My next younger brother was nine years old. This younger brother was a first-class secretary for me. I was not the kind of person who smiled easily, but my younger brother is very diplomatic and smart, smiling easily and making friends very quickly. When Father offered me candies, I was too proud and I would reply, "Give them to my younger brother." My younger brother would take the candies, and as soon as we got out of the room I would say, "Give me one." At that time I was kind of a Cain; I had some satanic elements.

My younger brother did not care so much who these two men were. But to me, these two uncles looked very strange. They were not the type of person I could

WHENEVER WE HELPED FATHER EVEN JUST A LITTLE, HE GAVE US A LOT OF SWEETS AND THINGS TO EAT.



Rev. Moon Kyu Song

WHENEVER I
LOOKED INTO FATHER'S
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CHEAP NOTE PAPER.

easily play with or with whom whom I would be drawn to talk. One day I heard somebody singing a hymn in that small shack. At that time I thought, "Now I know; these are Jesus believers." To tell the truth, I did not like Jesus believers. "Jesus believers" is a sarcastic term for Christians.

Little Uncle was working at the Army base, so Big Uncle was often by himself at the house. Feeling lonely, he let us follow him around all the time. One day, Big Uncle called me and told me, "Follow me to the mountain." I could not refuse him, so, like a dog, I followed him to the mountain. I felt like saying no, but it was very difficult to refuse him. As I was following Father up the mountain, all of a sudden he turned to me and asked, "Do you know who Jesus Christ is?"

"I don't know," I replied. My family was Buddhist at the time; we had many pictures of Buddhas with many lighted candles in front of them. We read the Buddhist scriptures every morning. We thought our ancestors went to Paradise, or a good place in the spirit world. Therefore, I knew nothing about Jesus Christ.

"Do you know where Israel is?" was the second question.

That was a more difficult question. I didn't know.

Then he said: "You don't know now, but next time, son, I will tell you."

Because I was not very concerned about it, I didn't pay so much attention to what he said.

Father liked the mountains very much, and many times he took me to a very big rock. Asking me to wait for him at the base of the rock, he would climb up to the top. Sometimes he didn't come back for two, three, four hours. I was very curious about what he was doing at the top of the rock. I was very curious, but because he had told me to wait there, I couldn't climb up to where he was. I would feel thirsty and wanted to go to the stream and get some water, but because he had told me to wait for him at a certain place, I couldn't move around.

Being a rather big boy, I didn't like to enter Father's small room so much.

But whenever I looked into the room, I saw a lot of scribbling on cheap note paper.

That was what Father was doing on top of the rock — writing the last chapter of Divine Principle. That handwriting was not standard style, but it was childish writing. I was only 12 years old, so it was difficult to understand what it was all about.

I was the first one to be contacted by Father, and through me my younger brothers were contacted. Also a Korean grandmother, Mrs. Oak, came once in a while — maybe once or twice a month — to cook for Father. Most of the time Father himself cooked. I had an elder sister who washed rice at the well near Father's house.

Father came to the well to wash rice also, so they met there. (Korean women usually go to the well to wash rice.) Before Father came, the well was small. After building the house, Father widened and deepened the well. The well was deep enough to collect more than a drum of water. It was a strange well. Behind the well was a cliff and behind that a public cemetery. But the well gave very good-tasting, fresh water. Imagine such good water coming from a public cemetery! Our family had been the first to drink the water from the well. Later, Father joined us in drinking that water. My family was the first to build a house on the mountain, and Father the second. Thus we had no choice but being good friends. You can easily imagine that Father had a hard time washing rice, so my elder sister always helped him. She was 17 at that time and attending the first year of high school.

True Father and my family became good friends. There on the mountainside were foxes and wolves; we could sometimes hear them howling. Father's house was about 20 yards further up the mountainside than ours, so we felt as if it was guarding our house. If Father had made a bad impression on me at the beginning, I would not have helped him build the house. But since he was going to build a house nearby, I thought it would be good for us. That turned out to be true.

Summertime is typhoon season in Pusan, and one day we had a very wild tempest. Because we were on the mountainside there was nothing protecting our houses. That was probably why Pusan natives didn't build houses there; but having just escaped from North Korea, we didn't know about that. When the strong winds blew, we could feel our house swaying back and forth. Rain would come pouring into our room. Because of that, each of us would cling to the beams of the house. In the daytime, we could do that easily, but at night we became sleepy and started dozing off. A strong gust of wind came and our family members were unable to

hold the house down, so the top blew off and we all got wet. The part of the roof that blew over was the part I was holding.

"Why didn't you hold on tighter?" my father and mother complained. I was such a troublemaker and so playful, but my father didn't give me such a hard time, but he did give my younger brothers a hard time. We were wet all night, and by morning we were like wet mice!

The next morning Father came down and saw the roof that had been blown off. Without saying anything, he brought us some Korean food similar to Chinese wonton soup. We were shivering, being wet and cold. There was nothing to protect us. All our blankets were soaked. When Father brought us hot food, it was really nice for us.

We imagined that during the storm Big Uncle and Small Uncle were hanging onto their roof so it would not blow away. Even though Father's house was higher up the mountainside than ours, nothing happened to his house during the storm. Our walls were strong, but our roof was not so sturdy, so we started rebuilding our house just like Father had made his — with stones, clay and water.

A leader of boys

As the boss of the gang of boys, one of my responsibilities was to patrol the area; any new boy that moved into town had to report to me. But because True Father called me so often, I couldn't accomplish my responsibility well. One day while making the rounds, I saw a strange boy playing with one of my boys.

I was preparing to enter junior high school. But because I was so tall, instead of wearing the first-year junior high school badge, I would wear the badge of a first-year high school student. I asked my second-in-command who that strange boy was. "What boy can play with one of my boys without first reporting to me? Did you give him permission?"

He replied that he didn't know who the boy was.

"Hey!" I called out. He looked up at me and saw the badge I was wearing of a first-year high school student. He was in his second year of junior high school, one year higher than me. Actually, he was two and a half years older than me, although he was still smaller in height (he still is). In a ring, before boxers start fighting, they look each other in the eyes. You have to win at that point. Look straight at the person; if you look to one side, or up or down, you lose. If you lose in the eye combat, you will lose in the boxing as well. When you win the spiritual fight, victory in the physical fight comes naturally. But the new boy lost the spiritual fight, because when I called out "Hey!" he replied, "Yes, sir."

I was so pleased internally. I knew that he was older than me and more advanced in school than me, but still he said, "Yes, sir."

"Okay, you can play with my boy," I replied.

Then I asked him to stand up and measure his height against mine. He was shorter than me. At first glance, I had seen he had sharp and keen eyes, so instead of making him go all the way to the bottom of the gang and fight his way up, I allowed him to fight my third-in-command. If he won, he would become closer to me.

I soon found that my third-in-command could not beat him, so I let him fight my second-in-command. The new boy was an excellent Korean wrestler, so he bested my second-in-command as well.

"Okay," I told him. "You are excellent. You can be my number two man."

Whenever we had a gang fight with the Pusan boys, all 30 of my boys would stand in a row and 30 Pusan boys faced them on the other side. Boys of the same height started fighting together. Then, at the end, I had to fight the other boys. In order to have my boys following me well and obediently, I had to win over the other boss. I knew that if I lost, they would not listen to me. My second-in-command before the new boy showed up was not a strong fighter, so I had to do the final fighting. But the new boy could fight so well that I didn't need to do any fighting. So I got lazy.

This new boy is now Mr. Joo Chan Choi, one of the 36 couples, in charge of fishing activities in Alaska.

A time of testing

One day I was flying kites with my boys and True Father came over to us. "Hey, let

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FATHER ENJOYED THE OPPORTUNITY TO WATCH THE CHANGE IN THE HEART OF A 12 YEAR OLD BOY.

me try flying a kite," he asked me.

I had really invested a lot of money and time in my kite. It was the biggest among the group. I had tied pieces of glass to the kite string. As soon as my string touched that of other kites, it would cut them, and they lost their kites. When Father called me, "Hey, give me the kite," I was unhappy; I was reluctant to give it to him.

"Give it to me," he insisted.

I did not know what to do. I could not refuse, but I did not feel like giving it to him. I sensed that if I gave it to him, something would go wrong. Finally, I gave him the kite and reel.

As soon as he got it, he let the string reel out all the way. The kite soared way up into the sky. From our village, Pom Il Dong, my kite reached almost to the city. The wind was blowing so strongly that Father could hardly retrieve the kite. The wind gusted and again blew the kite out to the end of the string.

Standing beside Father, I was so afraid the string would break and he would lose the kite. The kite was my number one possession. I was so worried. Standing there beside him, I could do nothing except watch him.

But Father never paid any attention to me. He was thoroughly enjoying flying the kite. Finally, the string broke.

I chased after it crying, "My kite, my kite," but it blew away. The kite was going away and Father stood there watching it. He didn't even feel sorry for me. My face became very red and my heart began pounding very rapidly. He let my kite escape, but also he had been nice to me, giving me many sweets and candies. I was angry, but I didn't know what to say. If it had been someone else, I would have scolded him — or at least said something.

Now I understand that Father was enjoying the opportunity to watch the change in the heart of a 12-year-old boy, seeing how he thought and how he felt. He was curious to see what I would do. Then he went down to his house. I couldn't say anything to him, but I had to do something. So I got angry with my boys — just like what happens when the husband gets angry with the wife, she gets angry with the children, and the children get angry with the dogs.

My father and teacher Moon

True Father started rewriting the scribbled pages of Divine Principle, and my elder sister started copying it. I learned a little bit about Divine Principle, and sometimes I joined Father singing hymns. At the time, however, I had more fun playing with my friends. I still directed my 30 boys.

Twice a month, my physical father made a special Korean ceremony for ancestors. Good food was prepared, and some drink was offered to the ancestors. So twice a month we could expect good food.

I don't know his motive, but one day my father suggested that Teacher Moon come down and have a drink with him.

Father didn't reply. Perhaps he was thinking my father didn't know him, and for that reason was offering him a drink.

Whenever he saw him, my physical father would say, "Teacher Moon, come over to my house; let's drink together. We have such good food at home, why don't you come down and join me in some drinks?"

But True Father never joined my father for drinks.

My sister and I eventually moved to Seoul to study. While we were in Seoul, my physical father became "brainwashed" by Rev. Won Pil Kim. When I went home for vacation one summer, I found my father speaking about Divine Principle. He had also stopped his ancestor worship.

Furthermore, Big Uncle was no longer living on the mountain, and I asked my physical father where he had gone.

"Somebody tried to give him a hard time, so he left this village and went to downtown Pusan."

I heard about an episode, and although we had a somewhat strange relationship, I felt sorry that he had gone. So I went out to find him.

When I found Teacher Moon, I also found Mr. Duk Moon Aum. (Mr. Aum was Father's classmate at the university in Japan and is now president of Il Sung manufacturing company.) Also, Mrs. Hyun Shil Kang had joined our church there in Pusan.

to be continued

*Let us follow thankfully and gratefully
our True Parents' direction
for these most crucial years.*

OUT IN THE FIELD

Beverly Kato, who works on Rev. Vincenz' IOWC # 10, reflects on their struggles and victories while out in the field. . .

(Father we thank you with all our hearts for this mission of the IOWC. Thank you for your constant guidance and constant concern for each one of us.)

It's the 26th of July, 1983. We're in San Diego. Just two days ago we heard that we are going to a new region. So next week we'll be traveling up to Seattle. Rev. Vincenz will be coming back from New York tonight from the I.O.W.C. commanders' meeting with Father. Time passes too quickly now. This morning Mrs. Vincenz reminded us that every day, every single hour, is precious.

At the beginning, I went through a really deep experience. I told God that I'd give my life — to the



Bradford Parker receiving a welcome our first night in San Diego outside our lecture hall.

point of death. It made me more free and gave me more power to go through this course. On I.O.W.C. we're understanding more deeply about Father's heart. We are in that position. In this mission, Father is training us to do everything. We're really out in the wilderness. I.O.W.C. has given me more confidence. We've done things we never thought we'd be doing and finding ourselves, in these times, very grateful even though it's difficult.
C.W. (American)

We learned a great deal from the experience of our last city, Phoenix. In preparation for Rev. Vincenz' public meeting at the Valley Center Bank, we started to witness in offices and businesses to reach government and business people. We passed out thousands of invitations and put up posters everywhere. Although not as many people attended as we would have liked, six



At a rally downtown, San Diego.

people signed up for the two-day workshop.

In Phoenix we stayed in a large church. Most of us were unused to the 90-100 degree weather. On the 9th of June, we welcomed to our team eight members from Europe. One of the first places that Rev. Vincenz took them to see was the nearby Indian reservation. One person we met was Ed Big Eagle, a Sioux Indian from South Dakota. He

but he can see beyond America. N.C. (French)

On our first day in San Diego, we felt welcomed by the city (35 members came, half of our original team went with Don Sardella to Los Angeles.) Catherine Wells had gone on ahead and found for us one whole level of a motel downtown. Standing outside our new Beech and 7th St. Center, a

gave a testimony about Father's imprisonment under the North Koreans. On the 3rd we attended Sunday Service aboard the aircraft carrier U.S.S. Ranger. And on the 4th of July we attended the large parade on Coronado Island. We had made a 25-foot banner that read, "207 YEARS OF FREEDOM . . . LET'S PROTECT IT, LET'S SHARE IT." We sat across from the canopied stands assigned to



Scouting San Diego by boat with the Ocean Church members.

also came to the center every night for the lecture series. He learned from us and we learned something from him about the deep heart of his people. (He is now at Camp Mazumdar.)

We also met a young Navajo by the name of Eugene Natok. He was so inspired by the Divine Principle that he immediately insisted that Rev. Vincenz go to meet with his people. So Rev. Vincenz, Keiji Endo, and Eugene together visited the reservation, which is the largest in the United States. They paid a visit to the Governor of the Navajo Nation and Rev. Vincenz was asked to sit in on their legislative session. The radio station there agreed to broadcast a message about our Arizona crusade.

For me, what I'm most grateful for is the chance to work with Rev. Vincenz because he really shares Father's vision and Father's feeling and desperation for America. He has a world vision not only for America,

woman dressed in a brash cowboy outfit appeared seemingly out of nowhere, and began to hug each one of us. She was involved in evangelical work herself and was excited to see so many young missionaries.

Early the next morning we went to the holy ground. We could look over the vast ocean and out over the entire city.

On the 2nd of July, five of our members attended an anti-communist rally at San Usedro. Surprisingly, they turned out to be the only Americans present. All the others who participated were Cubans, Afghans, Poles, Mexicans, etc. We wondered, "Why aren't there any Americans?"

Our brothers and sisters took part in the march. In fact, Michael Mueller was asked to lead the march dressed up as a bear to represent the U.S.S.R. Chained to him was someone who represented Cuba. Asked to speak, Elaine Okoda apologized to those present on behalf of America and she



Posters in Phoenix advertising Rev. Vincenz' speech at the Valley Bank.

the dignitaries. As the last entry passed, we got up to sing "God Bless America" and "America the Beautiful," holding the banner. That night we stood together in an open field and watched the beautiful explosions of light paint the dark sky.

Before I.O.W.C. I used to go through ups and downs, but when I saw the seriousness of the situation, I denied myself more. I'm trying as much as I can to give my best to the people so they can wake up and see what's happening in the world, so we can have hope, not just for ourselves but for the generations to come. Until now I didn't feel I was giving enough. We're on the front line now and it's more important than M.F.T. or anything else. There is no other chance for America, and if there is no other chance for America, there is no chance for the world. M.F. (Egyptian)



Michael Mueller giving the 4th of July speech, San Diego.



Evening program in Phoenix.



Singing and preaching at Shamrock Dairy factory, Phoenix.

Won-hwa-do is an integral part of our schedule. Brothers and sisters take turns preparing morning service, and it's very helpful that we can listen to Father's words on tape. Everyone is taking more initiative.

Recently five of us visited a cafeteria in the downtown Federal complex where government officials eat their lunch. To the amazement of the people there, Katherine Bescheid stood up and sang for them. Her clear soprano voice caught their attention and they applauded her. Then she sang another song. She didn't pause when the waitress told her, "I'm sorry you can't do this!" Tamara Grapek then shared about our crusade explaining that we were young adults who want to inspire Americans about their country. When the policeman appeared and tried to interrupt her, she told him she needed a few more minutes. So he paced the floor behind her as she gave testimony on Father's life. Other brothers and sisters have gone into other public places to reach out to the people in this way. Also, members have visited Vet-

erans groups, Congressmen, and local churches. Right now we're doing some witnessing work with St. Stephens Church of God in Christ.

We are working more creatively to reach the community. We're showing a different image of the church. People are becoming more receptive now, asking about us. But it's confronting — we must really be able to live our ideals, because now more than ever we need to understand how to put our vision and our ideals into living reality.
P.S. (American)

We held our public meetings on the 12th, 13th, and 14th of July. This time we passed out three times as many flyers as we did before. We draped the Winnebago (our mobile witnessing center) with big banners besides putting up posters. We even took it to the sea, witnessing in the harbor from boats (with the help of Ocean Church). The meetings turned out to be very stimulating evenings. Bradford Parker,

the new director of the San Diego Church, spoke the first evening. Rev. Vincenz on the second night, then Dr. Durst gave a speech at the Travelodge Tower on Harbour Island. We are especially grateful to Dr. Durst for conveying to us the deep sense of Father's daily sacrifice on the ocean and for reminding us to see the value in our sincere effort to be a friend to the people we meet as well as to our brothers and sisters on our team.

Dr. Durst was interviewed on television and on the radio. We were encouraged by the sincerity of the people attending the meetings. Many of the guests came back to hear our evening lectures. One guest who has done so is Jake. He's in his sixties and he belongs to a fellowship of people who believe they are being led at this time to find the church that God has chosen to work through. They aren't tied to any one church but they believe that God will reveal to them a deeper understanding of the Bible. He is studying and his heart and his mind are open.

Please look deeper and ask these questions. We are willing day and night to answer you. The time is late already. You may think it is 1983. But it's much later in God's history. If we don't wake up in the 1980's, I don't know how we will conclude this century because we can not

afford to have God leave this country. We must call God back to this nation.

Rev. Vincenz (German) 7-13-83

We gained something that we didn't expect in San Diego. Many former members started coming to the center.



The Winnebago in San Diego.



Singing in downtown San Diego.



Public speech of Rev. Vincenz, Phoenix.



Day of All Things, European members arrive in Phoenix.

Rev. Chung and Rev. Vincenz have spent a lot of time sharing with them and helping them to be reconciled with this movement. We members are very thankful to Rev. Chung for his constant guidance and direction. We will miss him very much when he leaves us to visit other teams. And, we are very grateful to the Vincenz'. They have put themselves in a position to deeply listen to brothers and sisters with hopes and healing the past disappointments, resentments, and misunderstandings, and given us a vision, an insight into Father's tradition, and love for each one of us.

The other night a few of us were able to drive out to nearby Oceanside. We went and stood out upon a jutting rock to watch the sun go down. Waves swept across the rocks as the sun slowly touched the waters. We again renewed our determination to fulfill the desire of our True Parents and to fulfill the dreams of our forefathers.

In those moments, we have to again remember the most fundamental Principles that we learned in our very first encounter. We must go the way of repentance and enlarge our vision, realizing how significant our thoughts and actions are to the outcome of this world. If we can deeply feel our value and significance with God first, above any other relationship, then we would never lose confidence to be able to do the most basic thing in life, and that is to love.

On our team brothers and sisters are finding out so clearly that this way is their life and it's up to each one of us, what we invest day to day, how we give, how love, and how we learn. So it's not always easy but it's important that we encourage each other and support one another and listen to one another, and that we take our daily mission not just as a mission, but that we go out and seek and yearn for the people on the streets, what they have suffered and experienced. And we must deeply realize and remember the precious gift that we have in the Principle and the great power it has to transform one human life.

E.O. (American)

We wish to extend our greetings to all I.O.W.C. teams. Let us bring success quickly and wake up this nation of America.

The International Relief Friendship Foundation, Inc. initiates and supports projects around the world which are geared toward eliminating poverty, suffering, and malnutrition. Social action however, without moral and ethical

education, can only serve to relieve, rather than eliminate, the problems of mankind. For this reason, IRFF often works in a supportive role for the Unification Church missionaries who have been able to grasp the vision of the

Divine Principle and actualize it in the form of tangible longterm developmental projects. These projects, which attack root causes, have the potential to provide practical solutions to both man's physical as well as spiritual suffering.

IRFF ~ ECOPROF

School of Life for the Integral Education of Man.

Kehaulani Haydon



Students attend classes on basic subjects, during their first year Preparatory training program.

ECOPROF (L'Ecole Cooperative Professionnelle), is one such project which IRFF International seeks to support. An agricultural/technical school, founded in 1979 by the Unification Church of Zaire, ECOPROF has already won the approval of the Commissioner of Primary and Secondary Education. In an address to the students, he proclaimed ECOPROF as the "Salvation of Zairian youth, the Salvation of the Zairian society, and the Salvation of Zaire."

ECOPROF was established in response to several essential needs.

Lack of education and the development of various forms of agriculture is considered "the priority of priorities" by Zaire's President. ECOPROF combines a basic God-centered education with a concrete plan to aid the specific development of Zaire.

Currently, ECOPROF is educating its students in both the spirit and technique of working cooperatives, centering its training in the basic area of fishfarming and management procedures. With the primary focus of researching solutions to the problems of world hunger, additional programs

in agriculture, crop rotation, irrigation, and animal husbandry will be instituted.

Much of ECOPROF's success can be attributed to its director, Ndulu Mudigwidj, a highly competent individual whose hope is to instill in ECOPROF students a sense of commitment to the advancement of their country and other developing nations. As a native of Zaire, Ndulu understands the problems and needs of his students. He organized a "purely Zairian" program which encourages patriotism while nurturing a world



First SIPAL production site located on nearly 75 acres of land 13 miles south of Kinshasa, the capital of Zaire.



Students harvesting fish.

ECOPROF provides an opportunity for native Zairians to be responsible for the development of their own country.



The ECOPROF student community with Director, Ndulu Mudigwidj (Back Center).

view consciousness. "Thanks to the new world vision taught by the Divine Principle, God has inspired us to begin ECOPROF as a means of participating in the socio-economic, intellectual, and spiritual development of the world . . . ECOPROF is a school of life for the integral education of man. It is a cooperation between mind and body, between men of all races."

ECOPROF provides an opportunity for native Zairians to take responsibility for the development of their own country. It is a well conceived, low cost, educational program with a vast potential to become the catalyst for a network of agricultural production sites throughout Zaire and the African continent. The students are young, hardworking men and women who are highly motivated to complete their education. Without a program such as

ECOPROF, many would not be able to afford the cost of continued education at the national university. A liberal arts and vocational/technical program such as ECOPROF not only gives these students the chance to study subjects that are of vital importance to the future of their country, but provides them with a means to apply their studies in job areas that will one day affect the lives of thousands of people.

The current 3 year ECOPROF program already plans for expansion this fall into a 6 year technical high school. In the first year preparatory training, students receive a weekly course on "spiritual values and ethics" in addition to general education, language, mathematics, typing and other basic subjects. The second and third years continue in the two specializations of the technical cycle: commercial man-

agement and fishfarming. Students are also required to complete practical work internships often in cooperation with other non-profit organizations such as the Peace Corps. These internships give the students an opportunity* to apply practical knowledge learned in the classroom to realistic field situations such as constructing ponds, fish cultures, and building small bridges.

The Faculty Institute (IFAC) allows for more intense study in the fields of agriculture, technology, and business during a 3 year period. Currently, this program is designed to create specialists in the study of fish life in various water environments, as well as the nutritive value of fish in human alimentation. The graduates of this cycle are qualified to continue their studies in highly specialized schools or universities.



Fishpond construction at a SIPAL production site.



The Berlin Wall is going to be destroyed — this time only symbolically.

DAY OF GERMAN UNITY

German CARP rally in Berlin

“GOD DID NOT DIVIDE MANKIND”

by Claus Dubisz

The 17th of June in Germany is celebrated as the “Day of German Unity.” Thirty years ago tens of thousands of workers rose up against the East-German government, in order to stop the decreed increase of working-time for the same amount of money (Normenerhöhung). Through these actions, which started in East Berlin and spread all over East Germany, the people there experienced a new kind of strength. Long-suppressed demands were openly expressed: “Liberate

political prisoners,” “Away with the government,” “Free elections.” Only with Soviet tanks could the people’s revolution be stopped.

CARP wanted to remind the people of these events by a powerful demonstration. Different from other groups, our demand for re-unification of Germany is based on the ideal of creation. God did not divide mankind; therefore our striving for unity is actually a striving for the realization of God’s ideal.

With this kind of spirit about 200 CARP-members from all over Germany gathered in Berlin. The march along Berlin’s main boulevard, the Kurfuerstendamm, attracted many curi-

ous people who were attracted by our bright and hopeful spirit. The march ended near the famous Gedächtniskirche where our Blue Tuna Band already was playing.

Everybody was moved by the strong testimony of a student from East Germany, who recently had to come to the West. She told of her terrible experiences over there without using unnecessary rhetoric. She also encouraged the West Germans to take more responsibility for the people under communist oppression.

After her speech representatives from four continents gave their short messages. Then we unrolled a big paper scroll symbolic “wall,” which

was then dramatically broken from both sides by our members. This action clearly expressed the burning hope that no wall can resist, if God-centered people fight against it.

In his final message, CARP President Dieter Schmidt explained that June 17 marked one important aspect of the German character: the fight against injustice. He asked all Berliners to fight also today against any kind of injustice and not to forget the inhumanity of the wall. He called for a revitalization of the Christian spirit, in order to be strong enough to overcome the division of Germany.

The rally motivated all members who had participated to work much harder in Germany. Our members realized, especially through attending other rallies of conservative groups, that the CARP-spirit, which is inspired by Father, is unique for giving real hope for the future.

WE ARE ONE NATION

by Lorraine, a refugee from East Germany

I have been waiting for a long time for this moment to arrive that I might speak to you. I am very happy that the 17th of June, by law, is a holiday in West Germany. I think it's a mighty fine law. People will never forget what happened on that day in 1953. They will never accept the existence of that wall.

This is a story which I and also many of my friends experienced. I grew up in an actually quite normal way: school, examinations, study. My confrontation with the party and its policy started quite early. It is difficult to move into a good profession or make any kind of career without being a member of the party. If you oppose or express your own opinion, your professional career is finished; then you can't even have a family. For that reason I couldn't stand it any more, that's why I wanted to leave. My plan to escape was quickly made, but it unfortunately failed. I was arrested and sentenced. Sentenced like a criminal. Even though I didn't do anything; I didn't harm anybody. I just wanted to live in another country. I wanted to live in freedom. And simply wanted to express my opinion. But over there, they wouldn't even let me do that.

Then I was sent to a prison in East Germany. I stayed there for more than



Lorraine, East German refugee giving her testimony.

one year, thrown together with criminals, even with life-sentenced murderers. I was put on the same level with these people. Right now I don't want to speak in detail about the conditions of that prison. The people there live under impossible circumstances; conditions you hardly can imagine. I had read about this before, but I could never imagine that this still existed in reality. Only with the help of people in the Western part of Germany was I released.

The East German government sold me. The West German government paid a certain amount of money in order that I could live in freedom. And I am very thankful that I can be here now sharing all this with you. Especially since I know that the people in the East are waiting for a sign from the free part of Germany because only we on the free side of Germany have the

possibility to express clearly our opinion; to formulate our thoughts of freedom and peace. And stand up for them. But we must pay attention to every reaction from the East, from the communist bloc. We must continually reassure them, that we think of them, stand behind them and that we recognize their ideas and their love for freedom. Above all that we are developing their thoughts, taking them on as our own and speaking up for them.

That's why I am standing here today. I beg you, never forget, that we are all German and that it is unthinkable for a country, a people to be divided by a wall. We are one nation! And a nation should not be divided by a wall. All men should be able to live freely; they must and should live a life in freedom and love. Only then is it possible to build a world of peace and love.



German CARP demonstrating for ONE GERMANY in West Berlin, "Ku-Damm", on June 17, 1983.

OUR HOUSE IS BURNING

by Dr. Lewis Rayapen, originally from Mauritius

You may wonder what a representative of the African bloc has to do with the 17th of June in West Berlin. My only true justification is that I claim to be a religious person and as such, I am naturally called to go beyond national boundaries to seek for the realization of one united world under God. Therefore anything that serves to divide men and to pit them one against another is contrary to the will of God and damaging to the happiness of man.

... What matters it then, that I am from Africa and you from this sophisticated land of Germany? Our house is burning. Time is running out. Together we must hasten to get to work in order that our children do not perish in the fire. This world can and will change. But first a change must come about in our hearts, in our consciousness. We are challenged to go beyond ourselves and move toward our greater and common goal.

So we must courageously rise up to the occasion and live our lives such that the generations to come may bear witness to our historical stand and say, long after we are gone, "These people were marvelous. They did an excellent job. Thanks to them we can now enjoy a world of peace and prosperity." God bless Berlin and the Berliners! God bless Germany!

OUR HOPE FOR THIS DAY

by Dieter Schmidt, Germany

I read in a book today, written by a worker who participated in the demonstrations on the 17th of June, 1953. A few days afterwards he said, "I am proud of the 17th of June." Me, too, I am proud of the 17th of June, because I think that the 17th of June is more than just a political rhetoric, but that it concerns the core of this land of Germany.

I believe that the German workers who 30 years ago found the courage to demonstrate against the system, who were prepared to rise up against tanks and throw stones at them, and who

overcame their fears; they should be the core of our Germany. Their kind of courage should be the core of Germany. This kind of courage and decisiveness should be directed against every kind of suppression, against every kind of indifference and laziness. For these reasons I believe we need to celebrate the 17th of June. Because we as Germans want to send the message to the whole world that we will never accept such injustice.

Did you know thirty years ago at this time the Soviet tanks were already dispatched. Thousands of people had gathered together and they fired into the crowd with their machine-guns. Today we have it a lot easier. But I think it's important that today, in our hearts, we should remember this.

You know, at eleven o'clock they tore down the red flag from the Brandenburg Gate. I want to say that I would gladly do it again today!

I want to clarify why it is so difficult to overcome communism. I don't believe for a second that the Soviet people are bad people. On the contrary. I love these people. I love the

people in the other part of Germany. But I think that the system which is forced on the people is the problem. It contains an ideology which I call satanic, because it is like a circle from which nobody can escape.

I would like to clarify this with an example. Thirty years ago the workers rose up in East Germany, in a country that glorifies the workers. These workers rose up and demonstrated against their own government. When this occurs communism itself has proved itself to be absurd. Today the same thing is happening in Poland. This means that in thirty years nothing has changed. And to put it quite clearly and decisively: There has never been a true communism!

For this reason I ask the leaders in those countries, "What do you think you are doing, when you close off your own people as in a prison? What are you thinking, when you shoot your own people, when they want to leave the country? That is, to put it into medical terms, 'schizophrenic'!"

The film about the French revolu-

tion "Danton" shows clearly the problems of communist revolutions. At the conclusion Robespierre says, "The Revolution consumes her own children." This is the problem of communist revolution. Even its best people are eventually consumed. This becomes a devil's circle, from which no one can ever escape.

. . . You know when you cross the border — I'm sure you've all experienced it — a different Germany begins over there on the other side which is kept in haze. When you enter it you feel that you can't speak freely, a place where you unfortunately feel you can't really have an honest encounter with your fellow men. At least that's how I feel.

But I want to express today that we have hope; and that we in CARP share this hope with many other people. This wall and this divided Germany can be overcome. Do you know why I have hope? Why do I have the feeling that it will be possible to overcome this separation? There is a simple reason for this:

This world was created without

walls and without separation. The world was created as "One World." And in the same way, men have been created as one united mankind. And this ideal, this ideal of creation is exactly that which we are demanding here today. . .

. . . A last thought: the 17th of June is a day that many of us cannot celebrate easily. But the 17th of June is not only today. That day is continuous; the 17th of June is the day when we must bring our hope to victory! It is a day, where we must judge ourselves, where we must ask ourselves, "How much am I still dedicated to a unified world."

. . . We have an example: Jesus Christ. He was man who showed us how to live and how to love. I never received such lessons from Marx, Lenin or Stalin! From them I only heard the opposite.

Therefore we need to put this ideal of God, this ideal of love in our midst again. And from that ideal we must create this new world. That is our hope for this day.



CARP President Dieter Schmidt addresses the Berliners.

THE BLESSING

Personal Testimony by John Kirkley



When I turned age 34, I realized that when I went before the throne of God, I should be shot because of my sins. Then I remembered that God has already given us eternal life, so my existence and the sin it carried could not be obliterated or forgotten; therefore, I would have to be restored through the Blessing; and for this to happen, God would have to give me one of his precious daughters as a wife. Then I felt the burden of my sin, not only to me, but to God. And yet there was also the consciousness of God's love for me and trust in the restoration of my original nature.

GOING THROUGH INTERNAL CHANGES

So I began to pray, not to receive a

beautiful sister, but that I could be worthy of the Blessing and become a good husband and father. During the next six months, I went through many changes during my internal course of preparation: Would I marry a Japanese sister? a Korean sister? a 300-pound German kitchen sister? a Black sister? (of course!) then (shudder) a white American sister? Could I accept a sister who was crippled and unable to have children? When I understood the resentment of women in spirit world who were never married or who were abandoned being crippled, I realized the necessity that such a woman on earth have a patient, caring, faithful husband to effect restoration, and that this couple would not be handicapped in the spirit world.

One Sunday morning, after Father's speech, I was waiting in the car outside the main house at Belvedere during the leaders' conference and I dozed off. Father and Mother were seated on golden thrones and wearing their white robes and crowns, smiling and talking to many of us, and yet particularly and personally to me. "We want you to have the happiness that we have." Then I understood that the ultimate purpose of the Blessing is happiness — in relationship to God, to each other, to children, and to others.

On another occasion, Father was speaking at Belvedere and asked, "How many of you were married before?" Many had sinned, but only a few had been legally married, and only a few had the courage to raise their

hands. But I knew what Father meant, and I raised my hand. "It is because of you that I had to suffer a first marriage that ended in divorce." The words were like a knife in my heart. I am not even sure they were spoken, but I heard them clearly in my inner self. How else could we be restored? Father, through no fault of his own, and deserving so much more, had to suffer this, for us. My repentance was deeper than ever before. Then Father asked, "How many of you, if I marry you, will have a better marriage the second time than you did the first?"

Seated in the middle only a few rows from Father, I shouted "I WILL!" Father looked right at me, and so did Col. Pak and almost everyone else in that room. And so did God. And so did Satan. They heard my words. Satan wanted me to fail; God, to succeed. This, I am sure, was one of the preconditions for my early Blessing.

"UNIFICATION CHURCH ROMANCE"

"Ours was a typical Unification Church romance," I tell people. "We were matched on Saturday, had the Holy Wine on Sunday, were Blessed on Monday, separated on Tuesday, and lived happily ever after!"

It's as true as it is funny. An elder sister had told me on Friday that there was a Blessing for people over 30, and I was eager to go. Saturday was the lunar new year, and I had been distributing *The News World* in Chinatown since dawn. When I returned to the World Mission Center, two Japanese sisters were contemplating taking a cab to Belvedere, since no other transportation seemed to be available. I took the keys to Mr. Orme's car and drove them up. When I got out of the car for a moment, Rusty Anderson said,

"John, come here!" Sara Cooperrider was on the phone to *The News World* trying to find out where I was so I could come up for the matching. Galen Brooks shook his head at the baggy ski sweater I was wearing (I hadn't had time to shower, shave, or dress), gave me his coat and tie, and ushered me into Father's den, where I kneeled in the back, trying not to look at the sisters.

Father told me to stand up and asked, "Who do you want to marry?" So I delivered the fruit of my six months of prayer, "Father, I don't care if she's tall or short, fat or skinny,

black, brown, yellow, red, or white, so long as she has the heart of True Mother." (It took me a long time to realize that my responsibility and internal mission was to develop the heart of True Father.) Father conferred briefly with some of the leaders, looked me in the eye, and said, "You have a hard character and difficulty uniting with your central figure."

Immediately, I was on my knees, entering into prayer more deeply and more quickly than ever before, wondering what this meant: would I never be blessed? Had I lost my chance? I could not contradict Father, but sought understanding of what he had said. And the conclusion I reached was this: When you have a tough mission (I had been mostly fundraising), you have to have a tough character; but when you have a wife and children, you have to be gentle. (The matter of uniting with my central figure I tabled for several years.)

"Kirk! Kirk!" I vaguely heard from some place far away. As I came out of my prayer, which seemed like hours rather than seconds or minutes, there was the hand of David Kim motioning me to stand up. From the corner of my eye, I could see ankles, then the hem of a skirt (the same color blue as the dress Mother wore when I first met her), and, as I stood and looked up, my Second Messiah!

We went to the door of the room, and I asked her, "Do you want to marry a brother who is shorter than you?" and a couple other rather external questions like that. "It doesn't matter," she said. Then I could think of nothing else to say (a rare condition for me, my friends will tell you), and my mind was blank. "Don't you think we ought to accept?" she asked.

We did. And after that, we went and talked for three hours, sitting on sofas opposite each other in Father's library where all the books on the shelves were Divine Principle. And then we asked each other our names.

I wondered why *she* had asked *me* to accept, when we had both determined in our prayers long before the matching to accept Father's choice. We usually think the man should be the initiator, and I am rarely at a loss for words. But then I remembered that, since Eve had taken the lead, tempting Adam into the Fall, it would be spiritually appropriate for new Eve to tempt Adam into the restoration.

Later, at our Blessing banquet, Father told all the wives to make their husbands, who were sitting opposite them at the long rows of tables laugh, and he told the husbands to be stern and unmoved. My Marie shook her curls (I've rarely seen them since) and did all sorts of feminine things, but I remained stony-faced and then simply shut my eyes. Father said, "Now, husbands, make your wives laugh." So I made a wry face, lunged at my new bride across the table and growled, "Aarrghhh!" She burst out laughing. Then Father asked, "How many husbands laughed at their wives?" and most sheepishly held up their hands. "How many did not?" And then we stalwart thrust out our chests and held up our hands. "Stupid husbands!" he chided. "How can you expect to be happy in life if you do not let your wives make you happy?"

THE FORMULA FOR HAPPINESS

Then Father gave us the formula for happiness, "Wives, always say 'Yes' to your husbands." And we men were looking forward to this, remembering what St. Paul had said about obedience. But then Father added something we had not heard before: "Husbands, always say 'Yes' to your wives." We were crestfallen. It took me some time to realize that if each serves the other completely, only Satan will be miserable.

Later, I was selling *The News World* in downtown Manhattan, near the World Trade Towers, and I experienced, for a very long time, a kind of four position foundation above me in the sky: there was God at the top and center, and then True Parents on the right and left below, and then my wife centered below them and standing, yet reaching down to me on the street, to strengthen and encourage me in what I was doing, and to keep me connected to God and True Parents.

There are, of course, so many interesting stories and experiences which could be told, but these episodes reflect the key turning points or landmarks on my path to the Blessing.

In conclusion, I would like to suggest several understandings I have come to since.

First, the Blessing is precisely that — something which comes to us by the grace of God and is never earned or deserved by us.

Second, once we receive the Blessing and are conditionally free of original sin, we still must take the responsibility for personal, ancestral, and collective sin, so that by our repentance and determination to change our habits (of attitude, feeling, thought, and action), as well as by our willingness to pay indemnity in fulfilling our missions and reaching out to others in witnessing, we can grow to perfection.

Jesus understood the principle of indemnity, but most Christians do not. "Take up your cross and follow me," he said, but most want to bask in simple salvation by faith in Christ crucified and resurrected, without taking the responsibility of their own cross, much less the suffering of persons around the world. After salvation

comes Christian living, which begins with the dictum, "Go, and sin no more." Easy to say, often hard to do; but this is precisely our portion of responsibility.

Third, the Blessing is "conditional." We may live "happily ever after," but first comes indemnity and restoration: all the idiocies of male-female relationships throughout history must be *successfully* indemnified and restored — by us!

Finally, to me, the greatest *internal* proof of the merit of the Blessing and the removal of original sin is the abatement and ending of lust or what Augustine wrestled with so deeply and called "concupiscence."

Father says that a man must look at a beautiful woman as he would a beautiful work of art, without personal

desire. For fallen man, this is impossible, for this is precisely the nature of original sin, and the desire to commit adultery is always at work in the heart of fallen man (Divine Principle, p. 75). But with the removal of original sin through God's grace at the time of the Blessing, we can become men and women of original nature by taking the responsibility to live principled lives and disciplining ourselves not to lapse into the Fall once again. The *experiencing* of this change, and the freedom to have a proper relationship of original love with women, whether my wife or those in the position of mother, sister, or daughter, is, to me, the most profound *internal* proof of the Blessing.

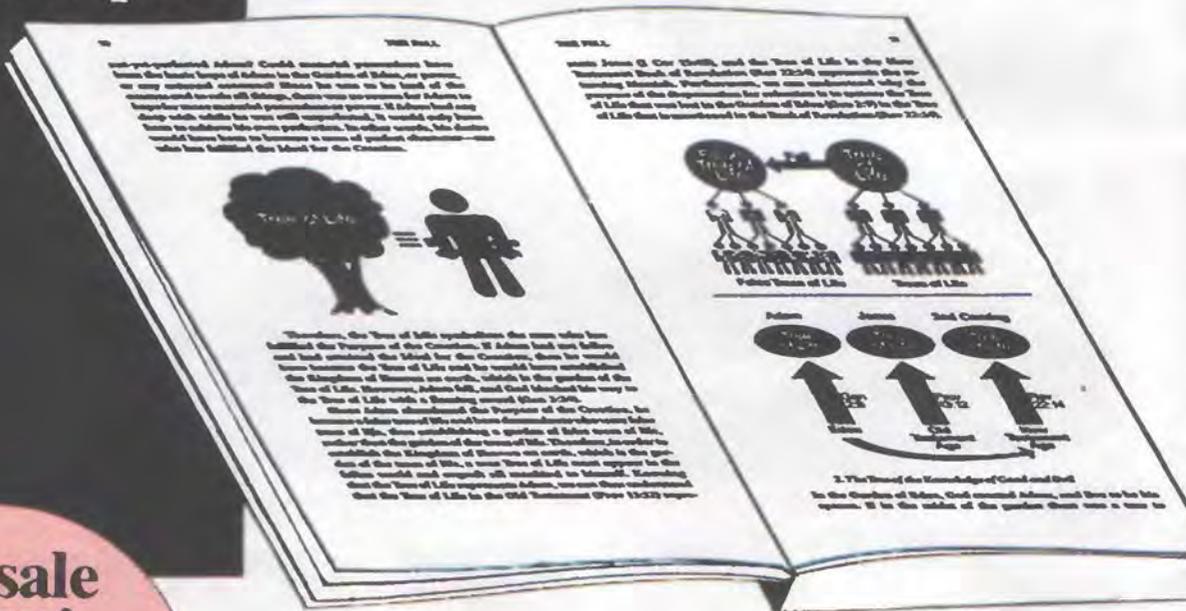
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