

TODAY'S

WORLD

May 1985



FOREIGN MISSIONS: 1975-1985 (p. 16)

Letter from the Publisher

By Rev. Chung Hwan Kwak

AS WE COMMEMORATE THE TENTH YEAR of worldwide missionary activity I wish to offer my gratitude to God and True Parents for their tremendous assistance and to all of our missionaries for their hard work in their countries. I am also grateful to the leaders and members of the central dispensational countries for their many contributions to world missionary activity.

The world mission work of the Unification Church was initiated in the late 1950s when Father selected and sent the first missionaries to Japan and the United States. Other missionaries were sent from the United States to various European nations and other important countries during the 1960s and early 1970s. From a providential viewpoint, the period from the beginning of this activity until 1974 was the age of the foundation for restoration.

Full-scale world mission activity commenced in 1975 along with the start of True Parents' third seven-year course (the course of restoration on the worldwide level).

In accordance with True Father's desire 82 missionaries were sent from Germany on April 30, 1975; 85 from the United States on May 1; and 96 from Japan soon thereafter. During the first seven-year course of missionary work (until 1981) missionaries everywhere worked to spread the new message of God, thereby laying a basic foundation for our second seven-years' work, the restoration of a nation. Now in early 1985 we are in the midst of this growth-stage work.

The sacrifice and suffering of our missionaries over these last ten years is inexpressible. I recall how they have been so often beset by immigration problems, deportation, imprisonment, and other hardships—especially those members working in Communist and Islamic nations. Some communist countries utilize drugs and other techniques to brainwash individuals. A female missionary was raped. Some missionaries were attacked by terrorists. And Masaki



Rev. Kwak during his recent trip to the People's Republic of China.

Sasamoto, a missionary to Tanzania, was martyred there. At this time some missionaries are imprisoned in nations of Eastern Europe.

Our missionaries have endured and overcome dreaded diseases like malaria and yellow fever in places, especially in the Third World, where the culture and traditions were vastly different from their own, and transportation and communication were inconvenient.

In addition to all the foregoing trials missionaries had to suffer many internal struggles. There have been few or no opportunities in the last ten years for them to return to their homes and parents for a visit. Instead, they worked long hours developing their own faith and teaching people in their mission countries.

Most difficult of all perhaps has been their responsibility to unite together centering on the True Parents' ideal. We can all unite in our jobs or activities if we have to deal with other people only in the workplace or in recreation. But uniting when we are together of necessity 24 hours a day is another matter and can be incredibly difficult.

By this time most missionaries have achieved harmony and have learned the languages, customs, traditions, and cultures of their countries. This is a wonderful accomplishment.

We have achieved a foundation in 133 countries now as the result of our world mission activity. Although the level of development is different in each country, blessed families are living in these lands. Blessed children of the missionaries have been born in these nations and our

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Foreign missionary Jack Hart and IRFF representative Chatchai in Thailand, in April 1981. The children are eagerly waiting to taste some chocolate nuts, made by the owner of a coffeeshop. Photo: IRFF.

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New Future Photos

THOSE WHO WILL PREVAIL

REV. SUN MYUNG MOON
BARRYTOWN TRAINING SEMINAR
MARCH 12, 1975
TRANSLATED BY MRS. WON POK CHOI

This speech was given to the foreign missionaries during their training before they were sent out to the world on May 1, 1975.

HISTORY IS PROOF THAT EVIL MEN AS WELL AS GOOD MEN are remembered by posterity long after their life on earth. That which was done for others and left for the benefit of the future is remembered by later generations. For example, in his own day nobody thought that what Jesus did was going to be remembered by later generations, so people had no qualms about persecuting him. But in fact he is loved by people all around the world two thousand years after he lived.

In Christianity and in other religions, the most beloved members acted only to benefit all humanity, centering on God's will. That's why their deeds are remembered. They had the power to overcome all difficulties and hardships. The power

which made this possible was their faith in God. In history, the more persecuted the religious people were, the more dynamic and spirited they became in their deeds. When pressure was put on those people they showed great vitality.

The same thing applies to our everyday life. The stronger, more courageous people will survive persecution and difficulty. They will rise again and again despite much oppression. In its first few centuries Christianity was so vigorous that its people strove onward in spite of severe oppression and mass persecution; they worked underground in order to survive, and they prevailed.

With that in mind, whenever I am contemplating our future plans, I ask myself, "Will our people remain?" There's no question that if we are greeted with a warm welcome some place, we are going to stay there. But in the face of animosity and hostility the key question becomes, "How will we survive?"

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they showed great vitality.*

SURVIVING OPPRESSION

I have been thinking of tactics for confronting difficulties. When oppression comes, you must grow sideways, horizontally. You become tougher under oppression; smaller but harder. Or else, you can burrow into the ground and thrust your roots deep into the soil. After the preparation period underground, you can sprout again with more power and energy than before. When you are oppressed, whether you grow sideways or go into the ground and become small and hard, you must have surplus power which will enable you to surge up again with renewed strength. I myself am a good example. Through almost thirty years of oppression I have learned how to grow in a robust way.

As greater oppression was heaped on me, it looked like I was becoming smaller, but in fact I hardened myself and made myself stronger. When I dug into the ground, I prepared to spring up later on, when the oppression was gone.

Let's think of the example of how seeds grow. If seeds from a pine tree growing in a tropical area are planted in a temperate zone, they don't grow very well. But if you transplant that whole pine tree from the tropical zone to the temperate zone and protect it for a while, then it will grow. Like a tree, if you are transplanted from an old place to a new one, where the temperature and everything is not suitable for you, you must become adaptable and try to absorb nourishment, even though it is a strange land. Suppose you are in a high-level university position and think the power of oppression cannot possibly push you into the ground; if that happens anyway and you cannot grow there, you will die.

If you are pushed into the ground you must spring back, but it is not such an easy task as it may sound. You must pour out all your effort to fight back and make a breakthrough to sprout again. You must be able to digest the poor nutrients. For example, if the young people who have been living in such free circumstances in the United States were to be brought under a regime of communist oppression, it would be hard for them to endure. They would probably be so shocked, appalled, and discouraged that they would submit to despair. That's very possible. But if you are always ready to receive what may come to you, even though the circumstances are unspeakably difficult, you will have excess power to survive the situation.

Even under communist oppression I was always making detailed plans as to how I and my people would survive the situation. I always had big plans, even under persecution. My mission was to discover how to make the breakthrough and overcome the oppression coming from the government. Established churches also persecuted us bitterly and used their influence to turn people against us. I always thought to myself, "If they come against us with a unified effort I will break through." I hoped that all of these groups—the communists, the established churches, and the government—might come against us all at once, so that I might break through every barrier at one time.

When I look back on my past, I'm grateful that I was

persecuted by the communist regime, by the South Korean regime, and by the ministers and laymen of established churches in my native land. I overcame all this oppression. Now, in South Korea, both the government and the people think, "We will get nothing out of persecuting the Unification Church." The established church ministers and laymen think, "We will lose if we attack these people." In Japan, too, our people have been fighting against communist power; the communists have fallen into serious difficulties and are being defeated.

I never thought of escaping from the situation when the government and the established churches opposed our movement; not even when the communists attacked us. Now they have seen that no matter what persecution is launched against me I will not be defeated.

Are we still suppressed, or is our movement springing up conspicuously? We have already survived all those difficulties, and we are growing. If we have survived all these difficulties in Korea, can we not do the same in other countries? If the people of the world know that we can survive any situation in any country, then there's a way for us to break through until we reach every corner of the earth. We are wrestlers in the arena of life; if we win over our opponents, the majority of the people will follow us: people usually follow the winners. You must realize how miserable the defeated are. Are you going to survive all hardships, or dwindle and die away?

DO NOT FEAR HARDSHIP

I'm going to tell you a story from my time in North Korean prisons. I went through much torture. But before I was taken to be tortured I was rather anxious to go through that kind of thing—to experience it, to know what it really was like. With each strike of the bat, with each jab, I was ready for it; I accepted the challenge. You must study everything. When faced with torture, you must know how to prepare yourself for it. If you are scared the pain will be greater, but if you are prepared to fight against it, you'll feel less pain. When it comes, if you are concentrating on fighting back, then you can survive the torture. In my mind I always thought, "I'm fighting back spiritually," when the physical blasts came. However severely they beat me, it was they who got exhausted, because every moment I was thinking that I could never be defeated by them. My spiritual sword would pierce through their hearts. Therefore rumors spread through the prison that Rev. Moon was such a formidable man that he simply could not be defeated.

You don't know what prison life is like in North Korea. When I was in Hungnam prison, all the prisoners were supposed to put fertilizer into sacks. When you made rope out of this cloth, which still had the fertilizer on it, your flesh would be eaten away and sometimes your bones would be exposed. There was always blood dripping from your hands. If you were scared by that, you could not survive the situation. All during that time I thought, "However hard they may drive me, I will survive the situation at all costs. Come what may, even if you torture me more severely,

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We can never be defeated.*

I can survive.” Then I experienced how much greater is the power of spirit than that of the physical body. Instead of coming to my knees before those conditions I found more courage to fight back. All the prisoners, even the jailers and warden, came to respect me. I was cited for being the best worker. So, however bitter and wretched prison life may be, you must know how to make a breakthrough and prevail over the situation.

The next thing is how to endure extreme heat or cold. It is easier to survive heat. To overcome sleeplessness is a most horrible thing. But I could overcome it. I thought that even though I might have to die there, my spirit would survive the situation, and so I did not die in the real sense. If I could not survive the situation even on the spiritual level, my mission could not be accomplished even by my successors.

The reason for my telling you about this is that you are going to be faced with many difficulties in the 130 nations you are being sent to. If the whole nation you are assigned to comes against you, you must be prepared to die there, like a seed buried deep in the soil; then a new life will spring up from the seed that was sown.

Wherever you go, I’m almost sure that the established churches will come against you. Communists are even more formidable enemies; they are all ready to fight against us. You have been faced with a considerable amount of difficulty here, but you can never imagine what is going to come to you in those unknown lands, especially where communism is rampant.

You must always be thinking of how to raise a leader from that nation who can succeed you in your mission, in case of difficulties. If you find yourself unable to remain in the country, be wise enough to raise a leader out of that people as soon as possible.

Don’t ever dream of using the people of that land as if they were your servants, just ordering them to do this and that for you. You are to serve them. Don’t ever think of being indebted to others. You must use and exercise your own power to do the job.

Drive yourself into the soil like a seed, endure the difficulties, and break through to grow in that land and its climate. You must be determined not to allow your eyes to be scared by the sight of evil things, and not to let your ears be frightened by what you hear. Don’t let your mouth speak weak things, or you will fail. Use your whole being to fight against evil power in that land. You must have strength of character and power of life, as a tree will grow in spite of the pressure of massive rocks—it will grow sideways or somehow find its way out.

You must find ways to open the hearts of other people by giving lectures which will move them; you must know how to raise money in that country so you can stand on your own economically; and you must be able to do good public relations work so that you can open up a channel to reach out to all the people there. I want you to become people who can survive any and every situation. When you look at me you can see that I’m tough, strong, and elastic—like a ball; the harder you throw it, the higher it bounces. For people united with the will of God, difficult situations and rebuffs are only a greater challenge; you can survive and can utilize bad situations as fertilizer, to nourish



Father and Mrs. Won Pok Choi at Barrytown speak to the missionary trainees in 1975.

your tree. Our movement is like a root and a tree coming from Father. You are in that way one with me; you are related to me, you are interested in whatever I’m doing, and you choose to act and think and speak as I do.

Before coming to the United States, I was prepared to survive any situation I would meet here. I knew that the Mafia was in this country, and I planned how to win over them. I expected that communists would come against me, and I was prepared for that. I knew that there was racial discrimination here, and I planned how to overcome it. I was determined to grow like a tree, to set my roots deep into the hearts of the people—be they black or white. If two powers collide with each other, a battle will ensue. Clashes will be heard during the fray, but we must take them as an omen of the coming victory we are entitled to after the hard fight. If we are a persecuted group in this evil world, that is a good sign, for the clamor about us is but the noise of the collapse of evil itself. We can never be defeated.

By my sending you out to so many nations, our message and way of life will spread to every corner of the earth. You will wrestle with people of power, and I will watch to see if you win over them or are defeated. Use every tactic you can in good conscience employ, and don’t ever let them go until they surrender. If you let them go before bringing them to that point, they will become enemies. Then when they come to kill you, they will have more people on their side. So don’t let go until the people of that nation bow to you and admire you.

DON’T MAKE ENEMIES

You must also remember that it was not the Roman soldiers, but Jesus’s own disciples who betrayed him and brought him to the cross. The same was true with the Mormon Church. It was not the enemies of Joseph Smith who caused his death, but his

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be frightened by what you hear.
Don't let your mouth speak weak things, or you will fail.*

own followers. You must realize that your enemy is in your own home, in your own family, just as Jesus said. Those who oppose our movement and myself are often not outsiders, but those who once were members and left. I don't want to make enemies of anyone. Even if members fall away, I want them still to be able to respect me, and not hate me or call me names.

Wherever you are sent, you are going to be the ancestor of that nation under God's will, so don't make enemies with people! You must be able to love even your enemies. That's the tactic for survival. When you are only a handful of people, you are apt to lose if you fight, so try to steer the way without fighting, without making enemies. Let people know that you are doing things for their own sake; that you are serving the people at the sacrifice of yourself. You must be able to love them, serve them, educate them, survive difficulties, and be an example to them.

We are training ourselves to be strong, so as not to die under persecution when we are planted in unfamiliar lands. Any organization that educates people to adapt themselves to any situation will be successful. Suppose you think that you are suited to be planted in a tropical zone; if you are sent to the arctic zone, you are sure to die. If you keep thinking that you are more suited for a cold place and you are sent to the tropical zone, you will wither away. You must be prepared to adapt to any kind of situation and surrounding. You must be able to enjoy nights as you would days, and glorify in whatever experience you are going through.

If you train yourself to think of a tunnel or cliff as if it were level ground, you will not fear any difficulties. In the army people are severely trained in order to enable them to survive any situation or difficulty. We don't know what kind of surroundings or circumstances you are going to encounter, so I want you to be trained in such a way that you will accommodate yourself to any situation. You are going to be transplanted into other soil. Are you confident that you will grow wholesomely there? Nobody will supply any nourishment. You must go on your own, absorbing nutrients out of that soil. I don't want you to beg for support from the United States headquarters. For the first few months or years we may give some assistance, but that will only play the role of fertilizer; not more. What is more important than gaining support from outside is that the tree you plant absorbs nutriment from the land's own soil.

You must be able to survive any and every situation. When I was under persecution back in Korea, I was not conspicuous. I was somewhere underground, raising my people. Suddenly I became conspicuous, and began to grow—not only myself but all my members. I was the detonator; when I commanded them to explode, they exploded from so many places at one time that they surprised the whole of Korea.

I want you to prepare during this training seminar to prevail over all the difficulties you will face in your assigned countries, so that one day in the future we can all meet together and rejoice in our heavenly victory. ♦

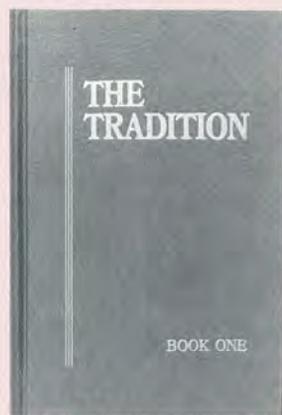
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The Meaning of Religious Life

BY REV. KEN SUDO
WORLD MISSION CENTER
MARCH 17, 1985

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Luke 9:23

THERE ARE MANY WAYS OF LIFE. SOME PEOPLE LIVE IN THE mountains, while others live on the seashore; some live in urban areas, while others live in the countryside. Some people choose to become physicians and teachers, while others become farmers and factory workers. Finally, some people lead secular lives, while we are leading religious lives. There are so many different lifestyles that we can see. We each have only one life, and we must pick one of them.

What is the difference between the religious life and the secular life? Is it that religious people don't eat so much, and secular people eat a lot? When religious people are hungry, they go to

The religious person is one who responds to God's call, and wants to live together with God.

MacDonald's, buy a Big Mac and eat; but secular people do the same. If we use this criterion, we don't see much difference between the religious and secular lifestyles.

One who Responds to God's Call

In actuality, what is the true meaning of being religious? To be religious means to be connected with God. Without God, there can be no religion or religious life. The religious person is one who responds to God's call, and wants to live together with God. God may call you and say, "My son, my daughter, come with me." If you don't want to follow, but rather go off on your own, that is not the religious way.

When Peter was fishing, he was not living a religious life. Yet when Jesus came to him and said, "Follow me," he forgot his boat, his fishing net, his fish—everything—and just followed. Peter heard the voice of God in Jesus' words, and was moved by the invisible power emanating from him. At the very moment that Peter responded to the voice of God speaking through Jesus, his religious life began.

When we respond to God, what kind of life do we embark upon? How does it differ from our previous secular life? The voice of God is very different from the desire of our flesh.



Rev. Ken Sudo

Because of original sin and the crucifixion, Satan has a condition to work through our physical bodies. Satan always works against God. Therefore, man always hears two voices, both from within and without; it is often very difficult to discern between them. For example, while you are praying at night, one voice within may say, "Pray more!" Then another voice will say, "It's okay; you can sleep. You have to take care of yourself. You can pray in the morning." Instead of praying, you might go to bed and wake up late the next morning—too late to continue praying.

The Importance of Self-Denial

The difference between the religious life and the secular life becomes very clear: when we start to lead a religious life, we always have to deny ourselves, particularly the desire of the body.

Religious life begins with self-denial. It is not just a matter of reading the Bible or attending Sunday service; religious life involves routine disciplines every day of our lives.

Why is self-denial necessary? Self-denial is necessary to fulfill the purpose of religious life. What exactly, then, is the purpose of religious life?

Someone is calling us—but also, we are calling back to someone. The voice which is crying out from within comes from our true inner self, our original mind, which is the reflection of God. In essence, we are children of God. It is very natural that, as children of God, we should be calling out to Him. Man wants to jump back into the very heart of God, to embrace God and be embraced by God. Our religious life, then, stems from our desire to return to God. It is this inner desire which attracts people to religion and inspires them.

Man wants to jump back into the very heart of God, to embrace God and be embraced by God.

When we are embraced by God, our heart and God's heart will quiver with joy. At that moment we can feel real fulfillment. That is what we are striving for. Even if we don't realize it sometimes, our original minds are calling out to God from morning until night. Thus religion is not only God's calling to man, but man's calling to God.

Search for Truth

We must deny ourselves in order to receive guidance and revelation from God. This is why, in the past, spiritual luminaries and founders of religious movements usually went to some secluded place to pray and search for truth. Buddha sat under the linden tree for six years until he reached the realization of universal truth. Through such effort he laid the foundation of Buddhism. Although we are not experts in Buddhism, we know that it contains a deep understanding of truth.

Much of Jesus' life is still unknown. The Bible provides some basic facts about when and how he was born. It tells of one incident when Jesus, at the age of 12, was found in the temple talking with priests who were amazed at the depth of his wisdom. Yet from that time until he was thirty, almost nothing of his life is recorded.

We can well imagine, however, that this 18-year period must have been a very important time, during which Jesus had to prepare for his public mission. He must have spent time in the mountains and desert, praying to find a solution for the problems and suffering of this world.

Father went through the same course. At the age of 16 he received a revelation from Jesus. Jesus appeared to him and gave him his special mission. After that time, his life changed: he had to conduct serious internal research to discover the formula by which the suffering of humanity could be ended. The major religious figures of this world must all pass through a course in which they deny their physical lives and their own desires to find the will of God.

Centering on True Father, the religious life which we are leading is not easy, but it is very precious, because it is a shortcut to reach God. We are faced daily with the choice between doing

what is difficult and doing what is comfortable. The religious person chooses the more difficult path so that more blessings can come to others.

You Lose Nothing by Sacrificing

One day, Father told a hypothetical story which typified the course of religious life. Imagine, he said, that a missionary went to a faraway country. When he started to preach the Christian gospel or the Principle, people could not understand and instead they started to accuse and persecute the missionary, and tried to force him to stop. The missionary continued, and the people got so angry that they cruelly beat him to death, and threw his body into a ditch. Police came to investigate, and soon discovered that the missionary didn't do anything wrong at all. He had just tried to bring the message of God and serve the people of the nation. The contents of his work were then made public, and the people who killed him came to realize that the poor missionary didn't intend any harm, but instead intended to help them. They began to feel so sorry.

Then a second missionary came, and the people flocked to him eagerly, asking, "What is your message?" Many people listened, understood, and joined the missionary in his effort to serve the nation and the world.

Actually, the people didn't come to hear the second missionary; they came to hear what the first missionary really wanted to say. Then, through the message, the people could find true happiness and the will of God could prosper.

By giving his life, the first missionary could bring happiness to the people. This is the religious way of life, Father said; this is the true meaning of indemnity. By sacrificing themselves, religious people can bring joy to others. Through the new life that people receive and the gratitude that they feel, great blessings can come back to those who sacrifice, as the first missionary did. Many people think that by sacrificing, they lose; but actually, the reverse is true.

There is a Japanese missionary to Nigeria here with us today. I visited Nigeria, and I know that he is loved by many, many Nigerians because he has been serving and sacrificing himself for

The religious life which we are leading is not easy, but it is very precious, because it is a shortcut to reach God.

the sake of the nation. He is always surrounded by scores of young people.

Another missionary who was working in an African country was jailed, tortured and then kicked out. But he still would not give up. He travelled hundreds of miles through the jungle to the borderline of his mission country, where there was a river. He built a mud house on the shore of the neighboring country, living together with his wife and baby—without electricity, with the constant danger of disease, and surrounded on every side by primitive peoples. He only has a desire to save his country, and prays constantly from the other side of the border. The people of his country can cross the river to come and visit him, but he cannot go to visit them. By living there on the border, he can still meet and talk with the people of his mission country. He is determined to continue until this nation is saved.

How to Gain Victory

In 1980 Father called the overseas missionaries back to America and delivered a special message. This message was not kind. He never once said thank you, nor did he offer any words of admiration or praise. All that we have we are investing for the sake of America, the richest nation in the world. Father said that if we gave even one-tenth of this amount to Africa, not only one, but two or three African countries would be saved. There has to be a deep reason for this. Father knew that the missionaries were wondering why they would not be given money, but he wouldn't tell them; instead, he just told them to go back to their mission countries and suffer. "Am I cruel?" he asked them.

One day the time will come that the heads of state will invite Rev. Moon together with all the dignitaries of the nation for a state dinner. At that time, I will invite you to join my table. I will introduce you, and you will have a chance to give your testimony—how you were persecuted, jailed, tortured; how much you suffered and shed blood, sweat and tears for the sake of that nation. The people will absolutely break down and cry, and from that moment, that nation will be your nation.

So I am not cruel. This is the meaning of religious life, and this is how you can win the victory. The whole nation will come to cry for you, and the people will say, "We are sorry. We did not understand you. Please forgive us. Tell us what we can do for you." You will become the eternal spiritual father of that entire nation. But if you were given a lot of money enabling you to live in a house which is many times better than the houses of the native people, who will come to you in tears of gratitude and dedication? No one. This is the reason that I tell you, "Go and suffer."
In the past, this was true; it is true now; and it will still be true in the future. Anyone who sacrifices himself for the sake of God and for the sake of others will never perish, but will prosper eternally. This is the meaning of religious life. ♦

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MOTHER SPEAKS

"I think women must give love and practice a sacrificial spirit."

—Mrs. Hak Ja Han Moon, ICUS 12/81.

"When it comes to laying a strong tradition in our life of faith, it usually takes the woman not the man, to really lay the strong tradition."

—Mrs. Hak Ja Han Moon 12/84

"After I heard her (Mother) testimony, I started to cry, because I realized that finally someone would take responsibility for the historical position of women."

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THE FRUITS OF PERSEVERANCE

Testimony of Mrs. Joo Hwa Kim-Waldner

January 21, 1985, Regelsmuehle Training Center, West Germany

I WAS BORN ON DECEMBER 17, 1922, IN A LITTLE VILLAGE NOT FAR FROM THE BOUNDARY of Manchuria in what is now North Korea. My father was at that time a great landowner; the many fields and forests around our house stretched as far as I could see. My mother came from a prominent cultural family of Seoul. She had wanted to study in Tokyo after her marriage, but she got sick and so had to follow my father to the faraway land. It was very hard for her.

When I was six years old my father built a beautiful school near our house, and so I can say I had a most lucky childhood. Many famous people liked to come to our house, and I was eager to learn and do all the things that older people do. But also I could see that having a lot of money does not bring real happiness—oftentimes thieves stole our best possessions.

In our area Christianity was well established, and not far from our village there was a large church. However, under the Japanese occupation it was very difficult to be a Christian. The ministers and many believers of our local Protestant church therefore came together in our house, and often it was like a little church. My mother also counseled bright and intelligent young Koreans about how to pursue their studies. One of these students later became my spiritual father: Mr. Hyo Won Eu. I think that our region must have been a special holy place for God, because only 10 kilometers from us our beloved True Father was born, and the first wife of True Father was one of my classmates.

Although my family did not suffer directly from the Japanese occupation, it was a tragic time for my family, because within a short period almost all of my relatives caught an unknown illness and died. But my immediate family was not affected, and we could live in comfort because my father was a rich man.

WHAT IS GOD AND HEAVEN?

Two of my aunts had been very pious and prayed every day, and one of them shared my room with me for a long time. One day when I was about seven years old, I heard her speaking about God and heaven, and I asked her, “What is God and heaven?” She told me then that heaven was a most beautiful place, where flowers bloom all the time and people sing beautiful hymns and are very happy. Then I asked her who can go there and she answered me, “Only those who go often to church, pray deeply to God, and read the Bible every day.” That made me very happy, and at that moment I promised myself to go this way with all my heart.

I went to church very eagerly, and when I was alone I prayed to find God and heaven. Before I earned my first degree from primary school, I had read the New Testament from beginning to end two times; and so I continued until I finished high school. The high school I attended in Pyongyang was a very famous school and most girls in Korea wanted to study there. But the principal of this school didn't like Christians and allowed us to have only one hour-long worship service per week, on Sundays. At this time nearly all teachers were Japanese and so we had to learn the Japanese language first, and only in a few spare hours could we study Korean. Because of the many difficulties Christian students had in Pyongyang, I decided to go to Ewha University in Seoul to study music, for there I would be able to meet more freely with other Christian students. This university was founded by American Methodist missionaries and was famous throughout Korea.

After some time at the university, however, I lost interest in religious life and began to criticize many orthodox Christian explanations, until finally I couldn't understand or really believe in the existence of God or Jesus at all any more. As a student of the music

TODAY IT'S NEARLY IMPOSSIBLE TO IMAGINE THE GREAT SUFFERING AND TREMENDOUS STRUGGLES WE ENDURED AT THAT TIME. ONLY BECAUSE OF OUR LOVE FOR TRUE FATHER AND OUR DESIRE TO HELP HIM COULD WE PERSEVERE THROUGH SUCH TRIBULATIONS.



Mrs. Kim-Waldner teaches piano to Ye Jin Nim, right, and Won Sook Kim, (Rev. Won Pil Kim's daughter), left.

department I was also a member of the choir, and so I had to attend church every Sunday. However, I had no interest in the sermons; I preferred to read worldly and non-religious books.

After finishing school I lived a fashionable life in Seoul and never went to church or read the Bible. But when World War II ended on August 15, 1945, I heard that all the property of my family was lost to the communist army, and I became very depressed. Many people at this time fled to the southern part of Korea and hoped that the communists would not come down there, but then the Korean War began on June 25, 1950. During this terrible war I lost my parents and brother and sister; only one brother survived, and even he died a short time later.

After this I felt helpless and had no more hope for the future. I understood that human life is sorrowful and lonely. I therefore visited many Protestant churches and also the Catholic Church, trying to find out what happened to God and His original love. But I couldn't find the old warm, spiritual atmosphere which I remembered in my heart. Also I couldn't believe in the holy Virgin Mary and the illogical sermons which were given in these churches.

So I looked around further and one day a good friend invited me to a special group which had made their own church on a famous hill outside of Seoul. I went to this church on the following Sunday, and one of my early classmates at the university welcomed me there. At first I was very happy with these serious people, for all of them had graduated from universities. We studied the Bible, and our discussions together always reached a high level. But if intellectual people are always alone together they cannot really receive the Holy Spirit and the spiritual world. In many ways this group was interesting to me, but many of the members were very arrogant. At that time I wanted to come closer to God and feel more love and faith, and so I suffered over this.

Around that time I was working in the social department of our government which helped women in their social affairs. One of our department members was going to a newly-founded church which was called the Holy Spirit Association for the Unification of World Christianity. One day she asked me, "Do you know Mr. Eu?" When I answered that he was my best friend from early childhood and from the time I had studied music at the university, she said to me, "Mr. Eu is giving the lectures about the Principle and he would be happy to see you again." Mr. Eu had studied in the medical department at Kyung Sung University in Seoul, which was the most difficult in Korea. But throughout his whole life his health was not good, and he suffered a great deal of pain from spinal tuberculosis.

I was very surprised to hear about my friend and decided to one day listen to the Principle lectures. On the first day I listened to the lectures for more than ten hours, and the next day I talked about the new revelation all day long with my friend Mr. Eu. At first I was not greatly impressed. I couldn't understand the human fall, and I couldn't believe in resurrection and the Second Coming of the Messiah. But Mr. Eu told me, "If you oppose the Principle you may deeply regret it later. Please study a little longer and try to understand it." I tried to overcome my preconceptions, but I was very doubtful. Many bad things happened to me during that time; my former church expelled me from its membership, but I could overcome this and in fact, it made me go to the Unification Church even more often. Still, my doubts were getting deeper and I ran into great difficulties.

At this time, as my spiritual mind was searching for the right way, a very shocking event happened. Because of a big campaign against our church by the Korean government, our True Father and several members—including Mr. Won Pil Kim, Mr. Hyo Won Eu, and his brother and his cousin—were put in prison on July 4, 1955. During that time I felt so great a loneliness—it was as if I were alone on a small island. I also felt great anger against people who had no concern for God's grief, and resentment that the most important man of history—the one who could save the whole world—was in jail.

Because of that experience, I determined never to leave or to deny the Unification Church. From this time on I began to study the Principle as hard as possible, and went many nights without sleep. In these circumstances I received some wonderful revelations and inspirations when I prayed. I attained a state of letting go of myself and I could talk spiritually. However, I also suffered strong attacks from Satan.

One evening as I was going to our lecture hall I felt as if somebody were trying to kill me, and I suddenly fell nearly three meters from a bridge, but nothing happened.

I ALSO FELT GREAT ANGER AGAINST PEOPLE WHO HAD NO CONCERN FOR GOD'S GRIEF, AND RESENTMENT THAT THE MOST IMPORTANT MAN OF HISTORY—THE ONE WHO COULD SAVE THE WHOLE WORLD—WAS IN JAIL.



Father meets with junior high and senior high school students in a Seoul church center. It was before his Blessing in 1960.

Another day, when I was alone in our lecture room, an awful woman in a red dress came in and tried to attack me, but after three attempts I overcame her and she ran away. So I went through many tests. I prayed very strongly during that time and gave lectures on the streets and in the parks. Through all this I could understand the Principle more deeply and build a hearty faith in our Heavenly Father and His True Son.

PERSECUTION AND TESTING

I lost my job in the social department and became a full-time member of our church. True Father sent me around the whole of South Korea to witness to the new revelation. Today it's nearly impossible to imagine the great suffering and tremendous struggles we endured at that time. Only because of our love for True Father and our desire to help him could we persevere through such tribulations.

We never had any money and many times we did not have anything to eat, not even a little bit of rice. Many of our first members left the church and it was our True Father who, on Sunday mornings, gave us new power and faith to continue in our important missions. True Father often said to us: "Now you are very poor and you give your whole life for me and I can give you nothing, but later I will never forget you."

When I preached and lectured outside in Chang-Chung Park in Seoul, many people listened to my speeches. I was by then about 35 years old. Every day we argued for God in the streets and parks against members of other churches and students of the university. Later I was asked by Father to go to a province in South Korea to help some young members who had quickly established a new center without knowing very much about the Principle. I was called upon to help in any affairs we had with police or government administrators. Then I was in Incheon for nearly one year, lecturing in different centers.

I was temporarily living in Seoul when suddenly we heard that the Blessing of our True Father would soon take place. A great rumor spread among all the women, and many asked themselves, "Could I be the one who is chosen by God for this most important mission?" Nobody knew exactly who would be the woman for this Blessing. Then suddenly on March 1, 1960, I heard that something special was happening in our Chung Pa Dong church and I ran there as quickly as I could, but I saw only the end of the engagement ceremony.

It was a young girl who was to receive the Blessing of God with our True Father. Many of us were very surprised by this. Young Hak Ja Han, who became our True Mother, was on this day very deeply inspired and many tears ran down her face before she and Father went to a room over the sanctuary. Then on March 16, 1960, all the elder members gathered together in the Chung Pa Dong church for the Blessing of our

TRUE FATHER OFTEN SAID TO US: "NOW YOU ARE VERY POOR AND YOU GIVE YOUR WHOLE LIFE FOR ME AND I CAN GIVE YOU NOTHING, BUT LATER I WILL NEVER FORGET YOU."



Mr. and Mrs. Otto Waldner on God's Day 1982, at Regelsmuehle, West Germany.

IF THE GIVE-AND-TAKE ACTION WITHIN A BLESSED COUPLE TAKES PLACE ACCORDING TO THE WILL OF GOD IT HAS HIGH VALUE, AND THE COUPLE CAN DEEPLY FEEL THE HARMONIOUS LOVE OF GOD.

True Parents. It was for us the most important festival of all, but of course we were very poor at the time, and so it was a modest celebration.

After this I had missions in many provinces in South Korea, and I stayed for four years in the province of Jeon-Ra-Nam, giving lectures. My mission in this area was sometimes very difficult. I had to walk everywhere on foot. One time I walked 32 kilometers until I could not take another step. This province is on the coast, and there was only one little ship to take to the islands. In 1969, after having spent 14 years in missions in the provinces, I felt that a mission in Seoul would be much better for me, for I had many relatives and old friends from the university there. I spoke about it with my spiritual father Mr. Eu, and then I moved to Seoul and started to teach music. I began in a little room and borrowed a piano. Soon so many children came that I could earn a great deal of money, which I donated almost entirely to the church.

I often taught the children of our first blessed couples, and as the children of our True Parents grew up, I also could teach them to play the piano—usually at five a.m. before they went to school. Until our True Parents went to the United States in December 1972, I had the opportunity to teach piano to Ye Jin Nim, In Jin Nim, Heung Jin Nim, and Un Jin Nim.

I was active all this time in mission work, and went witnessing from house to house, on the streets and in the parks. I also became a teacher of music in our Tongil Theological School and was the leader of the blessed women's choir. I could find many new members, but I don't know how many are still active in our church. One of my classmates from Ewha University accepted our church very early and her husband also joined. They are one of the 36 blessed couples.

BLESSED TO A STRONG GERMAN

The time was passing quickly, and I was growing older year by year. Many times I felt very lonely because nearly all of my elder brothers and sisters were blessed, and most of my spiritual children were too. I often wondered why Father never matched me. But in 1978 I got a phone call while I was at home. The person said that our True Parents would come soon and I was to come very quickly to our church in Choong Gu. I ran to the church and was privileged to sit together with our True Parents. Suddenly Father said to me: "Joo Hwa, it doesn't matter that you didn't receive the Blessing for many years." Then Father said to Mother: "That man who is an artist and makes sculptured figures should be the right man." Mother then said to me: "He is a good person, and there are many rivals for him." I answered only, "Yes."

At first I thought he was an American, but he turned out to be a strong German who never changed his mind once it was made up. When I said I could not speak German, and asked how I could speak with him, True Father said: "Don't worry about that; you can learn his language, and maybe it's possible that in time you can go together to America." Then I had to look for a good photo of myself, but none I had was good enough in Mother's opinion. So I had to have a new one taken and it was sent to Headquarters in America, and passed on to my unknown man.

After this event nothing happened for the next two years. In November 1980, when True Parents came to Korea, I summoned all of my courage to meet with them and asked Mother about my unknown fiancée, mentioning to her that as of yet we had had no opportunity to meet. Then Mother said to me: "We can bless you soon here in Seoul." I waited with great excitement during the following days. As soon as was possible my Otto was in Seoul, and we had our first meeting—fraught with many difficulties—in the Lotte Hotel. We had to find out how much we could understand and like each other. In the evening we were invited to True Parents' home, and there Father asked us directly after a short conversation, "Do you want to live together for eternity?" We only said, "Yes." That was on a Friday, and True Father said to us, "Your Blessing will be on Monday morning." Then True Parents gave us money for new shoes.

Those were three crazy days, but at last on Monday morning we stood in front of our beloved True Parents. The Blessing took place in their living room in Chung Pa Dong on November 17, 1980. Also present were President Young Hwi Kim, Mr. Do Soon Im, Professor Dae Oh Son, and their wives, all in white gowns. After the Holy Wine Ceremony we received the Blessing and True Father put our wedding rings on our fingers. Our separation time was only four days; then we had our ceremony in the guest house at the Chung Pa Dong church. Our problem now was how to overcome the

many difficulties for our official wedding in Germany. After many complicated procedures, on March 12, 1981, I left Korea, visited my best church friends in Tokyo and arrived in Frankfurt, Germany, on the 15th. There my husband and his son Wolfgang welcomed me. After a three-hour car drive we came to the training center at Regelsmuehle, and there, in a short time, my husband prepared a little apartment with a very small kitchen and no bathroom.

OVERCOMING CONJUGAL STRUGGLES

For the first 14 days we had a real honeymoon and were very happy to be together. Then the first little struggles occurred and we saw the differences in our characters. Both of us were self-sufficient people who had lived alone for a long time in our missions. We had such divergent lifestyles—both from our cultural traditions and our social levels. My health had not been the best during the previous few years, for I had never had one day of vacation since the Korean War. Many kinds of German foods I could not eat—they were always made with too much oil or fat. I didn't like the countryside where I now live, and I felt very lonely; moreover I couldn't believe or understand German manners. Sometimes if I saw a river I wanted to throw myself in or if I were on a mountain I wanted to jump off it. Often I was so deeply depressed I couldn't move. I often went to bed with a stream of tears running down my face. I prayed to our Heavenly Father: "Please take your poor daughter to you; she has lost all joy and hope completely. I can work no more."

In summer of 1981 our True Parents came to Germany and I could stay with them for a short time, and I could go to Italy for about 14 days with Mother to improve my health. One day I showed Father the artwork of my husband, and through True Father's explanations about the value of this art, I could better appreciate the special mind of my husband. We tried to understand each other more and more, but for the first year the most important thing was to overcome the many disagreements between us. This was our prayer every morning and night, as we prayed together hand in hand. Both of us believe strongly that True Parents are most heavenly and close to God; moreover we each have a deep personal connection with God.

In July 1982 my husband allowed me to go to America with the German members for the big Blessing in Madison Square Garden. I hoped to meet my old friends from Korea there and to meet True Parents again. After the first meeting with my friends in New York, True Parents invited many elder Korean members to stay at Belvedere and eat together with them at East Garden. It was a very memorable event for me. True Father counseled me and even scolded me harshly before all the leaders of the world. But of course I could feel the loving heart of my Father, who takes care of his poor daughter.

True Father said to me: "Don't think this was a simple Blessing; it is of special significance that I blessed you with a German man. If you are thankful and live truly in patience, Heavenly Father will help you every moment. Your husband is a tenacious person and he can be trusted to follow my guidance implicitly. Even though no one is interested today in his work as a sculptor for God, he continues with great faith and a joyful mind. Otto is a wonderful person. If I could have a little more time to develop a new heavenly culture, he would be a central person in it. He will follow me at the risk of his life. Respect him, love him, and take care of him. Don't do things with your own will. Pray for Germany and protect this land."

For more than a month I saw many beautiful places in America, such as Florida, California, the Grand Canyon, Hawaii, and at last Chicago and Niagara Falls. I came home to my husband and our little house in Regelsmuehle. Then I could change my mind step by step and prayed many times, "Heavenly Father, let me be patient, and please forgive me. Don't worry about me anymore." I could believe deep in my heart that Heavenly Father would never toss me away. I could feel strongly that if the give-and-take action within a blessed couple takes place according to the will of God it has high value, and the couple can deeply feel the harmonious love of God.

My husband and I are still working very hard to fulfill our responsibility for the restoration of the world. But we also know that we are not perfect, and that it will be a long, difficult time before we reach that point. As long as we have deep faith and great confidence in our beloved True Parents, and work every day for our Heavenly Father, we can feel happiness and thankfulness all the time. ♦

AS LONG AS WE HAVE DEEP FAITH AND GREAT CONFIDENCE IN OUR BELOVED TRUE PARENTS, AND WORK EVERY DAY FOR OUR HEAVENLY FATHER, WE CAN FEEL HAPPINESS AND THANKFULNESS ALL THE TIME.



Foreign Missions: 1975-1985

THE FIRST TEN YEARS

by Nancy Barton

One night a man had a dream. He dreamed he was walking along the beach with the Lord. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand: one belonging to him, and the other to the Lord.

When the last scene of his life flashed before him, he looked back at the footprints in the sand. He noticed that many times along the path of his life there was only one set of footprints. He also noticed that it happened at the very lowest and saddest times in his life.

This really bothered him and he questioned the Lord about it. "Lord, you said that once I decided to follow you, you'd walk with me all the way. But I have noticed that during the most troublesome times in my life, there is only one set of footprints. I don't understand why when I needed you most you would leave me."

The Lord replied, "My son, my precious child. I love you and would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you."

Author Unknown

AND YOU, FOREIGN MISSIONARY, have you had such a dream? Have memorable scenes of your life in the mission field flashed across the sky of your mind? You, too, decided to follow God and our True Parents and had the encouragement that they would be there with you at all times. Recalling these last ten years of your life, did you notice that during your most troubled times you, too, were lifted by your God, your True Parents, held in their arms, and carried?

You had many dreams, before you left for your nation. You dreamed of restoring your mission country, offering it to Heaven through True Parents. Armed with the truth of the Principle, and the love of God and True Parents, you were so full of life and enthusiasm when you went out. It seems your dreams have remained strong within your mind and heart during these years, for many of you are still walking the path of the pioneer missionary, which appears to have now widened into a road. . . .

Ten years is a long time. Countless stories and incidents retold from your lives could evoke laughter or tears. Yet what has it meant to wear that glorious title, "foreign missionary"? It is easy to conjure up the rather idealized version of what a missionary does: shouting God's message across the plains and mountains of your country, longing to embrace each man, woman and child and breathe life into their waiting souls. But it wasn't that easy, was it? And there was often no glory attached to your title. Many members have prayed for you, not realizing the hardships, the indemnity that came across your path, not realizing the depth of suffering you endured to offer the progress made in your nations. Not every story can be told, but in this tribute to the investment made by Heavenly Father, True Parents and each of you, some of the typical and some of the not-so-typical events which comprised your daily lives during these first ten years of worldwide activity will be shared.

* * *

Spring, 1975. In three different corners of the world, the young men and women of the Unification movement of Japan, Germany, and the United States chosen to brave the elements of the unknown world had gathered for training in their respective nations. Each had been given such a precious title: foreign missionary.

Nearly 300 different sets of footprints

left from the warmth and security of their spiritual homelands, and the love and comfort of their national leaders, in the largest wave of missionaries sent out by the Unification Church at one time.* God was about to take them on a journey. Most of them did not turn back. And no matter what happened on the other side of their rainbows—even if for some reason they had to leave the mission field and are now serving in a different assignment at this time—they will never be the same.

Digesting a Different Culture and Surviving

Father's vision is so broad. He looked forward to the time when each missionary trinity would make an economic foundation, contact professors and theologians, engage in media work, help develop natural resources, found or

By sending his representatives to every country possible, Father was planting seeds which would eventually help in the building and creation of the Kingdom of God on earth.

manage schools—the list of his plans goes on and on. By sending his representatives to every country possible, he was planting seeds which would eventually help in the building and creation of the Kingdom of God on earth. But initially he kept almost silent. In his wisdom, he did not outline all these plans before they left. He knew that before he could direct them in such activities, they needed to first contend with daily survival. He knew that they needed time to digest the language, the culture, the problems with unity, the

* Previously, the European nations, Canada, Taiwan, Australia, New Zealand, India, several Middle East nations, and several South American nations were pioneered. With the exception of the European and the first four nations listed above, these countries were sent more (or new) missionaries to supplement the work already underway, or to start a new stage of work because the first missionaries had had to leave.

hardship of overcoming themselves. And in a sense, he kept all of us guessing about why they were sent.

However, when Father gathered all the foreign missionaries and national and state leaders to hold the first World Conference on the occasion of his 60th birthday, he no longer kept silent about why he sent out the foreign missionaries.

Father said then that if he had not sent out foreign missionaries, he would have been accused by the people in spirit world that their nations on earth never had the chance to hear the Principle. However, shortly after the missionaries departed, the Unification Church in many established nations—especially the United States during the Yankee Stadium and Washington Monument campaigns—went through incredible persecution. True Father was grateful when news of our movement spread throughout the world and stories and warnings of the impending danger of "Moonies" appeared in the newspapers of all other continents. Father could say with confidence that the government and the people knew of our missionary activity; therefore, there was no way he could be accused.

He further commented:

I was hoping that as soon as you reached the mission field you would be faced with enormous persecution and suffering. Then you would have had absolutely no time to worry about internal difficulties. You would simply have had to unite and face the situation. I was hoping that you could all experience this, and many of you actually did. I knew that 1975 was a very severe year of persecution, and I knew that in 1976 we would hit the peak of persecution. I knew that was the pinnacle we had to pass over. That is why I sent you out in 1975.

You must have had to overcome many cultural barriers: there was one American, one Japanese, and one German, each thinking differently on the basis of his own upbringing and standard. That in itself is already history-making. No one can find at any time in human history that three people coming from such contrasting cultures as Japan, America, and Germany came together, trying to pursue a common purpose and goal. Why? To save the country and people. It is a virtually impossible task, yet backing you was an organization and a leader who believed it could be done.

True Father knew well the silent suffering that each missionary had

experienced. In fact, although all missionaries had dearly longed for some words from True Father, such communications had been few and far between.

I left you practically all alone for the past five years. I wanted you to be able to come back and write your experiences. I wanted to create an enormous manual of instructive material for future history. You have that text within yourselves. This was one goal of sending you out five years ago.

At that conference, True Father asked each of them to write their testimony of missionary life. He requested them to include how they achieved unity and adapted to the language, culture, and customs of their nations; also to describe all spiritual phenomena experienced by the missionaries themselves and their native spiritual children; and to record what and how much was devoted in prayer, concern, or care for the sake of one person's salvation. He also asked them to express how they viewed the problems and future of their nation from the viewpoint of a spiritual parent. These testimonies, excerpts from which appear in this article, have been called by Father "The Acts of the Apostles" of the Unification Church. When he commissioned these testimonies, he already had some idea of what they would contain.

Even without hearing your report directly, I can understand it. I know each one of you suffered. Your report will be the record of suffering for the sake of God: You suffered; you may have been imprisoned; you were mistreated; you were persecuted; you shed tears; you may have even had to run away from the eyes of the authorities because you wanted to remain in that mission field. Every one of you has a record of suffering.

The First Shock

Many foreign missionaries later said they were full of anxiety during the plane ride to their new homeland. Romantic adventures perhaps filled their mind, but at the same time, fear threaded itself around their hearts. What would it be like? What would they find? And even more importantly, what would find *them*? Many later confessed that they were sure someone would cut their throats, that they would be robbed as soon as they stepped out of their hotel, or that they



The old markets of Sana'a, the capital of Yemen, in April 1977.

Stepping off the plane for the first time was a historic moment that each of them personally shared with Heavenly Father. One sister said that just before she left the plane and stepped on the soil of her country, she felt like Neil Armstrong stepping on the moon for the first time.

would catch malaria or another dread disease simply by breathing the air!

Many countries were much hotter than the missionaries originally anticipated—the waves of heat hit them as soon they stepped off the plane, virtually drenching them. In some nations, the humidity level matched the temperature. Energy was immediately sapped, and reality began to set in.

Yet stepping off the plane for the first time was a historic moment that each of them personally shared with Heavenly Father. One sister said that just before she left the plane and stepped on the soil of

her country, she felt like Neil Armstrong stepping on the moon for the first time.

A new world. So many unusual sights and sounds. The waves of the ocean pounding the shores of an island dotted with thatched huts, tea plantations as far as the eye could see, the windy silence of the desert, luscious trees of fruits not found at home, the chords of loud Latin music filling the air, the tempting pungency of curry and saffron, the vivid colors of jacaranda trees. . . . These were some of the beautiful things which beckoned them to embrace the uniqueness of God's nature in this new land. But the vast majority of missionaries claimed that they were internally and externally not prepared for the shock of seeing the terrible poverty in their countries.

A first glimpse of a tiny country in Africa:

I looked along the streets, observing the people. Most vividly I remember a fat, bare-breasted woman who had huge pots of beans and other foods that she was dishing out to some children. There were hundreds of black people on their way to work. The unpaved and uneven roads, the ruddy soil—everything was plunged into the red light of the rising sun. For me, it was a special atmosphere, as it was the dawn of our mission, too. With a certain anxiety, I made my approach into the city. I envisioned a big city center with at least some skyscrapers. (My search for skyscrapers was needless!)

I'll never forget my first walk across the big market of the city. At first I didn't know what was going on—such a swarm of people, a loud babel of voices, and a smell that made me feel sick. But something inside told me that I should be able to handle it since I was assigned to work in this country. So I set a condition to walk through the market. I must confess, the first time I held my nose. Most difficult was the problem of the lack of toilets. "Lack" is not the right word; the toilet could actually be anywhere, in front of any door along the street. Both men as well as women make no secret of this practice.

And from the Middle East:

Toward the evening I wandered out on the streets for the first time and a completely new world opened in front of my eyes. The brown mud and stone houses looked as if they had no roofs. The people who passed by seemed very wild-looking to me. They wore turbans, and around their hips were girded big

crooked daggers which gave a rather militant impression. Women, on the other hand, were dressed all in black and wordlessly flitted through the streets. I was in a different century! I felt Abraham could have walked here or maybe Moses, but then I saw that empty tin cans were scattered all around and I knew I had not traveled back in time. Nobody seemed to care about picking them up.

I dared to make my way deeper into the city. Barefoot children wearing skirts and little caps roamed through the lanes; the intense aroma of baked bread permeated the air. The sun could not be seen anymore. The clouds had faded into numerous hues of red. Never before had I experienced a sunset of such intensity. The whole city was suddenly plunged into a symphony; from over forty minarets throughout the city, muezzins summoned the people to prayer. The people quickly hastened to the mosque and soon the melodious recitation of the Koran could be heard from the loudspeaker.

Once the initial shock or even repulsion had gone, what was it that bridged the chasm in their hearts to want to stay, to want to restore that nation?

Oh, what a pressure in my heart! I wanted to burst or run away, but where could I go? There was nobody I knew. On the contrary, all the people looked at me with the same hostile eyes. Lonely, I walked through hot roads to the lake just outside the city. During earthquakes this lake had swallowed many people. As a consequence, the atmosphere was dark and sinister. Behind me a vast field of ruins looked devastated and ghostly. God's grievous heart. How could He live here all the time, with the dead people, the dead city, the dead country? I thought, "I have to do something for You, since You are more miserable than me. I have to hold out, at least."

Father expressed the heart of a pioneer in the following way:

You will want to sustain this pain for the sake of your mission, and for the sake of the people whom you need to save. Then cheerfully, you kneel down and pray to God, comforting Him, and God will approach you and embrace you. He will call you His child. He will be able to feel that you understand Him. At that particular moment you can truly experience the heart of God.

As foreign missionaries they had to adapt to their new cultures and abandon

some things which they felt were "right" from their own. In some areas of the world it is proper to kiss a person on both cheeks as a greeting. In other cultures a person is insulted if a guest doesn't have something to eat at his home, no matter how humble the food is. No matter what kind of upbringing the missionaries had, learning to embrace new customs sometimes brought about embarrassment, and feelings of repentance if by some chance they had offended their hosts:

At dinnertime I had one of my first experiences with a different culture. In this cement-floored home—more like a hut with an open patio—our

host spread a cloth on the ground and then placed the meal on it. But when this elderly lady sat down to eat the meal, I noticed that she forgot to bring the eating utensils. Since I was her guest I didn't want to say anything and just waited. To my surprise, she began

**Father knew that
the missionaries needed
time to digest
the language, the culture,
the problems with unity,
the hardship of
overcoming themselves.**

eating with her hands after her short prayer, and I was even more astonished when she looked at me and expected the same thing.

She looked at me and asked if I had ever eaten with my hands. I replied that I had not. She told us that she eats this way because "it is the way Mohammed (Peace be upon him) ate." She asked, "Did you know that this is the way Jesus used to eat?" Her question was almost like a challenge to me; I tried to be gracious about thrusting my hands into the bowl of rice curry placed before me.

For the missionaries in one nation to find each other upon arrival was often quite a task, having been given only their names. Sometimes it was a matter of hours; sometimes it took a matter of months. They discovered each other in some very unusual ways. One Japanese brother found his American sister in a library because he recognized her 1800 Couple Blessing ring!

Efforts to Create Unity

It was God's and True Parents' dream that three sets of those footprints would meet within each nation and become one. But True Father also knew just how difficult this goal would be to achieve. He even said that "brothers and sisters drive nails into each other's hearts which makes the pain unbearable," but he also said that this is the very point at which a person can realize the pain that God and



Missionary goes on a camel ride in Iraq.

Father have been sustaining all this time—not for their own sake, but for the sake of the world. One German missionary wrote:

American self-confidence encountered Japanese pride; openness against taciturnity. And another seasoning, in addition to the already well-spiced dish, was German stubbornness. The whole encounter was framed by completely strange and, in every respect, unusual surroundings.

One is used to blowing his nose in a noisy way; for the other this shows terrible manners. Another one has to switch from chopsticks to a knife and fork. In America, it is noble to put the left hand under the table while eating. In Europe this is considered extremely crude, and the European custom to leave both hands on the table "armed" with knife and fork is condemned by the Americans as horribly barbaric. Someone eats his soup noisily, while in the West people try to eat as noiselessly as possible.

In the West people express joy and suffering; in the East it is a mark of good breeding to withhold emotions. Something that sounds agreeable in the German language means something disrespectful and insulting in English. In the Oriental view of what a woman should look like, one of us may have definitely been too tall, and the other not thin enough.

Simply everything was confusing. The language difficulties did not allow our hearts to express themselves as they desired. And our personal characters—which were not rounded to begin with—had many sharp corners that seemed to jut out all too often.

We each were tested to such an extreme degree; I had never imagined it possible. I had such pride in myself and my "old continent"—such typical arrogance; such obstinacy and lack of modesty. If I had realized these foibles at all before, they were but pins pricking my heart and conscience to get me to give them up. In the mission field, they became stakes—the pain forcing me to break free from the old.

Yet another sister expressed how, when there was lack of trust, harmony was impossible to create.

Disharmony was in the air so many times and I could not speak my mind—my heart was full of spiritual junk, troubles, accusations, and self-accusations. I never could stand to live in friction with someone. Usually I tried

to compensate. Now I could not do it—I was without words, without language. Only relentless attrition. Someone else was also there: God. But even with Him, I did not get along so well.

At first we maintained external kindness, but after a while we could no longer pretend in front of each other. Mistrust, the poison of the soul, sneaked into our hearts. Why does my brother look so strange when he talks to me? Why doesn't my sister say goodbye to me properly when she leaves the house? Why is he so long in the bathroom, and why do the two of them talk so much when I am not there? Mistrust is the greatest evil.

Father uncovered the key to unity in his conference speech, something many missionaries had learned only after many painful months or years:

There is only one secret, one way to become one. You must do it without

Because it was often dangerous to meet guests, some missionaries taught their students while driving or riding in a bus, or deep in the forest, or on the beach of a secluded island—wherever it was possible.

words. Silently serve. Simply try to serve each other. That attitude alone can make people unite.

The missionaries in one African country felt unity was vitally important and did everything in their power to unite. These three representatives felt "married" to one another, and each night after sending their new members to bed they stayed up until two or three a.m. and sometimes later to talk over their problems, the work for the future, etc. They felt that until they all agreed on a decision or a goal, they simply could not, and would not, go to bed. Through arguments, tears, and especially prayers, they grew in love for each other, their mission, and their missionary life. When one of the three missionaries went through an especially difficult time and locked himself in his downtown office, the other missionary brother brought him a sleeping bag and sat outside the office

until he unlocked the door, accepted the sleeping bag, and accepted his brother's love.

Obviously language was a problem for many missionaries, and many of the Japanese brothers had an especially hard time with it. Many of the German missionaries already knew a bit of English or in some cases knew Spanish or French. Among themselves, however, the missionaries had to be able to communicate, and many times they sat together with two or three dictionaries—trying in English or the native language. At the beginning, it sometimes took them hours to share just a few ideas, and even then, the missionaries were not sure whether they had been understood or not. Yet even if a missionary knew or had studied English, French, Spanish, Arabic, Chinese, Swahili, or any major language of the country, he or she then had to train his or her ear to also deal with the variety of dialects and native languages of the country. Being misunderstood was a constant frustration.

Since language is a most effective means of expressing our will or heart, if we can't use it proficiently we have no way to make others understand. There are also times when, even though we feel we have communicated, people misunderstand us. Language is the means by which we can convey our character to others. If we use it poorly, we may sometimes show ourselves to be men or women who have nothing which is attractive to others. Sometimes people entertained such a feeling about me. And when I sensed people had such feelings about me, I was overwhelmed with sorrow. Sometimes I tried to break an oppressive atmosphere by using gestures or smiles. However, in most cases, this only made things worse. I could sense people thinking, "You fool!" I felt so sad. I came to see that Heavenly Father has never been able to express Himself, no matter how much He desired to do so and I came to empathize with His suffering so much.

Studying the National Character

How did the foreign missionaries learn to unite with the heart of the people and learn how to love them? The missionaries had to study the national character of their people hard and long. They had to dig beneath the surface to discover the true nature of their spiritual children. Yet this often brought great resistance on the

part of those they were studying. One brother who worked in Southeast Asia explains:

When I first began witnessing, I saw that almost everyone was happy to talk to me. They were even willing to speak about whatever subject I wanted to talk about. It seemed almost too good to be true. Wherever I went, people sat and spoke to me. If I gave them my address, many times they would actually come to visit. Yet as the months passed, the picture became darker and darker, because it became clearer and clearer to me that the positivity and smiles were an elaborate, complex cover, masking fear and deep insecurity.

I finally could see that the smiles were not an expression of their joy, but were instead an expression of their fear and their inability to face reality and themselves.

The standard these people are trying to reach is so incredibly high. Of course, no one knows how to reach the ideal. They always want to be happy. They never want to hurt anyone. They always fail, as have all people in history. Yet in this nation, the people accuse themselves again and again for their inability to reach the standard of their hearts.

As a result, the people criticize themselves and everyone else, too. When I first arrived, I thought there was no criticism, but now I can recognize that it is within every level. I also realize that it stems from a critical attitude toward themselves.



Jette Jensen overlooks the town of Julianehab, Greenland.

**“There is only one secret,
one way to become one.
You must do it without
words. Silently serve.
Simply try to serve each
other. That attitude alone
can make people unite.”**

All the customs—much of the culture, to a great extent the language, and particularly their expressions—are used as protection. There are many expressions and customs which mean, “Stay away. Leave me alone. Don’t pry. I want to be alone. Look at my outside—not my inside.”

The land of smiles and relaxed living? It is far from that. Internally, people experience almost excruciating turmoil because of their inability to meet the standards of their hearts. As they seek the ideal, they must protect themselves from the truth they learn about themselves. They think it is too terrible to face.

When I could understand these few facts, I could begin to love this nation, for I could see its heart of suffering. When people smile, I know what they really mean. When they laugh, I know often it is simply to keep the tears away.

Visa Problems

For all the foreign missionaries who could stay in their nations, there were many missionaries who could not remain in their mission countries, and they began the life of gypsies. Often going from nation to nation, finding no home, and wondering how to pray and invest their hearts in a place that wasn’t really “theirs,” these missionaries could not help but think of the people from their assigned countries. They prayed for a chance to meet at least one person, witness, and raise that person up in order to



Senegal in 1977.

send him or her back to restore the country in their place.

Yet many of these foreign missionaries felt that by not staying in their countries they had failed. One point True Father had impressed upon them before they left for their nations was to anchor themselves there for three years, no matter what. But visas to many nations were not easy to obtain and sometimes after only one or two weeks, the government officials felt that a tourist had seen all he could or should see, or that a businessman doing market research could certainly exhaust the territory within three months. Not only were visa extensions denied, but in some cases officials escorted our missionaries to the borders to make sure that they actually left the country.

It was impossible to obtain missionary visas in most countries; however, finding a reason to stay in a country was essential. Many missionaries were able to secure work permits and jobs; some became embassy workers, airline employees, or journalists. Their work or school environment then provided a natural place to meet people, and with a certain amount of caution in some cases, they became friends with their fellow workers or students, slowly introducing them to the Principle. Since Father had also suggested that missionaries teach their native tongue to people interested in learning German, Japanese, or English, many missionaries did this. In fact, quite a number of members joined through this connection.

In some cases, with the help of God's guidance and the spirit world, missionaries were able to renew their tourist, business, or student visas far longer than was normal.

Yet some missionaries who were legally in their countries were accused of being spies from the CIA or their government, and out of fear, immigration officials in their mission countries deported them. Some brothers and sisters were discovered to be missionaries from the Unification Church, which caused them to be imprisoned and/or deported. In several cases, amazing victories were won and those who were deported could reenter their nations later. But this was unfortunately the exception, not the rule.

In 1978 True Father called most of the foreign missionaries who could not stay in their original countries to London and asked them to help assume the home church responsibilities of the seminarians who were returning to the United States. Each of them felt accepted again by True



Tunisia. Bedouins, these? The garb and the photo were worth a quarter tip.

Many foreign missionaries learned to have patience with themselves and their spiritual growth through humility before God.

Parents, uplifted, carried, and very loved. They had the chance to invest their hearts in a small nation—the “nation” of their home church area in England. For many it was a turning point in their life of faith and a boost for their self-confidence. After that, however, True Father brought them to America to participate in 40-day training, after which he reassigned them to new countries. Grateful to have this new chance, these foreign missionaries started over.

Overcoming Different Moral Codes

During the early years, it was impossible in some cases for the foreign missionaries to live together in a center because of finances, moral codes (men and women not married to each other living in the same apartment or house was often strictly forbidden), or danger. Witnessing,

too, presented many risks, often being extremely dangerous.

My first African spiritual child was born through countless tears cried by both of us. His rebirth took place in a humble hut of mud in the midst of the slums.

The political situation of my nation allowed us no freedom. No freedom to witness. No freedom even for the missionaries to meet. Yet God did not stop. He ignored this fact and He brought about the spiritual rebirths of five native people.

Because of this, the three of us missionaries decided that one night in October of 1975, we would hold a meeting with our members. Each missionary and each native member knew the danger we all faced. We decided that we would make a Holy Ground and that would be the common base for our meeting, but even that was dangerous and Satan was always watching, always near. In our country we had to establish our holy ground three different times because it was destroyed twice—by bulldozers! Each time it was established, it was done at the risk of our lives.

God pulled invisible strings in the hearts of many people. And He gently pushed our missionaries to sometimes quite unusual places and circumstances to meet these people and witness to them. The missionaries, being of three different nationalities, had such different cultural backgrounds and different *spiritual* upbringings. It was hard enough to tackle trying to merge the three heritages into one; but as well, they had to find out how to teach the people from the mission country as they embraced its own unique culture and environment.

For instance, how does one teach the Principle to someone who questions why only Judeo-Christianity is discussed? Missionaries in the Middle East faced this challenge, and began to read and study the Koran in order to share with Moslems the many similarities their teaching has to the Principle.

One missionary wrote that when a girl in Central America becomes 14 or 15 years old, her friends and her parents start to urge her to have a child. The emphasis is on having a child, not necessarily on getting married. It was a frustration for missionaries to teach people who have a moral code which conflicts with such a key point of the Principle.

Yet back on the other side of the world, their fellow missionaries in the Middle East had quite a different set of

circumstances to break through. How does a man witness to a woman when the Islamic society strictly forbids any type of male-female relationship outside of marriage, and virtually every foreigner is suspect?

And how should a missionary explain God's dual nature to someone who looks blankly when his or her teacher talks about molecules and atoms? Some people in third world countries are not so well educated; therefore, the concepts and words used had to be adapted to the individual situation. Expressing one's heart in a different society so that it was not misperceived was a challenge. The methods of witnessing were so different from what the missionaries were used to; the culture of the country had to not only be taken into account, but adopted.

For all the hard work our missionaries expended in winning people, often the first native members had to pay extraordinary indemnity and were not always strong enough to withstand Satan's temptations and persecution. To lose a spiritual child was a crushing blow to the missionaries, since through these experiences they realized they may not have known how to love the person, or the people from this nation—sometimes expecting too much of them, sometimes expecting too little.

In many countries, the family structure is very close-knit and is an important unit of the society. As a result, new members often had a hard time separating themselves from their families, or from their parents' desires for them. The families of many of our new members still expected their sons or daughters to give them financial support. One nation developed a very successful business, giving modest salaries to members so that they were still able to give some money to their families each month; the families became quite positive as the parents learned more about our church and often became involved in our work themselves. Some nations promoted a Unification Church Parents' Association which worked to bring parents and children closer to Principle, and closer together in heart. Consequently, these parents gave tremendous support to our work and their blessing upon their children's involvement. Some parents even made it a practice to come to our church center to pray before going to work in the morning.

In some situations where the foreign missionaries had to be careful and witness underground, Satan's attack was strong; new members sometimes left and even

betrayed the missionaries. This often resulted in a missionary being deported or jailed. On occasion, ex-members used voodoo and other such practices against our missionaries, who found the power of those evil forces very difficult to break.

Often because of the disunity between the foreign missionaries, members saw no harmony in the church and consequently left. They often did not have many other brothers and sisters in the faith to talk to. They had never seen True Parents and perhaps they didn't feel confident that the situation would improve. They may not have been able to see the Principle in action, or the hidden victories of restoration. Until unity was made it was nearly impossible for the foreign missionaries to give a single standard, a single tradition to new members and guests. And to strive for that standard, the missionaries had to abandon much of themselves.

When members left, the missionaries

**Through arguments,
tears, and
especially prayers,
the missionaries grew
in love for each other,
their mission,
and their missionary life.**



Three missionaries united in prayer at the holy ground in India.

tried hard not to allow the situation to paralyze them and they always worked to find ways to reach the people. Because it was often dangerous to meet guests, some missionaries taught their students while driving or riding in a bus, or deep in the forest, or on the beach of a secluded island—wherever it was possible. The missionaries in one nation even traveled through the countryside teaching guerillas who were conducting a revolution.

A frustration often encountered by the foreign missionaries was that when they taught someone who responded well to the truth, the person still clung to the desire to live in a developed country because he or she had absolutely no desire to help his own nation, and no hope in its future.

Despite this, there were many prospective church leaders among the new members in different nations. After some of them attended 40-day or 120-day training sessions, a great number of them wanted to return to their homelands and help to officially establish the Unification Church or the One World Crusade there. In fact throughout the years, approximately 40 percent of all missions have officially established the church in their country.

Persecution

As our church was established in many nations, and especially as it became more well known, missionaries and members were often severely persecuted. Yet it seemed that for all the persecution, God was able to claim some great victories. One such case happened in Brazil. (Refer to the October 1981 issue of *Today's World*.)

Persecution was a byword for many missions. Over thirty foreign missionaries spent some time in jail for various lengths of time. Countless others were brought to security police offices and questioned for hours or even days. Each foreign missionary who was imprisoned has a unique story. One, slightly reminiscent of the story told in the movie *Midnight Express*, told by a missionary jailed in a Middle East nation, follows:

The official asked me who had sent me to the country and what was my purpose here. . . . He motioned to the policeman holding me. They immediately sat me on the floor and lifted up my legs. Tying them up, they proceeded to strike the bottoms of my feet with a very hard stick somewhat larger than a broom handle. It all happened so fast; I



Indian village near Antigua, Guatemala. Rev. Chan Kyun Kim (second from right).

was taken completely by surprise, never expecting such treatment for teaching people to love God. They hit me about 20 times and then walked me up and down the hall for ten minutes so my leg muscles wouldn't react.

... They brought me again to the official and for a time I could not speak, my mouth was so dry and my jawbone was shaking up and down. It was strange—I still felt happy and peaceful and held no ill feelings toward this man. He was just doing his job. Then I humbly said that Reverend Sun Myung Moon sent me to this country to see about the possibility of helping Islam and Christianity unite. As soon as I spoke these words, this official motioned for my captors to take me away and put me into solitary confinement. I assumed that since under torture I had said I was a religious person, he believed I was no spy.

... The reality of still being in prison with no freedom to teach the Principle hit me hard and I repented to God for my situation. I can honestly write that I never prayed for my own safety or feared the future; I really felt that I was completely in God's hands. But I did pray extensively for the safety of my spiritual children. I spent the next three days in solitary confinement, without any idea of what would happen to me. Only at mealtimes would another human have contact with me, when the guard stuck some rice and perhaps a small piece of mutton through the tiny opening in my door.

“They immediately sat me on the floor and lifted up my legs. Tying them up, they proceeded to strike the bottoms of my feet with a very hard stick somewhat larger than a broom handle. It all happened so fast; I was taken completely by surprise, never expecting such treatment for teaching people to love God.”

I prayed deeply; finally it came to me that I would probably be released on the third day, just as Jesus was resurrected on the third day. Sure enough, just after I finished fasting for the three days, the guard came and took me out of the cell to be photographed. Then I was taken away in a police car. They informed me that we were on our way to the deportation prison. This was a prison where they put everyone who was waiting to be deported—hardened criminals, murderers, and innocent foreigners who did not want to work anymore.

Two hundred men were inside. There

was a courtyard with very high walls and barbed wire covering the top. The door itself was the most scary part, for it seemed just like a small metal opening of a baker's oven. You nearly had to crawl through it. I surely went from one extreme to another. I had just been in solitary confinement for three days; I had been in a small bathroom-sized room with central air conditioning that was so cold I was forced to remain constantly wrapped up in the one blanket they gave me. Now I was placed in an open courtyard, so congested that during the nights we could only lay blankets on the cement floor and sleep side by side. By day we had to sit with legs crossed against the side wall, to avoid the direct sun.

Three completely overflowing holes in the ground served as toilets. The first time I tried to use one of them there was so much human waste along the standing area and so many flies covering it, that I vowed not to eat so that I would not have to use the toilet.

Finally I was taken back to the solitary confinement prison of the secret police. Here they left me for two weeks. During this time I could do nothing except eat, sleep, pray, and develop inner discipline. I would easily have sacrificed two days of food in exchange for a rag and some soap to clean my cell. Slowly my teeth and gums began to swell and bleed from lack of fruit and a lack of something to clean them with. Once they gave me steel wool to clean my plastic dish and I used it on my teeth. This was a terrible mistake, for steel wool immediately starts to rust when it contacts water. My health deteriorated; however, I had decided from the beginning that this was my personal blessing, for I was being given an opportunity to experience the suffering of Jesus and our True Father—they also were tortured merely for teaching people to love God.

Resolving Resentments of the Past

We have followed the many Christian missionaries who went out to serve the world. Father often talked about the sacrifices of the Christian missionaries, but stressed that our foreign missionaries should not to make the same mistakes they did. One sister in Africa explained:

There are resentments against the foreign businessmen in this African nation, but even against Christian missionaries

there is a lot of resentment. There are people here who say the Christian missionaries came and taught them to pray with their eyes closed, so that they could not see how the missionaries took away their natural resources. The missionaries often came with the idea that their own religion and culture was much better than those of the Africans. Africans have a strong belief in spirits, but the Christian missionaries often rejected these beliefs as superstition.

However, I especially admire the first missionaries' courage and readiness to sacrifice themselves. Most of them died from malaria. In spite of this fact, new missionaries always came. They were ready to give their lives in order to spread the gospel about the coming of Christ. Formerly West Africa was called the "white man's grave."

At one time, our missionaries in a Far East nation felt a desire to train their members and show the native people the tradition of service in the Unification Church. They decided to do a unique street-cleaning condition. The side of one particular Christian church in one of the major cities was avoided by all regular street cleaners as it was the place that many people would use as an outdoor public toilet. The stench was almost unbearable, but our foreign missionaries and members cleaned this area once a week. The Christian minister was amazed and touched by this service to his church community. He had met no one else who had ever become so involved or who had devoted themselves in such a way.



Rev. Chung Hwan Kwak meets members in Zimbabwe in 1983.

Establishing Economic Foundations

Although a certain remittance was sent to each missionary from their home nation for a number of years (and in some cases, certain missions still receive money from Japan, Germany, or America), Father desired that missionaries would use their ingenuity to establish a solid economic foundation, which, as time went on, would support the mission and members more and more. Ingenuity was a key word. Missionaries, therefore, became involved in an amazing variety of

fundraising ventures. In one country, they started out by fundraising with chickens! However, in this hot country the spoilage rate was tremendous, so they quickly switched to biscuits. For a time, one West African country went with homemade pizzas door-to-door in the European community of the capital city. And what with demand often exceeding supply, they did handsomely. Some missionaries fundraised with peanut oil, others with native jewelry, flowers, tie-dyed shirts, leather handbags, homemade candles—an international assortment of products. African missionaries even did well with laser prints in the cities and in the villages.

Several missions sold ginseng tea in markets and fairs. Zambia started a sausage factory which is still very successful. Members from other countries were trained in Zambia and are beginning the same kind of business in their own nations. Zaire created a typing business and the secretarial skills of several of our talented sisters there helped to earn money. Photo businesses were started in several countries with very good success. One nation in Central America had a flourishing furniture-making business. Some foreign missionaries sold hand-crafted items from their nations to people in their home countries. Other nations have tried and succeeded with chicken farms, bakeries, candles, a take-away (convenience) store, and restaurants. Several Japanese brothers began martial arts classes or schools.

After the first three years, each missionary in the country assumed one of three responsibilities: church work, fundraising work, or journalistic work. Several of the Japanese brothers initially left Japan as correspondents for *Sekai Nippo*. Several of the American missionaries who had a desire and talent for writing came to the United States to train as foreign correspondents for the (now) *New York City Tribune*. Later, Free Press International was set up and a small network of correspondent work was started. During the birth of *The Washington Times*, about one-third of the missionaries came to New York for training as correspondents. At that time, missionaries and members from many different countries switched to journalistic work—whether they went out as correspondents or remained in America to work on one of the newspapers.

Just as the missionaries have friendships with many of the professors and scholars from ICUS, PWPA, and IRF, some of our correspondents are in contact



Missionary to Thailand presents sandals to Buddhist ladies at the Kab Cherng Refugee camp in Thailand.



Sausage factory in Zambia, 1979.



Greenville, Australia 1984. Production team manufactures shoes, from cutting soles to the final packaging.

with fellow journalists who have attended the World Media Conferences.

Assistance From Good Spirit World

Because communication to many parts of the world is not very rapid nor absolutely reliable, Heavenly Father seemed to develop His own very effective system of communication. During the years, He often inspired the missionaries with the same directions (i.e., the Home Church concept and method) he was announcing in the United States. The missionaries put these directions into practice before receiving any official information from headquarters, and were always amazed that what they had thought was a true revelation—which they should perhaps write Father about—was God's plan all along!

Many missionaries also felt God's personal involvement in their lives in the mission field—His tenderness and concern. Many have commented that they felt protected and shielded from much harm and danger. They felt the existence of the spirit world closely, realizing how much their work was hindered or helped by their belief in the spirit world. They came to understand that their attitude determined how much they would be able to attract the assistance of good spirit world.

Missionaries and native members had many experiences of spiritual phenomena in the form of dreams, visions, and clair-audient experiences. Shortly after arriving

Father desired that missionaries would use their ingenuity to establish a solid economic foundation, which, as time went on, would support the mission and members more and more. Ingenuity was a key word.

in his nation, one brother went to see a Moslem holy man. This man had absolutely no idea of our missionary's identity, but said:

Your motive for coming to this country is very different from all other white people. Your group is most pure. You will save many young people here. But your group is most severe. It is hard to be a member, but your spirit is most pure.

Blessed Couples Arrive

When the missionaries went to the field, all Japanese brothers had just been blessed in the 1800 Couple Blessing in Korea. The majority of the American missionaries had also participated in the 1800 Couple Blessing. Often husband and

wife were both missionaries, sent to different countries. Several German foreign missionaries were in the 777 Couple Blessing; however, the majority of them had participated in the February 1975 Blessing.

The advent of blessed families added another amazing ingredient to missionary work. Japanese wives went through training before joining their husbands in the field, and most became pregnant quite quickly. They found themselves going through morning sickness and the usual missionary diarrhea often at the same time. In the case of American missionaries, some wives went to the nations in which their husbands were missionaries, and in a limited number of cases, the reverse occurred.

Many of the single missionaries were blessed in the 2,100 Couple Blessing in Madison Square Garden, and since then most of their mates have gone through training and gone to work in the nation of his or her spouse.

A landmark in building the worldwide foundation of blessed families was laid in Seoul on October 14, 1982, when representatives from every continent around the world were matched and blessed. With such an array of black and yellow, brown and white, black and brown, and black and white couples, one could see that the colors of humankind have finally begun to melt together. Many blessed babies from these unions have already been born. And God's dream of a One World Family has become much more a reality.

Indemnity in Different Packages

The Principle beautifully explains many points by which we should live. In the foreign missions, the necessity to act upon those Principles became essential, but facing them and putting them into practice was difficult. As one foreign missionary put it:

My responsibility, I have discovered, is simply to make a base in myself so God can work through me. All my cleverness and charm in fact only got in God's way. My brother, on the other hand, in spite of his external appearance, opened the way through pure motivation and sincere perseverance for God, and brought a result that it still multiplying to this very day.

Foreign missionaries were sent for many reasons, the central one of which was to restore a nation to God's side. However, each of them had to realize that absolutely nothing can be restored unless indemnity is paid; and, especially during the first years, indemnity came in many different packages.

Missionaries had to pay a great deal of physical indemnity. The heretofore unknown effects of malaria became quite commonplace to those who lived a missionary life. A number of missionaries were also stricken with bad cases of hepatitis, jaundice, and cholera—even cancer. One brother was bitten by a rabid dog and had to undergo a painful series of shots in his abdomen for treatment. After taking anti-malaria medicine, another missionary brother suffered the side effect of deafness in both ears. Luckily, his hearing was restored in one of his ears, but even now, he cannot hear in the other. Sometimes because of lack of money, foreign missionaries were forced to fast, or at best, to eat very poorly, thus not getting proper nutrition. Several foreign missionaries almost died during those sicknesses. Many times they were all alone with no other missionaries or members to help to take care of them.

But perhaps without exception the most common ailment was diarrhea—the missionaries simply were not used to the food. This disease struck more than once, more than necessary, and—more often than not—at very awkward times!

Many foreign missionaries mentioned, too, that although they had laid conditions of *tang gam* in their home nations, they were absolutely unaccustomed to this kind of suffering, and that indemnity was almost squeezed from them. Many



Blessing candidates from mission countries at the matching with Father in 1982 in Seoul, Korea.

lamented later that because of their resentment at *having* to suffer and *having* to pay this kind of indemnity, it was often not able to be claimed by God and instead could be taken by Satan. Coming to the point of feeling grateful to suffer in these ways required for some great growth, great faith, and much time.

In many cases, before they understood the political situation, many missionaries didn't feel the freedom to proclaim to people that they were foreign missionaries and therefore just appeared to be teachers, tourists, businessmen, etc. But meanwhile knowing the inner purpose of *why* they were sent—to bring people back to God by teaching the truth and to offer their nations to God—brought about guilt and spiritual torture.

One great spiritual battle the missionaries faced was to overcome incredible resentment and the tendency to blame God and True Parents for their suffering, their loneliness, and their not being able to love the nation, the people, their fellow missionaries, or often even themselves.

Challenges of Faith

Every country has its own unique history—things that needed to be overcome in terms of restoring past failures or mistakes of political figures, colonial powers, former missionaries, etc. To discover what these elements were, the foreign missionaries often studied the history of their nation, and even the history of the Christian missionaries. But often poverty, colonization, slavery, and the

resentment between tribes left such an imprint on the national history that it could be felt and had to be faced each day.

We have such compassion for people in the Third World. We think of the cute little children in a village, and we picture ourselves as being some kind of hero, embracing them all. That is not the way it is at all in the Third World. Actually, what you meet up with when you reach out to the people is mostly hatred and deep resentment, bitterness. You run out with love, but it's like running into a stone wall of hatred. Instead of arms coming out to welcome you, it's just rock.

The spiritual world here is characterized by deep resentment, by a sense of grudge, by bitterness. There are so many spirit men who died horrible deaths long before their time and who can't forgive. This creates a tremendous weight, a spiritual world that presses down upon everyone who comes here. The moment you get off the airplane, you can sense that the spiritual world is entirely different. It is darker, it is heavier. This is all around, and sometimes it bursts into physical expression and you hear about massacres and slaughters and terrible killings in the news. It is just a small expression bursting forth out of a great ocean of resentment and hatred that exudes from the history of the continent.

Challenges of faith are often easily discarded when the blame can be put on something external—but many foreign

missionaries discovered how precious the spiritual mountains were they had to climb:

I often hear from those missionaries who are not united with their fellow missionaries, "It is because we came to this country," or "It is because our country is such and such. . ." They are quick to criticize external things without looking at fundamental reasons for their problems. Essentially what matters is not environment, not anything external; success depends on how deep one's internal relationship with True Parents is and how a person practices the Principle to inherit the heart of God. We should also keep a repentful mind and reflect on ourselves every day. These are the essential points. As they are traditional practices within the Unification Church, we have to teach these points to members through internal guidance as we ourselves do our best to observe them.

The relationship between Cain and Abel is a problem that all members face in their life of faith. Yet when people of black, brown, or yellow skin had to listen and follow someone of another skin color, the result was not always positive.

Father mentioned this point in his conference:

You must become Abel. But God decides who is Abel and who is Cain. Abel is not there to play king. Abel is there to serve Cain and to become a sacrifice for the sake of Cain. When you go out to save Cain, you are the servant. You are in the lower position.



IOWC members do social work in Goiania, Brazil, in 1983.

Only after you save him and turn around and bring him back to God are you on the frontline; then you are the elder brother and Cain is in the younger brother's position. But when you first go out, you cannot restore the birthright of the elder brother unless you go this path.

Once you accept such a cross (to save Cain) and bear it willingly, you can approach your parents. Unless you follow this, you will not have grafted into the Messiah yet. You must become a person loved by Cain. If Cain hates you, there is no way for you to become

Abel.

You are now in Jacob's position. Since you are American, Japanese, or German, you take all the wealth you have accumulated into your mission land. "You are my dear Esau. You are my elder brother. I look at you and I see the face of God. You are my lord; I come to serve you. This is yours. Please take it." That is the way you should be. That is our tradition. If you don't do this, no one can inherit anything from you. As soon as you live up to the true tradition of the Unification Church, I will give you the inheritance.

And expressed from the heart of a foreign missionary:

In Japan, we take the Cain/Abel relationship as a course of indemnity. With this mutual understanding, we somehow manage to work for God's will. Yet it is difficult for people to automatically be good Cains if they had a history of being discriminated against by another race and suddenly are faced with an "Abel" of a different skin color. Unless Abel becomes a true Abel, Cain does not obey him. In Africa there is a serious racial problem, which is also a matter of historical indemnity. Even if the native people accept the Principle and determine to live this way of life, when they have a white person as their leader and have troubles with him, they always feel it is a racial problem and they close their hearts toward him. It is inevitable. I have never had the feeling of being discriminated against. Therefore, I was happily working with the



The New Hope Singers of Zaire perform for Mobutu Sese Seko, president of Zaire, and Samora Machel, president of Mozambique, in March 1984.

native members every day and I could not even imagine they felt discrimination or distrust.

But one day when a native member did something wrong, I scolded him. He replied, "You are a white person (a non-black) and you can't understand me because I am black. You scold me because I am black." When I heard this, I was so shocked. I cried through the night; my tears were tears of regret. The black people seem to equate being scolded by a white person (or as in my case, yellow) with racial discrimination. They don't think first whether they might have done something wrong. They immediately think we are prejudiced. Whenever I saw such an attitude in a native member, I always felt sad.

Sometimes foreign missionaries did not love each other enough, and could not stand in an Abel position to one another. Sometimes the lack of love resulted in one member of a trinity leaving the mission, and in a few cases, leaving the church. Since True Father sent them as a trinity, some missionaries became disheartened because they realized that God could not love through them freely and, therefore, were overcome by a feeling of failure. It was then they realized that being a parent was not only necessary in a spiritual parent/spiritual child relationship, but should be ongoing, continuous, and practiced with each other. Unity and spiritual freedom was often achieved when the gift of forgiveness was either given or received.

Moments of Victory in Unity

Many foreign missionaries learned the real meaning of patience. Patience not only with the long lines in the bank or the post office, or waiting all day to try to make an international telephone call. They learned patience with the incredible disorganization of the bureaucracy and the government of the nation. Patience with everything breaking down and having to wait weeks or months for replacement parts (if they came at all). But most of all patience with themselves and their spiritual growth through humility before God.

Overcoming these elements were happy moments, moments of victory. And there were many such moments in the lives of the missionaries; moments when they realized lessons in Principle and how to implement them. Moments of victory in unity—not only among mis-

sionaries, but between missionaries and members—even if it took a seven-day fast to come to the point of purifying their hearts. Victories in claiming the title of Abraham—becoming the founding spiritual parent—could come at any moment. When the encouragement to be loving changed into the desire to be loving, there were breakthroughs of substance.

I went to the market in order to buy vegetables. This market is spiritually and physically the most miserable place in the whole country. I had to make an effort to suppress my disgust. Then it came to my mind: "I am one of them. If the people are like this, I want to live the same way. If they can endure this stench, I want to breathe it through my nose with delight. If they walk through this sticky mud, I want to do the same without feeling repelled. I want to load my bag with the vegetables in the same way as they are doing. I want to walk in



Chad in May 1979. The Moslem Army.

"A little after I began the service, I heard rifles firing in succession about twenty meters from the church center. Then we heard the response to it. It was such a hysterical sound that it almost made me jump out of the chair and run away."

the footsteps of my people, and tune my heart with the same sounds."

I filled my bag with many things and put it over my shoulder just as they did. Nobody looked at me like a stranger. Nobody shouted to me: "Chilita" (white). My bag was extremely heavy, loaded with vegetables and fruits. I could have taken a bus, but I wanted to toil as they did. The handles of the bag dug deep into my shoulders, but I carried it for love. I felt that I was not only carrying my bag, but the whole country. "I want to be fully responsible for this country, Father. I want to carry the debt and burden of this country!" I felt that I carried this country's sins in my bag, like a cross under which one almost breaks down. In tears I repented and I asked God to forgive my country for they knew not what they did. It was so serious. I felt such a gratitude to go this way and to be in this position. But I felt so sorry that I was so incapable and insufficient, that I did not completely fulfill His will, and did not comfort His heart enough. I repented of my own debt and sin, and promised to assume the whole burden, however heavy it might be. I felt a certain relief in God's heart.

I thought the bag would have paralyzed my arm and my shoulders by the time I arrived at home. But it was peculiar that when I laid down the load, I felt a great lightness, and no pain at all. Heavenly Father himself had carried it for me.

War-torn Nations

During these last ten years, many nations fell captive to aggression, and the missionaries felt helpless to do anything. Some were able to stay in their country; some were not. But for those that stayed, the title of "Abraham" took on an even greater significance:

Many times when our members witnessed, they were subjected to searches by the soldiers. While the soldiers were examining their belongings, the members would not say anything. They would just wait silently. The soldiers knew everything. Sometimes they found a Divine Principle book. They would ask our members, "Are you a Christian?" Our members would answer, "I am a missionary." Suddenly the attitude of the soldiers changed. They began to ask, "Please pray for me!" This was always the case.

Continued on page 46

FOREIGN MISSIONS

HAPPY

10th ANNIVERSARY

1975-1985

*On this joyous occasion of the 10th anniversary of foreign missions,
 Today's World congratulates and thanks all the missionaries
 who were sent out to the field 10 years ago.
 We also honor those who pioneered nations before 1975.
 We wish for all of you God's blessing and protection,
 and we pray for your continuing growth and success in the future.*

MISSIONARIES SENT BEFORE 1975

Sent to	Sent From*	Date	Missionary				
				Indonesia	Holland	1970	Johan van der Stok
					Holland	1970	Elke van der Stok
Andorra	France	1973	Danielle Leverche-Burt	Iran	Holland	1972	Norbert Boland
Argentina	USA	1973	Walter Piorkowski	Ireland	England	1968	Doris Orme
Australia	Germany	1973	Christa Jensen Rennie		England	1968	Marianne Dougherty Porter
	Austria	1974	Annette Bierau Kamga Fotso		England	1968	Barbara Zaccarelli
	England	1973	Carl Redmond		England	1970	June Darby Perrin
Austria	Germany	1965	Paul Werner	Israel	Holland	1971	Bert Boland
Belgium	Austria	1970	Christine Schoenberger		Holland	1972	Michael Gepkes
	Germany	1970/71	Anita Jaspers Walter	Italy	USA	1965	Doris Walder Orme
Brazil	Japan	1965	Tatsuhiko Sasaki		Italy	1967	Martin Porter
	USA	1973	Paul Perry	Japan	Korea	1958	Sang Ik Choi
Canada	USA	1968	Marie Ang	Jordan	England	1969/70	June Darby Perrin
	USA	1968	Linna Rapkins	Luxembourg	Austria	1970	Robert Brandner
	England	1972/73	Terry Brabazon		Austria	1972	Maria Pichelbauer Dijk
Cyprus	England	1973	David Blair	Malta	England	1972	Carol Bartholomew
Denmark	Austria	1970/71	Beate Paul	Marocco	France	1973	Alban Hassan
	Austria	1973	Erika Zamberger Gubser	Mexico	USA	1973	Susan Burbank
Egypt	England	1971/72	Lester Chilman	Monaco	France	1973	Jacques Jouret
England	Korea	1954	David S. C. Kim	New Zealand	Germany	1972/73	Siegurn Kuhaupt Pintus
	Korea	1965	Young Oon Kim	Norway	Germany	1969	Ingrid Schneider Jorgenson
	USA	1965	Sandy Pinkerton	Peru	USA	1973	Lisa Hunt
	Italy	1968	June Darby Perrin	Portugal	USA	1975	Izilda Lima Withers
	Italy	1968	Marianne Dougherty Porter	Singapore	England	1974	Wai Kai
	Holland	1968	Doris Orme		England	1974	Tang
Finland	Germany	1971/72	Ellen Kocher van Kampen	South Africa	Holland	1970	Walter van der Stok
France	Germany	1966	Reiner Vincenz	Spain	USA	1965	Ursula Schuhmann
Germany	USA	1963	Peter Koch	Sweden	Germany	1969	Friedhilde Baechle
Greece	Holland	1969	Herman Ten Bokkel Huinink	Switzerland	Austria	1968	Bernhard Meierhofer
	Holland	1973	Peter Verbeist		Austria	1970/71	Walter Leitner
	Holland	1975	Peter Ellis	Syria	England	1969	Carlo Zaccarelli
Guyana	Italy	1971	Barbara Burrowes van Praag	Taiwan	Japan	1966	Shimizu Fukuda
Holland	USA	1965	Teddy Verheyen		England	1969	Joseph Kuo
	Italy	1967	Doris Orme		Japan	1970	Noriko Oyamada
Hong Kong	England	1971	Jeremy Jordan	Trinidad	England	1974	Carol Bartholomew
Iceland	Norway	1972	Aase Ulimoen	Turkey	Austria	1969	Harald Unger
	Norway	1973	Harold Iversen	USA	Korea	1959	Young Oon Kim
India	Germany	1970	Suresh Patel		Korea	1959	David S. C. Kim
	Germany	1971	Heiner Pause		Korea	1961	Col. Bo Hi Pak
	Germany	1974	Manfred Sorgenicht		Japan	1965	Sang Ik Choi
				Venezuela	USA	1973	Elizardo Santiago
				Eastern Block	Austria	1968	Emmi Steberl Lee
				Other	France	1969	Remi Blanchard

*Lists the country from which each missionary was sent—not necessarily the missionary's native land.

MISSIONARIES SENT OUT IN 1975

In 1975, missionaries were sent to over 130 countries. Because some of them encountered sensitive situations, however, we are unable to publish the list of nations to which they were sent.

JAPANESE

Yutaka Abe
Tsukasa Akaishi
Kenjiro Aoki
Teruo Aratani
Katsumi Date
Tadayuki Doi
Hideo Haga
Masaaki Hagino
Mithinori Hasegawa
Junichi Hayashi
Yukio Hayashi
Jiro Hirano
Takeo Honda
Jhiro Hori
Katsuhide Ichikawa
Kazuhisa Ikemoto
Satoru Ishihara
Masashi Ishikawa
Toru Itagaki
Kenichi Ito
Kunio Iwaoji
Haruhiko Iwasawa
Naoki Izumikawa
Takashi Kagawa
Hideaki Kamiyoshi
Takanori Kanatani
Magoyoshi Kaneko
Tesuta Kaneko
Shinichi Kanno
Kazuya Kashu
Satoru Katsuda
Yotaka Khijhima
Naoharu Kimura
Kazuhiro Kiriyama
Shigekazu Kobayashi
Teruaki Komaki
Ryuzi Kuranaga
Makoto Maeda
Takao Maeda
Eijju Majhima
Hidetoto Maki
Hiroshi Matsushima
Isamu Matsuya
Shinichiro Mikuni
Norio Minihara
Masao Mine
Akira Mitani
Yasuaki Mitsui
Shoji Mitsuchi
Seiichi Miyazawa
Tokunen Miyoshi
Katsuhiko Mizoguchi
Yoshinobu Murotani

Kiyoharu Nagatomo
Mitsunori Nakagawa
Shigeyuki Nakai
Humihito Nanbu
Toyozo Narihata
Kazuto Nishijima
Toru Nishiwaki
Mitsuaki Nonami
Ryoichi Oba
Toshiro Obata
Fumio Oda
Takahiro Odawara
Tetsuo Ogura
Koji Ozeki
Hiroshi Sakura
Michihito Sano
Osamu Sano
Toshiaki Sasada
Tatsuo Sasaki
Norihiko Sasamoto
Masami Sato
Masayoshi Sato
Hideaki Sera
Makoto Shigehiro
Tomoyuki Shirao
Tanoichi Sogo
Kouya Sonoda
Naoyuki Takayama
Tadahisa Takeda
Michio Takita
Toshihiro Tanaka
Harunobu Tateno
Yoshinori Thuchiya
Hiroyasu Tomaru
Masahiro Uruga
Katsuhito Watanabe
Tetsuo Yamamoto
Morio Yamashita
Takashi Yamashita
Yoshihiro Yamazaki
Yukio Yatoji
Kazuo Yokoi

AMERICANS

Helgen Chin Alexander
Charles Ancney
Richard Barlow
Elizabeth Bateson
Barbara Beard
Bruce Biggin
Sandy Boshart
Claire Bartholic Bowles
John Bowles
John Brady
Gary Brown
Floyd Christofferson
Barry Cohen
Steve Conlon
William Connery
Richard Copeland
Mary O'Brian Cordill
Katherine French
Cromwell
Tom Cromwell
Ray Bacon
James Davin
John Doroski
Nanette Doroski
Diane Frink Drucker
Kathy Bell Erickson
Mark Erickson
Susan Fefferman
Gary Fleischman
Gary Fleisher
Patricia Fleishman
David Flores
Jean Blatt Flores
Phillip Foster
Merlinda Skow Fournier
Gloria Frothingham
Susan Jacobson
Gaztanaga
Mary Jane George
George Glass
Maureen Gottesman
Harmon Grahm
Nancy Callahan Hanna
Regis Hanna
Jack Hart
Darcy Turner Howard
Elizabeth Hunter
Evans Johnson
Mary Johnson
Charles Kamins
Wendy Baker Katakura
Jack Kibburz
Michael Kiely
Robert Kittel
Kathy Kuhl
Carmela Acohido Lim
Jim Mallory
Ray Mas
Peggy Warden Matsuya
James McCann
Gail Morey
Gregory Novalis

Chris Olson
Mark Paine
Linda Perry
Paula Petersen
Joy Schmidt Pople
Beverly Lee Relph
Katherine Harting
Rigney
Franette Palmer
Roschuni
Michael Roth
Jim Spencer
Pamela Stein
Helen Ireland Subernat
Judy Sullivan
Jeffrey Tallakson
William Torrey
Sara Towe
Cathy Van Loom
Richard Van Loon
Russ Walters
Dana Watkins
Jamie Weber
Robert Williamson
Kevin Winter
Muhammed Yahya

GERMANS

Annerose Buth Adams
Ulrike Baecker
Gertrud Bauer
Annette Bierau Kamga
Fotso
Bernhard Bode
Kathrin Boemboes
Annegret Bourreau
Bernd Brosio
Hermann Deidenbach
Eleonore Oestreicher
de Watteville
Leo Dobmeier
Franz Josef Droege
Werner Elias
Rudolf Faerber
Margit Leising
Felzmann
Guenter Fechter
Ottmar Graml
Doris Herr Grey
Monika Gros
Hubert Guntermann
Horst Hamp
Elisabeth Klima Heil
Reinhold Heil
Joachim Hill
Gisela Hoppe
Bernd Hutzelmann

Alix Ruthart Ikehata
Ulf Ingwersen
Marianne Kunz Irwin
Stephan Jaeger
Inge Jendraschek
Gabi Kampani
Renate Kaufmann
Sylvia Dick Kilby
Margot Kindler
Veronika Klepper
Ursula Langer
Gesja Jensen La Rocca
Beate Lauer-Schmaltz
Thea Jaschok Lepercq
Wilhelm Lichner
Ingrid Lindemann
Peter Loehndorf
Eva Stuedemann
Mackin
Rosemarie Masumy
Mechthild Mathias
Hans Josef Mueller
Margareta Mueller
Rolf Nikolai
Gabriele
Nuschennpichel
Monika Oehler
Wolf Osterheld
Fritz Piepenburg
Brigitte Regul
Juergen Reinhardt
Hanna Reinhold
Renate Sauer
Wolfgang Schawaller
Anton Scherbl
Rainer Schmiedel
Fritz Schneider
Uwe Schneider
Heidi Scholz
Friederike Schubert
Monika Selig
Manfred Sorgenicht
Peter Stichel
Kathi Bacher Stinard
Doris Stobbe
Barbara Joosten Stuppel
Bernd Thoma
Benjamin Ullrich
Ulrich Voelkel
Uschi Warwas
Mathias Wiesner
Barbara Wilson
Gisela Winkler
Margret Winter
Gudrun Zander
Hedwig Ziegler

These lists of names and missions were provided by the World Mission Department, which admits the lists may unfortunately be incomplete, and, in some parts, erroneous.

FIRST ANNUAL CAUSA USA NATIONAL CONVENTION

HYATT REGENCY HOTEL
SAN FRANCISCO
MARCH 4-8, 1985

It's time to take to our pulpits, take out our sermon outlines, and get involved. I believe the church is a place where we have to give some education to our congregations. CAUSA has been an eye-opener for me, and if I am going to be any help to my congregation, I must know more about what CAUSA means.

—Rev. Jerry Gordon
Church of God, Louisville, Kentucky

THIS SPONTANEOUS COMMENT BY A young black minister during a group discussion was descriptive of the effect the First Annual CAUSA USA National Convention in San Francisco had on its 400 participants. Ministers have declared themselves ready to learn, to take responsibility and to get results.

The atmosphere was at its peak on the second evening of the March 4-8 convention when Dr. Donald Sills, executive director of the National Coalition for Religious Freedom, spoke unexpectedly on behalf of Father. “[The Unification Church members] have done everything in their power, ladies and gentlemen, to stir this nation. To no avail,” he said. “Well, I for one, have come to that state where I am mad as hell about it.”

Letters of Support

Dr. Sills, without the prior knowledge of Dr. Bo Hi Pak or the CAUSA staff, called for the assembled ministers to generate 100,000 letters of support for Rev. Sun Myung Moon, to be sent to his Washington office by March 31. Dr. Sills said he will then personally bring the collected letters to the President, or to Congress.

“It's about time you and I began to pay the price on this thing,” he said. “What happened to our righteous anger, what happened to our commitment for one another? If you went to jail tonight,

by Gerard Devlin



Dr. Donald N. Sills (left) and Dr. Everett Sileven



Dr. Osborne Scott



Mr. Arnaud de Borchgrave



Mr. Eldridge Cleaver

would you want us at your front door? You bet you would.

“I say to you on behalf of the coalition it's time we begin to stir up this nation and begin to move forward.”

The coalition has received several hundred letters in the first week after the convention, and has found these early returns encouraging. “We are pushing the campaign at every engagement we are speaking at and are hoping for a balloon effect,” says Mr. Sam Leming, field representative for the coalition.

“We have been wronged as a Christian community throughout the United States,” says Mr. Leming. “If Rev. Moon serves his full time, we don't believe this is a victory for religion, but an encroachment on religion.”

The main purpose of the San Francisco convention was to educate ministers to become proficient CAUSA lecturers or to enable them to use the material effectively in their sermons. The CAUSA lectures by Dr. Pak, Bill Lay, and Tom Ward have reached a high degree of professionalism. Their presentations were enhanced by a sophisticated visual display system that projected the material on a theater-size screen, and at one point made use of 18 different slide projectors controlled by a computer to present an overview of Father's life. A minority of the ministers objected to the presentation as proselytizing, but Dr. Pak defended it. “There is no way of separating the man from the movement,” he said.

The system worked almost to perfection, except for one incident when technical difficulties held up the proceedings for an uncomfortable half hour. The lecturer discovered that he could continue by the old-fashioned method of lecturing from his notes. But participants generally agreed that the presentation was first-class. “I learned more in five days than I did in eight years in the university,” said Rev. Homer Brown of Milwaukee.



Photos: Hiroshi Nagai/Causa Int.

Dr. Sills calls on the ministers to write letters to the President in support of Father.

Outstanding Conservative Thinkers

The ministers also got a chance to hear from many of the outstanding conservative thinkers of the day during the lunch and dinner speeches. Dr. Joseph Churba, of the Washington-based Center for International Security, painted an ominous picture of the Soviet Union's recent successes in Latin America and the Middle East due to their superiority in strategic nuclear weapons. A more optimistic appraisal was taken by Dr. Jack Wheeler, president of the Freedom Research Foundation, who has lived with several groups of anti-communist guerrillas. He believes that the communist "wars of liberation" have lost their appeal, and there are currently eight active rebellions in the communist-controlled nations of Ethiopia, Nicaragua, Angola, Mozambique, Afghanistan, Cambodia, Laos, and Vietnam.

Other noted speakers were author Arnaud de Borchgrave, who was recently installed as editor-in-chief of *The Washington Times*; Dr. Everett Sileven, who received national attention as the target of efforts by the state of Nebraska to close his church school; and the grandfatherly Dr. Cleon Skousen, whose



Hon. George Hansen, former Idaho congressman.



Dr. Joseph Churba



Mr. Phillip Sanchez, president of CAUSA USA.

speech on the development of the Constitution was considered by many to be the highlight of the convention.

Said Rev. Jerry Gordon of Kentucky, "I think it's like going to the grocery store: you can find a lot there if you are buying."

A common difficulty with previous CAUSA conferences, according to Rev. George Raybold, an interdenominational minister from Pennsylvania, was that there was no time for group discussion and participation. "I was in one group session which included four expatriates from communist regimes, and they never had a chance to make their comments," he said.

Not so with the San Francisco convention. The agenda included two afternoon workshops with prominent moderators, such as former Black Panther Eldridge Cleaver; Dr. Khalid Akram, spokesman for the Afghan freedom fighters; *Washington Times* syndicated columnist John Lofton Jr.; and Reed Irvine, chairman of Accuracy in Media. The workshops gave the opportunity for the ministers to open a wide range of issues for discussion, and they were generally not shy about sharing their opinions with their fellow clergymen.

The convention also provided two

meetings for each of the 13 CAUSA regions of the United States. And when two dozen church leaders get together to discuss a subject of common interest, something like Pentecost is likely to happen (see box on page 36).

This is not to say that the convention was not without its traces of discord. There was almost no visible disharmony between members of the Unification Church and those of other Christian denominations. However, there was some disagreement between the liberal and conservative elements. A minority of ministers, while disavowing Soviet communism, viewed poverty and racism as a greater evil than Marxism-Leninism, and a very small fringe supported the Sandinista regime of Nicaragua and so-called liberation theology.

Where to Go from Here

Yet this was a minor sidelight in what was otherwise an overwhelmingly solid united front against communism. "Your founder was right when he named your church, because I see unification here tonight," former Congressman George Hansen of Idaho, a Mormon, told the highly responsive dinner audience on the second night of the convention.

The one remaining question at the close of the convention seemed to be, "Where do we go from here?" When this question was brought up by one participant in the final meeting of Region One (New England), the Unification Church moderator suggested involvement in International Christianity United through Shared Action (ICUSA), but said that it was up to the participants themselves to come up with a viable formula.

Said Bento Leal, CAUSA regional coordinator, "I feel that we have reached a peak for national level activities. We now must go back and expand the grass roots. Many ministers are ready to go back and want to teach, and all the people here are adept at teaching two or three CAUSA lectures."

The Christian ministers seem to be willing and able to come up to the challenge. Most of the participating ministers pledged to bring their colleagues to the CAUSA conference in Chicago, which followed the San Francisco convention by only ten days. The Chicago conference in fact drew 350 participants—about 50 more than the CAUSA staff had anticipated, according to CAUSA National Conference

CAUSA Ministerial Alliance *by David R. Pelton*

THE CAUSA MINISTERIAL ALLIANCE (CMA) was established as a project of CAUSA USA in October 1984 in response to requests from many clergymen who had attended previous CAUSA USA conferences. They felt a need for CAUSA to help clergy and laity alike to organize educational programs addressing the threat that communism poses today.

This is precisely what Father, as the founder of CAUSA, is hoping for. He envisions a national and worldwide movement of God-accepting people organized to educate citizens about the evil of communism and to share an alternative, God-centered philosophy—the CAUSA worldview. In his view, the best people to approach are ministers, who should be the most concerned about the threat atheistic communism poses to religion and all freedoms.

The ultimate goal is the formation of a broad coalition of religious leaders and others dedicated to the victory over communism. The first step is the march on Moscow. Many ministers have become excited about the idea already.

CMA was initially designed to arm ministers with the ideological tools they need to educate their congregations and show how leftists are working in the churches, schools, and all levels of society. CMA shows what such infiltration will mean to future generations unless something is done to reaffirm the existence of God, absolute values, and the God-centered family.

A leadership training seminar was held October 15-20, 1984, to acquaint over 300 Unification and other church leaders with the CAUSA educational curriculum. All had been involved during the past year in establishing the National Coalition for Religious Freedom. After four days of

lectures, discussion groups, and some practice lecturing, graduates were given a projector, slides of all the CAUSA presentations, lecturing texts, and CAUSA Seminar videotapes.

The graduates were given the goal of setting up CMA chapters in each of the 50 states by the end of the year. Before the year was out, nearly 300 CAUSA Ministerial Alliance programs had been held.

The state CMA chapters have used a variety of programs successfully. They held both one-day and two-day seminars. They sponsored programs covering the content of the one-day seminar in two luncheon and dinner programs which featured various speakers. They held seminars for churches and evening symposiums on college campuses.

Some of the lecture topics chosen were: communist expansionism and the West; confusion in the western value system; critique of Marxist ideology (dialectical materialism and economic theories); revolution and religious liberty; the CAUSA worldview overview; and the CAUSA worldview on man.

It was the experience of both CAUSA USA and CAUSA International in the past that there were some initial fears on the part of seminar participants that CAUSA would be used as a "recruiting front" for the Unification Church. However, such fears have been dissolved among the vast majority of participants.

Participants were encouraged to keep their own religious convictions if they found anything in the CAUSA worldview they could not agree with. "CAUSA is not seeking conversion to any given church or denomination," Dr. Bo Hi Pak told them. ♦

Coordinator Peter Steeghs.

The general feeling is that the CAUSA Ministerial Alliance is working, and working well. The ministers took home an expanded awareness of the dangers of communism, and an understanding that a movement united under Godism is advancing to defeat it. They were almost unanimous in signing a proclamation pledging their lives to the "noble imperative" of ending communism.

"It is not for CAUSA to return hate for hate; that is too simple. Anyone can do that," said Dr. Osborne Scott of the City College of New York. "Let us bring back

the God of all—including the God of the Russian people. As Jesus quoted from Isaiah, 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives. . . to set at liberty those who are oppressed.' " ♦

Reprints of these articles concerning the CAUSA National Convention and the CAUSA Ministerial Alliance are available from Today's World Magazine, 481 Eighth Avenue, New York, NY, 10001. Tel. (212) 279-6778.



Dr. Cleon Skousen

Excerpt from Speech by **Dr. Cleon Skousen** at the CMA Convention, March 7, 1985

After 15 years with the FBI, Dr. Cleon Skousen became a full professor at Brigham Young University, where he taught for ten years. He retired in 1978 and has become well-known as an author. His books have been published in seven different languages, and several have been used as college texts. He has lectured at more than 100 colleges in the United States, and he makes frequent presentations on radio and television programs. His largest audience was in the Hollywood Bowl, where he spoke to 15,000 people on a nationally televised program. Since 1971 he has served as president of the Freeman Institute to promote the revival of constitutional principles and the restoration of free enterprise. The institute's new name is the National Senate for Constitutional Studies. Dr. Skousen and his wife Jewel have eight children and forty grandchildren.

EACH TIME I ATTEND ONE OF these CAUSA conferences, I learn a lot of new things. But what impresses me most is the fact that this man—who had been so cruelly treated under communism and brutalized by people who claimed, in some instances, to belong to religious organizations—would respond to the great force of the Spirit and come to America, even when he couldn't speak the language. He was moved to bring whatever resources he could gather at that time in 1971, and was committed to gather whatever he could in the future to save America, so that we could then save the world. That inspiration came directly from God. It carried him through some of the most bitter and disillusioning experiences that a human being can have. When you bring your resources, your heart, and your spirit to a country in order to be a blessing to it, and then end up in its prisons, what a contradiction in human relations that is!

Rev. Moon wanted to accomplish three things when he came here. I deduced this from many things he has said, from some of his writings, and from the few conversations we have had together.

SPIRITUAL FIRE

The first thing he wanted to do was to have America come alive, refuel her spiritual fire through the churches. He wanted to get the churches to unite to

fight evil. Well, that takes a lot of love on the part of American denominational religions. They didn't unite. They did the same thing here they did in Korea and Japan. They all focused on him. Next thing, they were pouncing on him—that's the only thing they were uniting on. But that did not discourage him. He had become used to it. He was accustomed to it. So he just did everything that he could, initiating newspapers, trying to demonstrate through his personal life and through his teachings and his young people that he came as a man of good will.

He didn't attract much attention until the government pounced on him, and all of a sudden that touched off a little spark in the heart of every churchman, every thinking American. That happened to me. All of a sudden, the very thing he had wanted to accomplish began to happen, and now he finds himself uniting the churches in a very special way—through his own endurance. I wouldn't say suffering; I never saw a man enjoy prison as much as Rev. Moon. He just spreads a beautiful spirit wherever he goes. I don't think those prisoners would ever have had any exposure to Rev. Moon if he hadn't gone there to meet them. I've noticed that gradually the very thing that he was hoping would come to pass, we are beginning to see. And you people being here all together is a virtual miracle. I think God is using him as an instrument

for purposes that are greater than any of us even begin to realize.

The second thing that Rev. Moon wanted to accomplish was to alert Americans to the fact that they not only didn't understand communism, but they were deeply enmeshed in Marxism, and didn't have any idea what this was all about. They needed to be taught about that subject.

The third thing he wanted to accomplish was to have America get back to her original success formula and strengthen it so that this formula could be exported to the whole world until it was free and self-governing.

Those are three great aspirations. He's just in the middle of the first one and gradually moving into the second one. The churches—we're beginning to unite. I've seen many books here published by denominations I've really never had a chance to cross paths with very much. The people from these denominations are wonderful. I feel a great camaraderie; there are common interests developing here.

A GREAT GOLDEN CRUCIBLE

There is a reason why we don't usually unite in the great brotherhood of Christianity like long-lost kindred. It's primarily because we try to analyze one another's theology. This is a mistake, because nobody ever understood the

A Ministers' Regional Planning Session

The two dozen clergymen of Region 13 (New York City) who attended the San Francisco Convention consider themselves the trend-setters among the different regions. "New York thinks up the ideas first and the other regions follow," said Rev. Millie Rios of the Bronx. The following is part of the group's discussion of how they could bring ministers to forthcoming CAUSA conferences.



Dr. Skousen and Dr. Pak share a table and a smile together during the convention.

theology of a church while standing outside of that church. A theology of a church is only understood from inside that church. Jesus understood that, so he told the people that when others are planting the tree, don't judge it until the fruit comes off, because you can't tell the good tree from an evil tree until the fruit is available. And then, no matter what was nourishing that particular tree, if the fruit is sweet, then you will know, he said, that an evil tree doesn't produce that kind of fruit. Now that can help us. We can judge the fruits—the trees we cannot. Theology we cannot judge, because God has dispensed truth to the earth in a great golden crucible from which we each take a sip, and to the extent that we sip truth—and none of us ever gets all of it—we reflect that which produces good. And so, as we cultivate our particular little tree with the fertilizer and moisture from that golden crucible of God's truth, no one can judge that tree.

As I look around at the fruits that Rev. Moon has produced, I look at his—I guess you would call them his children—a lot of young people. He gathered them from the offspring of America, Japan, Korea, and many other countries; and some of them came out of very difficult circumstances. I see them today as though they were always encouraged to be little public angels, as I call them sometimes. I see a spirit of sweetness in their faces, I see a desire to be chaste, honest, full of service, commitment to God, and a desire to have families that are pure, decent, self-sustaining. I see the dedication of Dr. Bo Hi Pak—the energy, the day-and-night anxiety to be helpful to you and me. I've been to lots of places; I've been the

guest of many people, in several conferences. I have never had a more gracious host than Dr. Bo Hi Pak. All of us are treated like members of the royal family.

I hope that in this conference you've found you're a little bit closer to somebody in a different denomination or people from several different denominations, and have discovered that they are nice people after all. If you go home feeling that you'd like to be in another seminar with them sometime; if you go home feeling, "I thought I knew about communism, but I never realized the extent to which this seductive thought system is getting into the hearts and minds of our children;" if you go home with that consciousness—even if you can't remember the details of everything you heard—and you'd like to study more about it; if you go home with the feeling that America is the hope of the world and we've slipped off our pedestal a little bit, but we can still hold out the hand of brotherhood and hope for the rest of the world if we just get our act together—if you have that feeling and want to do something about it, then you have made this a very worthwhile experience. And if you and I and all of us keep working together, and use our influence to stand on our principles and begin changing America, what will happen? It only takes 218 congressmen and 51 senators to change this country around to follow the founding fathers' formula. I hope we can do this in the next ten years.

I'll close by saying I feel with all of my heart and soul that if we do our part, God will do the rest. ♦

REV. DR. HERMES ROSA: As clergy, we have tremendous influence. Basically communism thrives on ignorance. I can speak for my church. When you mention Rev. Moon, when you mention the Unification Church, when you mention the Catholics, there is a lot of apathy. And that apathy does not come from Christianity. That apathy comes from ignorance. I suggest that we start educating our ministers. *(Amen!)*

We can conduct seminars. For example, I know five or six big Pentecostal churches in the Bronx. I'd like to invite Rev. Sudo and maybe two or three others to speak there. I am invited every day to preach and to conduct conferences at several councils. We can give a seminar on how to become a better minister. We can teach not only the Bible, but theology; we can teach about communism and about the problems that ministers and their parishioners are facing every day. Let us erase the ignorance we find. If I get those CAUSA groups together, can I count on your support? *(Yes, sure!)*

ANOTHER MINISTER: I will tell you what happened since our last conference. Before then, I could not have introduced CAUSA to my bishop. And now he is going to be a member.

BISHOP CURTIS BROWN: I first got involved in Westchester as part of the Religious Freedom Conference. I have been just recently introduced to CAUSA. I try not to go out and propagate phenomena that I am not very familiar with myself. I think it is very important



Rev. Sudo leads the New York delegation in discussion.

for me to be well educated in the presentation of the program for my constituents.

DR. BILLY JOHNSON: Educating ourselves—I think that is important.

REV. PALMEDA VASQUEZ: One of the biggest problems I have encountered in getting all of the ministers from the Lower East Side together is that they believe that if they come to a meeting concerning CAUSA or religious freedom, they will have to become members of the Unification Church. (*General agreement.*) You can ask this minister here. He is a witness to that fact. We had a meeting and we had that problem. None of them would accept anything because they thought they would have to become members of the Unification Church. I think this is one topic of ignorance that has to be wiped out. One of these ministers is different. He found out that this is not so. Now he is into it. So I won him for the cause.

DR. JOHNSON: This is a real problem. Let the secretary put it down. We will deal with developing a strategy on how to handle this.

MR. GARY JAMES: I would just like to make some observations on this particular situation which Rev. Vasquez mentioned, because I happened to be there when that happened, and it's a usual phenomenon.

First I think it's important that specific education be targeted to the clergy. However, I think the education process should also be targeted to other segments

of the community, such as political leaders and business leaders. I say this having been a professional organizer in the National Welfare Rights Organization in the 1960s. I can attest to the pervasiveness of the communist operations on the local level. The question is, how do we effectively deal with this. The church has a unique responsibility, I think, in that it cuts across most of the segments of society. But there is a lot of community activism that students and community people take a great part in, and this is where, to a great extent, the communist threat lies—dealing with racism and other issues. As Rev. Vasquez has mentioned, there is a definite reticence in approaching someone to get them involved in what you are doing, particularly when they have some problems, some issues that are pressing them. And in order for them to move forward with you on this greater mission, it is necessary to deal with them where they are in relation to their own problems.

I think we are basically concerned with a problem of organization. How do we begin to organize on various levels, to move people into this consciousness of a God-centered ideology?

DR. JOHNSON: Those people you reach out to—they have needs. They already have problems. You have to, in some way, become aware of their problems and be productive in dealing with them in order to move toward your greater goal.

When you cut it down the middle, it is basically God or no God. We in this

room know that alienation is derived from sin. We know that. We have many symptoms of that. We know where the problem is. So if I've got people who have a family problem or an alcohol problem or a housing problem, then as I deal with those people, I must communicate at their particular level. This is another agenda item we can deal with.

REV. MILLIE RIOS: I have several ideas which I have put into practice, and they have been useful.

All of us know young people. When they pick up on an idea, they really go all out for it, full steam ahead. In the last seminar I invited some of my students to come. These are leaders among young people—from the colleges, universities, and churches: those whom we call "young-people ministers." And a lot of you know evangelists who work solely with young people. Let's get them to come to one of these seminars. Get them to participate, become interested, and then ask them to bring other young people. Before you know it we will have an army of young people. That's the first idea. I've tried it and it's working. We have some young people who are going to the conference in Chicago because they got interested in the one we had this Friday and Saturday in New York.

The next idea is this: A lot of you are parents and you go to PTA [Parent Teachers Association] meetings at schools. I give lectures at high schools and colleges. The first thing I did since I got involved with CAUSA was to tell the guidance counselors about it. Ask them to pass the word around. I leave them brochures on CAUSA. Give them to the teachers you know are interested. Don't just give them out to anybody—especially if you suspect they might be harmful. Give them to people that you know you can trust and that you know will be interested in getting the word of God across. There are a lot of teachers who are really interested. We have teachers among us here. Many of you teach at seminaries, and you have outstanding students among you who want serve the Lord.

That's the third idea. Go after those students in the seminaries. You ministers, like myself, know that there are certain people who are going to take responsibility and who really want to let the world know that God is alive. ♦



The full-time crew for the video project poses with Rev. Kwak.

REFLECTIONS ON THE VIDEO PROJECT

Testimony by Rasik Buhla

WHEN I REFLECT UPON THE project of mailing the 300,000 videotape packages out to ministers, the image that comes first to my mind is one of blood-stained boxes. When you put the boxes together to be mailed, it's almost impossible to avoid cutting your fingers. If you see photographs of brothers and sisters working on the project, you may notice that their hands are covered with adhesive bandages. We went through many rolls of them. At first I didn't allow the stained boxes to be sent out, but the number of these boxes became so great that finally I gave in and we sent them out anyway.

Officially, the project of producing and sending out the 300,000 videotape sets was completed on February 16, 1985, but it took until February 20 to finish odds and ends. True Parents' Birthday was on the 25th and only then did Father proclaim it a victory.

COMMITMENT, PERSEVERANCE, AND SHEER GUTS

It was a huge project. Each package contained three videotapes, a copy of *Outline of the Principle Level Four*, the book of Father's speeches called *God's Warning to the World*, the *Word and Deed* brochure, and Father's letter packet to the ministers. All together, over 500 tons of materials were brought to the post office and sent out. It was especially difficult since neither I nor anyone on my staff had any previous experience in direct mail. We were deeply grateful for the help of two non-Unificationists who did have experience in Christian publications and direct mail.

I think that when you do a project of such central concern to Father, much spiritual energy and power is attracted to it—and a lot of pressure, too. Because Father is behind it, success is inevitable. We met with many problems, but we just had to fight it out. It's like home church and ministerial work: because Father asked us to do it, there had to be a way, and all we had to do was find it. All we needed was enough commitment, perseverance, and sheer guts to do it.

While I was doing this project I often felt Father's presence, and that of Mother and Heung Jin Nim, in the Orange Room of the World Mission Center where we did the work. I felt their presence in my personal daily life also, to an extent I have not experienced before. This must have been because the work was so important to Father, and because the whole movement around the world was praying for us—not for us personally, perhaps, but for the success of the project.

There was such a tremendous amount of spiritual energy behind the project that even when I felt like giving up—which was more than once—I couldn't. An incredible momentum was created by the spiritual world and the prayers for us, and this kept us going. Also, Father was in prison only a few hours away, and I met with Rev. Kwak every other day to discuss the status of the project with him. This kept us focused and inspired to continue.

So far we have gotten a lot of response—both positive and negative—from the ministers. Some of the clergymen rejected the packages and returned them, asking us to take their names off our mailing lists. But every package that comes back is being reprocessed and sent out again, as there

are in fact more than 300,000 ministers in the United States.

If I listed the number of obstacles we encountered, such a list would include at least a hundred items. The point is that we got the job done. The obstacles helped us grow—they were all part of a learning process. I was challenged in every way: mentally, physically, spiritually, emotionally. I felt I wasn't capable of leading 45 people, half of whom didn't speak English. Everyone on my staff was young and inexperienced. But despite all the things that made the project appear impossible, we got it done.

A LESSON IN GROWTH

It wasn't until Father said he was happy that I felt we had accomplished our task. You know, no matter how many people tell you, "You did a good job," you don't really feel that way until Father himself says so, because he commissioned the project. Even when Father declared that, it was difficult for me to feel happy or successful because I knew how many mistakes I had made, how much money I had wasted, and how many people I had given trouble to. It was a lesson in growth.

If there's anything I want to say upon the completion of the video project, it's that Father's credo, and the motto of the Unification movement, is as true now as it was forty years ago:

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

If we can live up to that now, we can accomplish anything. ♦

*Rev. Sun Myung Moon
Danbury, Connecticut*

Rev. Adam H. Wood
36 Castle Creek Rd.
Binghamton, NY 10390

Dear Reverend Wood:

My sincere Christian greetings to you from Danbury, Connecticut. This may be the first time you've ever received a letter from a minister in jail; therefore, it may take all the forbearance you can muster to even finish reading what I have to say when you realize this letter is from Sun Myung Moon.

As you may be aware, I was incarcerated here last July 20th for allegedly trying to deprive the U.S. government, by the government's own computations, of less than \$7,500 in taxes.

I can assure you that nothing could be further from the truth. The Unification Church has brought millions of dollars into the United States from other countries for charitable projects. We have no reason to deprive the IRS of such a small sum of money -- not for any reason.

In 1972 when God called me to come to America to start our ministry here, our members chose -- because we were just beginning -- to place international church funds in a bank account under the name of their pastor, Reverend Sun Myung Moon. I was to assume responsibility as a trustee of these church funds.

This is a procedure and practice at least as old as John Wesley . . . and is still being practiced today by leading Catholic bishops and other esteemed members of the clergy. We went out of our way to conduct our affairs as good Christians should. I did in fact pay income tax on all of the funds that were withdrawn for my own living expenses. But this common procedure of church practice evidently made us vulnerable to the secular forces in the IRS who decided it was time to "get Moon."

They set a dangerous precedent in church-state relations in this beloved land by insisting that I personally owed income taxes on the interest that our church's funds had accrued in the years that the funds were held under my name. Rather than giving me the chance to explain or even pay what taxes I allegedly owed, the IRS decided to make an example of me because of the controversial nature of our church.

By forcing me to accept a trial by jury instead of a judge -- a jury that had been barraged with anti-Moon disinformation from the media and who were not prepared to understand the complexities of this tax case --

This letter from Father has been sent to 300,000 ministers in the United States.

the Justice Department knew full well that they would have little chance of losing this historic case. Furthermore, the trial judge aggravated the situation by instructing the jury not to give primary consideration to the fact that I was a minister. They decided this matter simply as a secular tax case. In the opinion of many knowledgeable sources, this was grossly wrong! (See the attached sheet of amicus briefs.)

By working in this way, the IRS has succeeded in getting around the restraints placed on them by the First Amendment in the Constitution. And they have set a dangerous precedent that may have placed the freedom of every religious group in the United States in serious danger.

If they can place the leader of a new and controversial church into prison for conducting the financial affairs of his church with the same time-honored procedures used by older and well-established groups, then the day is not too far distant when they can do it to the leaders of other religious movements -- including yours. We must not allow this to happen.

Now this brings me to the purpose for writing to you. I don't know what you've heard or read about me, or what preconceived opinions you may hold about Sun Myung Moon and the Unification movement.

If your mind is closed and you believe that I am a sinister Korean "crook" who came to convert Americans, to "brainwash" young people in America into becoming religious "zombies," that I reject Jesus Christ as being the true Savior, or that I am out to destroy traditional Christianity . . .

. . . if you believe these things and don't want to hear what I have to say, then there's nothing I can do but love you in spite of these false assumptions and continue to pray for you and this beloved America.

But if you are a pastor who is willing to show Christian compassion, I feel we can build upon the precious things we share and believe in common . . . and work together to raise up the standard of morality and justice in America and drive back the forces of communism that are trying to eradicate faith in God from this planet.

I don't have room in this letter to tell you all that we in the Unification movement believe, but recently the church sent you a gift of videotapes and literature that spells out in great detail the beliefs of our movement. I assume these materials did reach you or will in the very near future.

If you have had time to review them, I believe you can see that we are not what our adversaries have represented us to be and that we share many of the same beliefs that you cherish.

If you haven't had time to view the videotapes and read the literature, I pray that you will take the time to do so. I think you will find that we in the Unification movement are sincerely Christ-loving, patriotic, and family-oriented people who desire the fellowship of all, like yourself.

We are not out to change anyone's personal religious views. We feel our primary calling is: 1) to promote love and unity in the Body of Christ around the world, 2) to restore the family, and 3) to counteract atheistic materialism with a God-centered viewpoint. We want to lay to rest once and for all the cruel and malicious rumors that have caused our members to suffer much the same persecution that some other groups have faced in the past.

Writing to you from prison like this reminds me of the great Apostle Paul -- who wrote much of the New Testament while in prison for his faith and was often misunderstood. I have felt the presence of God in a mighty way while here. And I now understand more deeply the words that Paul wrote in Philippians 4:12-13:

I know both how to be made low, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.

You see, pastor, after my encounter with Jesus Christ on a mountain in Korea when I was a teenager, I had to face nearly three years in a communist death camp -- a ghastly place where few escaped with their lives. As a minister, I was able to lead many dying Koreans to realize the compassionate heart of God and Jesus and to be a comfort to these suffering people.

My faith in Christ sustained me through that horrible ordeal until I was rescued by United Nations soldiers . . . and that faith still sustains me today. I know the time will come when God will totally exonerate me, and I have tried to be a model prisoner while serving out my sentence in this prison.

But until that day of exoneration comes, I ask that you pray with me, and that you speak out for and defend religious freedom for all God-loving people in America. For if God-denying secular forces are given free reign, all religions will have their blood-bought freedoms eroded away. And the vacuum of faithlessness and immorality that will ensue will ultimately lead to communism.

It always has . . . and always will . . .

So as one who has survived through the experience of living under the ruthless, godless system called communism, I feel I have been given a mandate by our Creator to help strengthen religious faith in America, so that ultimately America can rescue the hundreds of millions of innocent men, women, and children that are enslaved by the Marxist-Leninist atheistic system of communism.

I am eternally grateful to the many religious groups and others who filed amicus briefs with the courts on my behalf. It is because of this great outpouring of support by so many religious groups who do not necessarily know what the Unification Church believes, that God has directed us to share our beliefs with you through videotapes and books.

Whether you agree with us or not on every single point of doctrine really doesn't matter. What really matters is that we better try to understand each other's positions and that we work together in cooperation to build a God-centered America.

In fact, Reverend Wood, could I pray with you right now as your brother in Christ? It would be such an honor for me.

Almighty God, I thank You today for the ministry of Reverend Wood. I pray You will bless him and his congregants -- giving them great effectiveness against the forces of darkness as they labor there in Binghamton.

I pray, dear God, that You will lead Reverend Wood to realize that we in the Unification Church want only to work together with him in the fight for religious liberty for all people, as well as for an ultimate victory of our God-honoring beliefs over the godless system of communism that is threatening the very survival of our Judeo-Christian heritage--a heritage that we all love very much.

Lord, please forgive those who have unjustly incarcerated me here in Danbury prison. And You know, Father, that I would be willing to pay whatever price is necessary to wake up America and bring to her a spiritual revival.

Please quicken the heart of Reverend Wood, and empower him with your Holy Spirit, and make him your champion. Thank You again, Heavenly Father, for your goodness, your greatness, and your boundless love.

In Jesus' Precious Name, Amen

Thank you again, Reverend Wood, for taking the time to read this letter. May God bless you abundantly, and I hope to hear from you soon.

Gratefully,

Sun Myung Moon

Reverend Sun Myung Moon

P.S I have asked my staff to enclose with this letter a form that is very important to me. I truly want to know your opinions on the materials we sent you. And, most of all, we want to know that you are praying for religious freedom for people of all faiths. Would you please return this form to me in the postage-paid envelope my staff has also enclosed?

If you should have any constructive criticism of our materials, or a word of encouragement, please feel free to express yourself. We really value your opinions and your comments, and everything you say will be brought to my personal attention.

If our material did not reach you, just mark the appropriate box and my staff will send you a set immediately.



*I am honored that
I could serve time
in Danbury to
protect religious
Freedom.
Sincerely in Christ*

Sun Myung Moon

Father's picture and his handwritten note was included in the letter packet sent to the ministers.

MY IMPRESSIONS OF REVEREND MOON

An interview of Mark Batton by Angelika Selle

In March, 1985, Mark Batton was released from Danbury. He later shared some of his experiences with Today's World. "Mark Batton" is a pseudonym.

I AM A CHRISTIAN. I BELIEVE IN GOD, but I am still learning. Before I came to Danbury, I studied graphics. There is a large turnover at Danbury prison; many people come and go. I sometimes visited Mr. Kamiyama in his cube, and I met Rev. Moon playing pool.

I never formed any bad impression of Rev. Moon from talking to him. He was always giving good advice, and he has very good intuition. Rumors tend to travel down the line and get out of control, and usually people don't know the truth.

One time I asked Rev. Moon: You are a billionaire, and also a religious leader. What comes first for you—God, or money? He said that the money was owned by the church, and in all of his explanations of this situation he stayed within the Bible.

Rev. Moon told me that I was still like a baby. He told me to create a foundation: to develop a goal in life and go the right way. "Know who you are, what you are, and what you stand for," he told me. He advised me to help my mother first, and then go to school.

Playing Pool and Ping-Pong

In playing pool, I think that Rev. Moon's strategy is basically defensive, while mine is more offensive. Sometimes he really eyeballs the pool ball to focus his mind. He's got a heck of an eye. He doesn't really stroke, but just taps the ball lightly. Because he is so good, I figure he must have a table to practice on. He plays the game by the basics.

We played again the night before my release, and the score finished up 64 to 60 in Rev. Moon's favor. In Ping-Pong I am ahead of Rev. Moon, but in pool he can defeat me because of the precision of his eyes. When he plays, he makes many interesting sounds and visual effects with his body. A lot of times he is really enjoying himself, so I don't say much.

Rev. Moon said that he started playing Ping-Pong about six years ago. I know how to put topspin on the ball, and I would send him running at the other end of the table: it's very difficult for him to catch. He would hit it, but then the ball would go off the table.

Some days we would have really great games, and come out sweating and hot. Rev. Moon is in very good shape for his age. Sometimes we would play late into the night or early morning—Bill Sheppard, Rev. Moon, and myself—since the recreation room is open 24 hours a day.

In the morning I worked in the kitchen. Then from 8 a.m. to 4 p.m. I worked in the T-shirt factory. There were 105 people working in the factory, but the goal is to get 120. The work is divided up into different grades: grade four pays \$.44 per hour; grade three pays \$.66 per hour; grade two pays \$.88 per hour; and grade one pays \$1.00 or \$1.05 per hour.

In the beginning prison officials wanted me to work on a cleaning job outdoors for only \$.07 per hour. I rebelled; I thought, why make any effort at all for so little money? Then they removed me from that job and gave me one that I liked. In the prison, you have to work; it's mandatory.

Inmates' Perceptions of Rev. Moon

Even though people didn't like Rev. Moon initially, they respected him for what they thought he had accomplished materially. In the beginning many people avoided him: they were afraid that if they

were seen with him or attended religious activities together with him that the other inmates would think that they had become Moonies. They worry too much about what other people think. After I had spent some time with Rev. Moon, some of the other inmates told me, "You never read the Bible before you came here! He must have brainwashed you." They also insinuated that I was now attending religious activities just so that I could get out of prison sooner.

It's strange, but people always look for the worst in any situation. For example, there was one inmate who was a devout Christian. The others knew this, and always tried to find fault with him. He usually carried a small Bible in his back pocket, and wherever he went the inmates would deride him, saying, "Come on, that's a pack of cigarettes, isn't it?" People always seem to look for bad things and then glamorize them; by doing so, good things get lost.

Some of the inmates were envious of Rev. Moon. They complained, "Because of him, we don't get so much attention. Because of him, things get changed." Around Christmas time an extended grace period was granted, and many said that it was because of Rev. Moon. But a lot of them benefitted from that.

No matter how he was treated by the inmates, Rev. Moon only did good things, so the inmates came to develop a real respect for him. I believe that Rev. Moon's intentions and the intentions of those around him are good. Also, there was always a mystique, an aura of mysteriousness around him.

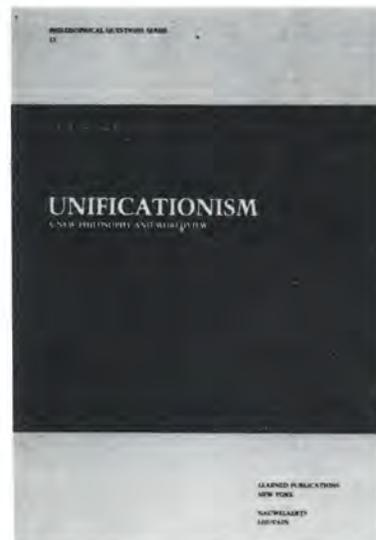
Even when I left, however, many inmates still avoided him; they're afraid he'll convert them or something. Not many people would just come up to him and say, "Hi, Reverend!" I never went out of my way—I didn't go looking for him; but I played pool and Ping-Pong with him, and if there were some question in my mind I would come by to see him. I'd talk to him, pat him on the shoulder, and joke around with him. He is a human being—like Kamiyama, like my roommate, or anyone else. Of course I respect him—how could I not? What he stands for is great. But I see him simply as a man.

As I said before, I wondered initially about his ethics, but I found out that he is a very sincere man. He never gave me any indication of being insincere, and only gave me sound advice. If there was ever any question on my part, I would come to see him and find out the truth. ♦

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I came across the Unificationist sources when they were given to me in my office by a member of the movement. These sources struck me by their universality in connecting Eastern and Western thought on the basis of Christianity in spite of their less traditional external form and terminology. Studying them more attentively I found therein a valuable and rewarding contribution, particularly for the situation in our time. These results I am sharing with readers of the book in hand. Any reaction to this study, I hope, will help us to emerge successfully from our turbulent time and contribute to a peaceful future for mankind.

—from the Preface to *Unificationism*

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OUR TRUCKS CONNECT TO AMERICA'S NEED

by Michael Macijeski

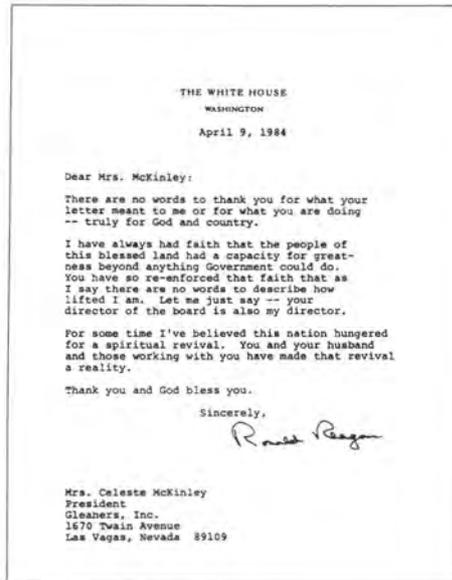
The 250 trucks the church purchased just before Father entered prison last summer, which were donated to International Relief Friendship Foundation (IRFF), have now reached cities all across America. Testimonies and letters of gratitude and appreciation are beginning to come in. One of the most inspiring testimonies so far is from Iginia Boccalandro, a young sister in Las Vegas, Nevada, who is responsible for the trucks there.

Once again, Father's inspiration for social action work seems to be right in tune with America's need and Heavenly Father's preparation. Many food banks are springing up throughout America, most of them lacking one common resource: trucks and the volunteers to drive them. Father has said that the way to become the Messiah for a particular place is to solve the worst problem of that place. Thus, if we can truly bring the concerned people of this land together to end hunger, and then other social evils, America can fulfill its God-given mission.

Clearly, Heavenly Father has prepared the soil of America through people like the McKinleys. Here is a letter about their work and how our trucks helped them.

FIVE TRUCKS?... FIVE TRUCKS.... FIVE trucks!!! I could hardly believe we were to receive five five-ton trucks. It became even more unbelievable when I was asked to take care of them.

I had already made a few contacts in the Las Vegas community but I never expected what God had in mind. Earlier that week I had heard the testimony of Celeste McKinley. David and Celeste are the founders of Gleaner's Inc., known as the most exemplary food bank in America. As Celeste shared her deep commitment to the homeless and hungry of this nation, I cried. I was moved by her faith in God, who is "the Chairman of the Board at Gleaner's"—and her commitment to doing His will. As I got to know the program, I could feel God's hand behind it. Through the tremendous amount of food donated, the hard work of the volunteers, and the heart of love and service which was expressed, God's



presence could be felt.

Gleaner's has several points that make it a unique food distribution program. The food is set up in supermarket style. People can easily choose what they want, and what they need. Giving them that opportunity allows them to feel dignity and respect. The program is also designed to serve all people, whenever and however often they need it. With the exception of people under the influence of alcohol or drugs, everybody is welcome. (Celeste says that if they can afford to buy alcohol they can buy food.) Gleaner's is independently run, without government funds. They operate with only private donations, and donations gathered in the "bucket" passed around to the people who are serviced.

Celeste previously had expressed to me Gleaner's need for another truck to pick up more food that was being thrown out. So, when I drove up in our shiny, beautiful new truck (which we named *Don Quixote* later on), her eyes filled up with tears. I realized how much she had prayed for this truck, and how deep her faith was that God listened and cared.

I have been working with David and Celeste since the beginning of the year in a consistent fashion. The use of these marvelous trucks has enabled Gleaner's to pick up over 97,000 pounds of fresh produce from California, and thousands of pounds of produce, dairy, meat and



non-food items locally. This has been only in the last three months. It's a modern-day miracle!

Celeste is also on the board of INFO (Independent Network of Food Organizations), which works with over 140 food banks across America. When she found out that each of our states was given five trucks to work with, she was delighted. With her connections, we've been able to set up the use of the trucks by food banks all across America.

Celeste and David have the goal of putting the welfare and the food stamp programs out of business. Their firm belief that people should help people is setting others on fire, and their efforts have recently won them a letter of appreciation from President Reagan.

Like Father, the McKinleys have the vision and hope that America can heal its wounds and help the world, through the effort of people who are willing to spread God's love and share His abundant blessings. That such people should work together is God's will and our Father's deepest desire.

The tree is bearing fruit—people can see it, smell it, taste it. They like it! It all points back to the tears and sweat of our True Parents, and brothers and sisters. It's becoming more evident now; people are beginning to see. The tide is finally turning. Thank God!

Iginia V. Boccalandro ♦

Letter from the Publisher

Continued from page 2

foundation of heart is always growing.

The world is becoming a one-world family. The era of a global civilization is coming. One peaceful and harmonious world under God, governed by heavenly law, is destined to come.

Technological development, especially in transportation and communications, makes it easier for us to interrelate as peoples. Still, it is not easy for individuals to truly unite.

We may now live in a world where we can travel to nearly any destination globally within one day, but wherever we go we find that problems exist essentially because of the conflict within the human mind. Internal disunity is a major problem.

Our only hope as human beings is to unite into one family of humankind, becoming brothers and sisters to one another united in the love of True Parents. Many barriers such as those between nations, cultures, traditions, religions, and races will have to be overcome, and this will all have to be done by going the way of Principle centered on True Parents' ideal. This is not an empty theory. It is a reality that can be seen even now in the substantial accomplishments of our missionaries.

Our missionary activity is not just the teaching of ideals and a life of faith. We serve mission countries in a practical way through educational, medical, and technological assistance. Missionaries are running kindergartens, primary schools, and programs of instruction in technological development, and are providing medical care in various third world nations. They are engaged in patriotic efforts in their mission countries with CAUSA and assist with PWPA and CARP programs.

Missionaries are busy creating and developing activities in their countries that will enable them to be self-sufficient in supporting their own local missions. At present, members are developing auto repair facilities, restaurants, photo studios, language schools, animal husbandry, farms and nurseries, and fishing, among other things. To help advance international understanding and education we now utilize videotapes and the latest communications technology. Publications of all types are available.

Now there are many international blessed couples in every country in the

world. This is the pride of the Unification Church. I think that brothers and sisters of the Unification Church can be especially proud of and supportive of these couples who are so centered on True Parents' love in spite of differences in race, economic or educational standing, language, customs, and tradition.

We are now not only committed to enable our brothers and sisters in the mission countries to become leaders there, but we will continue to select properly qualified members from the central providential countries and send them out as new missionaries. Worldwide missionary activity will continue until all peoples are able to receive and understand the teachings of our True Parents.

It is important to remember that even as we commemorate ten years of worldwide mission activity, we are also participating in the end of the forty-year wilderness course (1945-1985) of our True Parents. This course is reminiscent of the Israelites' forty years of wandering in the wilderness of Sinai. In our missionary efforts we need to remember that just as Christianity (as the second generation) grew out of Judaism (the first generation), today the Unification Church is the second generation stemming from Christianity. The time is near when we can enter our Canaan as the Israelites entered theirs. Some might think it would be easier for Father to simply deny our Christian heritage but he will never do this. Even now in Danbury our Father does his best to unite Christianity so that when the time comes, both first and second generations will enter Canaan together. Only the second generation entered Canaan in Old Testament times.

Within the Unification Church itself we must understand that the blessed children are our second generation. Future development of the world will center in many ways on these children. It is Father's hope that CARP develop to its maximum potential, particularly through the blessed children, and thereby help today's young people understand and assist in the creation of Heavenly Father's world of tomorrow.

Events seem to be moving faster and faster for us. Things we never expected to happen in our lifetimes are now occurring. Please do not expect that our way will ever be easy, no matter how successful we may appear to be. Our foe is Satan. He is clever and highly intelligent. He will not willingly give up

what he has controlled for so long. We must be vigilant, expecting him to do his best to challenge us and frustrate God's plan even to the very last. But God's side will ultimately triumph through faith and sincere effort. Recall how strong and well-defended Jericho appeared to be to the Israelites, even until the last moment. By their faith and effort the Israelites prevailed over that city.

In these days just prior to the time of entering Canaan our world mission activity must strive to reach out to all people with the same heart and tradition as True Parents have shown. We must share with everyone our Father's teaching and vision just as True Parents have done with us. We work to gain witnessing members not to separate them from society, but so that we may more effectively gather everyone together as people of true love. We are to embrace everyone with Father's teachings so that all together—as associate, home, and witnessing members—we can enter Canaan.

I urge you to do your best in this noble mission to spiritually enlighten all of humankind so that together we can create one world under God. The lives of those who have gone for service in the mission countries are a testimony showing us how to overcome our nationalistic feeling and thinking, and to better develop an international and cosmic heart. Through this, we can become God's children and citizens of the ideal world.

I conclude my message by praying that God's special blessing be upon missionaries throughout the world, especially on those of you working so hard outside the free world.



THE FIRST TEN YEARS

Foreign Missions: 1975-1985

Continued from page 29

During the outbreak of war, nobody attended our Sunday service, although before this time about twenty guests had been coming each Sunday. We waited, hoping that possibly someone would come. But in the end, nobody came. One particular Sunday, I felt something unusual was happening.

It was raining. Yet it was not the typical downpour we usually had. The rain was more like a drizzle than rain, and it

felt as if Heavenly Father was weeping. I rarely saw such a rain here. I intuitively felt that it might be signaling the end of this nation. I felt the day itself was sad.

I proceeded with the service by reading Father's speech, translating from Japanese into Spanish. It was a speech that had something to do with Father's course. I chose it with the intention of connecting brothers and sisters with True Parents. I closed with the words, "We all may die, but I wish that each of us can be connected with the Messiah."

A little after I began the service, I heard rifles firing in succession about twenty meters from the church center. Then we heard the response to it. It was such an hysterical sound that it almost made me jump out of the chair and run away.

The center members momentarily shifted in their chairs. I usually am too sensitive to bear such a sound calmly, but I was able to restrain myself. I thought at the moment I should teach them to have great faith and rely completely upon God. I pressed myself against the chair. When the speech came to an important point, the stuttering of the machine guns got heavier. The members could not hear my voice at all. I felt it was Satan. I also felt it was a trial. The only thought on my mind was that no matter what, I must continue to speak. The battle waged on. Bullets fell, rattling on the roof. It became very dangerous. There was a possibility that bullets would even come into the windows. We moved the service into a back room.

The battle became more intense and moved directly in front of our center. We continued our service, transferring it to the dining room because it had no window. I felt we were engaged in a spiritual battle against Satan. Our four members were desperately listening to Father's speech. The electricity went out. Lighting candles, we started the service again. It ended about one p.m. I had a sense of victory that we had finished it.

In the afternoon all of us wrote letters to True Parents. We were not sure we would even survive long enough to send them, but we wrote them anyway. My only thought was how to connect the young brothers and sisters with the Messiah, even to the end of our lives.

To observe the Third World on the evening news is different from living there. Once a person lives there, he or she

sees the problems much more clearly and wonders how to contend with lack of food, moral attitudes, family ethics, with tribalism, occultism, hygiene, disunity of religions and races, political corruption—even such things as the lack of good roads and the low quality of public transportation. There are laws still in existence which insist that people who commit adultery must be stoned to death, and their hands cut off if they steal.

Abrahams of Their Nations

As a parent, one can't help but shed tears when the child comes into trouble. During these ten years, political situations caused that to happen more than once—and in tears, the spiritual parents of these countries wept as their nations were taken over—Iran, Afghanistan, Vietnam, Cambodia, Benin, and Nicaragua. There were civil wars and coups in Surinam, Upper Volta, and Chad among others. When national and worldwide conditions of indemnity must be paid, prayers and tears are not enough. And when the sacrifice that has been even willingly paid is not enough, Satan makes his claim.

But the heart of a parent is to even sacrifice his own life for his children. One foreign missionary gave his life for his child: the nation of Tanzania in Africa. Although the details of his death are not certain, it is believed that Masaki Sasamoto was killed by a bullet fired by the secret police on December 18, 1980. On the decision of his wife, Masaki was buried there. Father proclaimed him the first international martyr. (Refer to the January 1981 issue of *Today's World*.) Truly, he claimed the title of Abraham.

Because I have a parental heart, because I am thinking of your greater success and because I am trying to make you a historical person, I drive you out for even greater work.

When I was all by myself, I shed tears. Thinking about his own children going out to suffer, no parent is comfortable. I feel the same. But for the sake of righteousness and for the sake of the mission, we just have to do it. During times when the children don't notice, the tears of their parents flow. Whatever I ask is not for my sake but rather for your sake, your benefit, your future, your glory, your success, and your victory. I ordered you to suffer more, but all the instructions were wetted with tears.

* * *

The foreign missionaries have become, like Abraham, the ancestors of a new humanity in their nations. As Rev. Ken Sudo said in the sermon "Precious Pioneer," which he dedicated to all of them ten years ago:

Letters in the sand of the seashore will be erased by the surging waves, but the memory of the fact that you introduced True Parents and gave eternal life to your nation will never be erased by anyone. God can be proud of you eternally. How precious pioneer missionaries are. If your one life is given to a nation for the sake of God and humankind, how precious your life is.

The missionaries fought bravely, and have come far, but the battle is not finished yet.

As you look at the future and capture this vision, you begin to realize just what a difficult task this will be. If you only look at your own position and how tired you are, then you take on a defeatist attitude. God and I cannot accept that. You can never be defeated. You are in the wilderness. If you stop your march in the wilderness, you will become the prey of the eagle; no other destiny will await you. You must cross the desert and finish the march.

For as each foreign missionary has a dream, so also does God. His dream is that as a family we can take up the cross and the responsibility of serving the world. His dream started a million years ago, yet it was only ten years ago that He was actually able to set His footprints as the true sovereign in the desert sands, the jungles, the bush, the forests, and the plains—and through the children of True Parents, He could finally walk freely through His world.

Our movement has gathered great strength and confidence during these ten years. But we are in a different age now. Although there have been times of trouble when Heavenly Father carried all of us, showing but one set of footprints in the sand, it is now our turn to substantially help to carry the load of this world, and do our best to silently carry Him. ♦

Mrs. Nancy Nieland Barton worked with the American foreign missionaries from the time they were in training at Barrytown in 1975. She was the American representative in the World Mission Department and served in several different capacities in that department together with Shinichiro Yoshida and Inge Rohrl under Rev. Kwak until after the Blessing in 1982. Mrs. Barton accompanied Rev. Kwak on the first world tour of missionary conferences held in 1979-1980. She is currently working on international publications and residing in Canada.

*“WHATEVER I ASK
IS NOT FOR MY SAKE
BUT RATHER
FOR YOUR BENEFIT,
YOUR FUTURE,
YOUR GLORY,
AND YOUR VICTORY. ”*

*Rev. Sun Myung Moon
February 25, 1980*