

TODAY'S WORLD

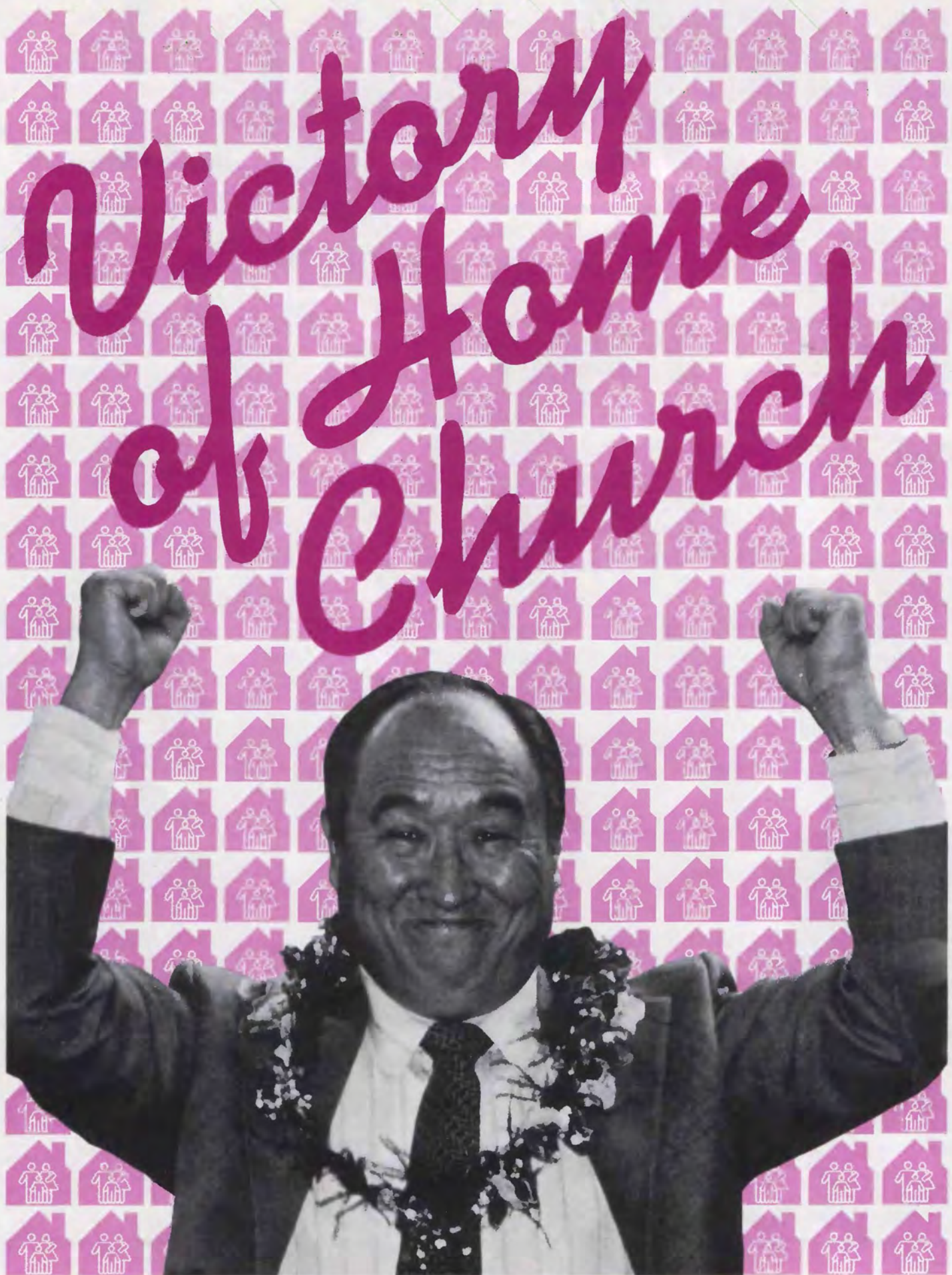
HOLY WEDDING

7. 1982



FEBRUARY 1982

Blessing of Hyo Jin Nim and Nan Sook Nim



TODAY'S WORLD

**FEBRUARY
1982**

Volume III
Number 2



4

The Victory of Home Church
Reverend Sun Myung Moon

2

Midnight Prayer, God's Day, 1982



24

**Blessings
Come from
Obedience**

Sung Pyo Hong



12

**The Blessing of
Hyo Jin Nim and
Nan Sook Nim**

Joy Pople

**28 Philippines Hosts
International Training**

David and Takeko Hose



14 Testimonies at the Wedding Reception
Joy Pople

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FATHER'S PRAYER

January 1, 1982, Midnight

Loving Father,

This is the very starting moment of the new year 1982. We have left 1981 in Your care, and now, from this moment forward, we enter the new year. We thank You for giving us Your protection and direction and surrounding us with Your love throughout the providential course.

Even though countless forefathers have made sacrifices throughout the long and tiresome course of restoration, still it is the destiny of us today and of our descendants to go through the way of indemnity. We thank You when we think of how hard You had to work on account of the fall of Adam, in order to enable us to transcend the time differences of past, present and future.

Also we thank You when we reflect on how hard You have worked to achieve the perfection of Adam on the individual, family, society and national levels, by sending the second Adam. Because of Adam's fall, mankind had no true first ancestor. To restore this through indemnity, Jesus came to Israel in the position of True Parent; therefore, Israel and Judaism should have become one in order to receive him. To accomplish his mission and fulfill Your will, the messiah had to go through three years of public ministry. But since Jesus died on the cross, for two thousand years You have been raising up Christianity as the new religion. These two thousand years of Christian history have been filled with blood and sacrifice. Thus, by going through the way of death, the Christian church wove the history of indemnity.

Although in order to receive the coming messiah, the Christian culture was destined to unite, centering on America, Christians were so hostile to their destiny after World War II that the path of indemnity necessary to restore everything on the worldwide level was amazingly difficult. When we reflect on this difficult task, we come to realize how hard You have been working.

After World War II, Korea, America and England should have joined together to carry out world restoration, uniting Christianity and the Unification Church. This destined course was hindered, however, by the Christian church's repeated prolongations. When we think of this disastrous way of indemnity, again we come to realize how hard You have been working.

Here I stand as Your son to restore through indemnity Your goals. Your expectations for the 1930's and 1940's have had to be postponed until the 1970's and even 1980's. Now we are at the end of 1981, having victoriously finished the first three 7-year courses. We thank You for allowing us to begin the second three 7-year courses. Loving Father, at the dawn of 1982, please allow us to gather here in the spirit of oneness.

In this place, we the five races of mankind become one representing all the races from around the world. This is also the place where the Unification Church built the foundation of victory centering on our True Father and True Mother. Now on this worldwide base, we have been able to begin our dispensation of home church activity, to open the way through which our children can inherit the victorious foundation on the family, society and national levels. At this moment, we are moving one step forward into the transitional stage of history, having overcome Satan's persecution; we are marching forward to another stage of worldwide welcome.

Father, I am asking Your permission for 1982 to be the year in which the Unification Church makes home church its center, forming a new historical era which will be the source for the establishment of a new tradition.

Through home church, we will be able to resolve victoriously the deep resentment of our ancestors on every level. I ask You to allow us now and our descendants in the future to realize the seriousness of this way of victory.

Now we have gone past the position of servant of servant, past the position of adopted children, and past resentment, becoming able to bring joy to heaven. Thank You for placing us where we can build an era by living for seven years centering on home church activity.

I ask Your blessing on the second three 7-year courses. In 1982, when the new home church movement is being ushered in, I ask for Your permission to establish a new tradition. Now the world which is centered on Your love will again have to take up a fighting course of love in order to overcome everything and receive heaven's blessing. Heaven, give us your blessing. The time of sadness, fighting and struggling is past; thank You for making this era's atmosphere one of vision and longing. Father, please give us Your blessing.

Now in front of heaven, this Unification Church can lift its face and receive praise from everyone in this four-dimensional era which we are passing through like in the twinkling of an eye. Father, I beseech You to give us Your blessing.

Forgetting the long hard course of restoration through indemnity, now I give my blood, sweat and my most sincere heart on the stage of home church. Wherever my feet have not touched, may I touch those places and enter all doors with the most sincere heart, in order to make You the master of the environment. After they become one with me, I will bring all things of the universe and all of Cain's children before You.

Also today we are entering the new year, the year when Mother becomes 40 years old. Though young in years, she has been like a teacher and a parent; she serves her husband, who is sometimes like her parent or elder brother. Today You cannot help but love her, for she has undertaken and endured so well the burning way of the Unification Church. With her big heart, she has been in a position to love many children in addition to her own.

Now at the beginning of this second three 7-year courses, because of the historical mission of uniting the blessed families with True Parents' family, Ye Jin's family and Hyo Jin's family, I come before You, Father, with sincerest gratitude that the surprising event of this engagement and marriage can take place according to Your will. Father, the families of this son and daughter are not fully aware of their historical mission of becoming unified families. Surrounded by the blessed families, these two couples which the angelic world cannot defeat are working wholeheartedly to resolve historical resentment; they are forming a barrier around everyone and coming before heaven with seriousness and showing You filial piety. Thus, they can stand in the position to teach others.

Please bless the children True Parents have been longing for—children who are in a fighting and lonely position; sharing the same mind with them, we are moved to tears. If there are heavily-burdened people on the course of indemnity, I repeatedly ask Your blessing on them.

Now, facing a new land in which we can dwell in love, we must go out, according to Your order, asking Your blessing for the world of home church. Please bless our home church areas with Your glory and divine protection. I pray for Your glory and divine protection throughout 1982, from beginning to end, and I thank You for all the things You have taken care of throughout the past year, 1981.

All these things I submit to You and ask of You.

THE VICTORY OF HOME CHURCH

Reverend Sun Myung Moon
January 1, 1982, midnight
World Mission Center

This year is a new chapter in history, yet, as you know, time continues without any gaps. Like a compass on a boat, both contain 360 degrees. When the needle passes 360, it returns to zero and begins again in a continuous circle. An entire year is a heavenly compass, which has begun again with 1982; we are beginning a new circle.

At the outset of this new year of 1982, I wish you God's blessing on behalf of Mother and myself.

When God looks at His created world and the universe, do you think He is conscious of days, months, or the flow of time? Can you imagine God before He even created the universe, still at the genesis of the world? When someone wants to remember a certain time, he will mark either the beginning of that time or its consummation.

The day God remembers

For example, God must remember the day He created the angels. I'm sure He is a very meticulous God, and He must keep a good diary. Every time He created a new living thing, He must have marked down that day. "I created a rabbit today," He might have noted, or "I created the grass and lilies today." Even a poisonous little insect would be recorded in God's diary, because He put the poison there in the first place. Either the good, noble things are worthy of remembrance, or the unpleasant things—like the insect—are memorable.

Which day, then, would be most memorable to God? Do you think God would desire to recall sad days as much as the happy days? For parents, the most joyful day is the birth of their son or daughter, and the most sorrowful day would be the day that child dies.

The day God's children were born must be the day that God remembers above all. Even though little children are clumsy and inadequate in every way to give real pleasure to God, still there must be some element that gives God the ability to unconditionally rejoice over everything that His children do. That element of joy is something noble, sacred, and not of this world. Only love has that substance.

God's children here on earth cannot imitate everything God can do, since God is not limited by flesh. God wants His son and daughter to reflect His image and be capable of doing all the things He can do. The children have this desire as well, but there is an intrinsic difference between God and men of flesh. There must be some way that man, who is spiritual and physical, can fulfill the things which God, who is totally spiritual, can do. We must have some kind of body which is similar to the body of God.

Death is another birth

The day we receive "new birth," becoming persons with God-like bodies capable of following God anywhere, is the day we call our "death" here on earth. Does it seem, then, that we should welcome death? What is the purpose of dying? We die in order that we can fulfill our craving to experience all the love of God. In a way, physical death is discarding our clumsy physical bodies, these vehicles we have used on earth. God enjoys total freedom in the universe; so when He sees His children on earth suffering so much, He can hardly rejoice in it. In God's scheme of creation, "death" is another birth for man. We can

achieve liberation from the shackles of our physical bodies and enjoy the kind of freedom God enjoys.

So death is really a second birth.

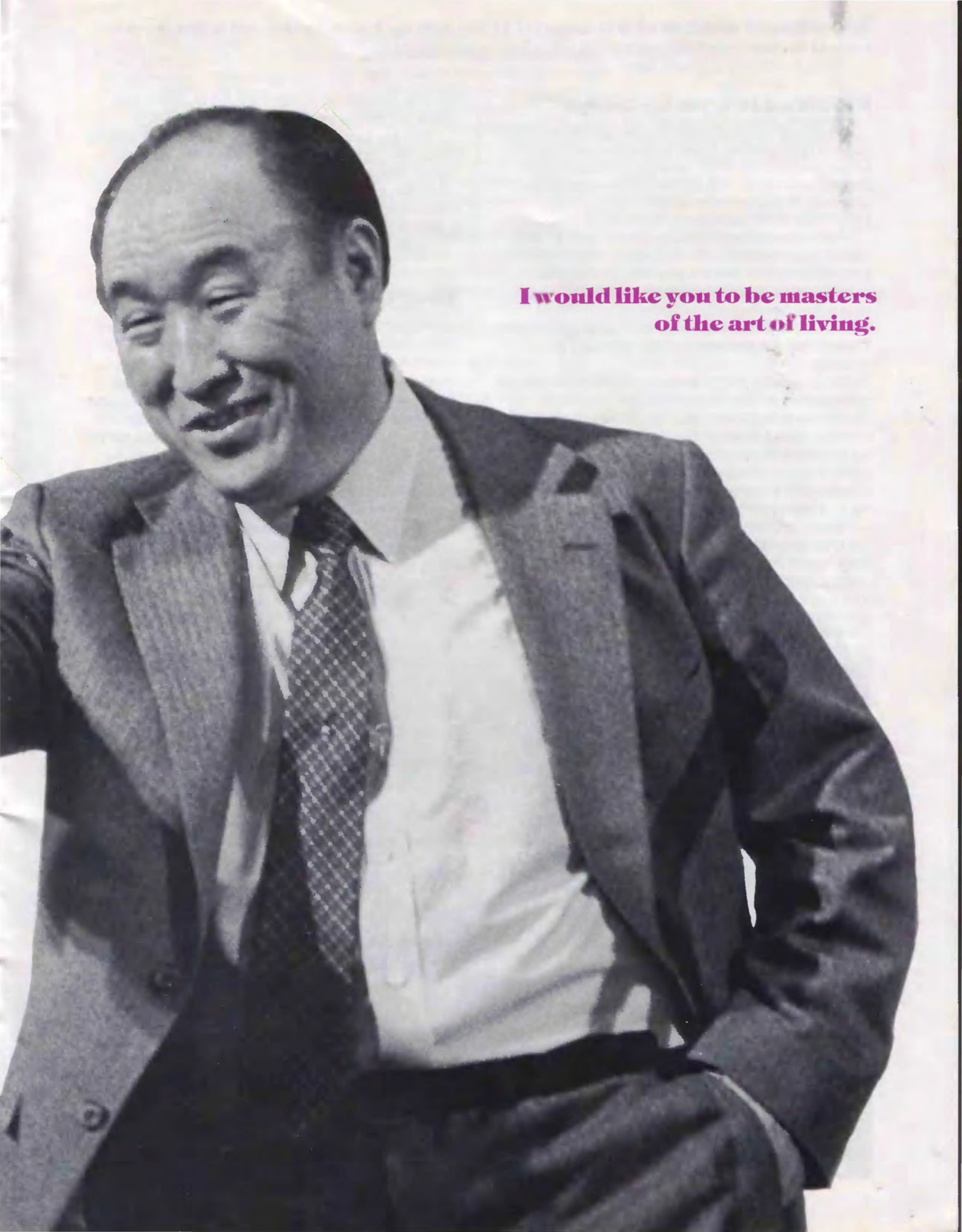
Some of you might think my subject tonight is very deep and profound—perhaps even weird—and you may wonder why I choose to talk about death on New Year's Day. But I have good reason to do so. To become men and women of true happiness here on earth, we need to have conquered the fear of death.

Once we are given total freedom, we can exercise dominion over the entire universe without any restrictions. Everybody is interested in total freedom, total joy, total love; but in order to achieve those things, we must do something before we die. Death in itself would not bring us freedom and joy; we have to obey God's commandments while we are here on earth. Are you ready to obey God and His commandments to the letter, every iota?

The first law of God is derived from the dual nature of man—that of spirit and flesh, or mind and body. Mind is subject and body is object. The body must obey the mind; that is the principle.

Man is designed by God to live three distinct lives: the first is the gestation period within the mother's womb. It is natural for the baby to want to stay inside. When the mother gives the final push, reluctantly the baby comes out into the world and starts to cry. In a way, the process of birth is equivalent to the process of death. It's fearful, unknown.





**I would like you to be masters
of the art of living.**

To become men and women of true happiness here on earth, we need to have conquered the fear of death.

Elevated to true freedom

The transition from this world to the next is exactly the same sort of transition. Thinking that this is our only life, we cling to our little planet. As a natural consummation of our life, however, all men and women should reach the same level of freedom which our Father in heaven enjoys—the freedom of having a spirit body.

The creation is designed so that parents and children can enjoy life together. The baby comes out of the mother's womb so he can talk and play with his daddy and mommy, and they become a family. By the same token, we are given another birth so we can join our eternal Father, God, and live with Him forever in the same realm. This has been the plan from the very beginning of creation.

Our life here on earth is like being inside the womb: we need proper nutrition; we need to be healthy; we need to live according to certain principles and rules set by God. Consider a humble insect: first it is an egg, then a caterpillar, then a butterfly. Haven't you ever wondered why you can't fly, when even tiny insects can? Even the seeds of the dandelion have a little parachute that enables them to fly. We are supposed to be the supreme creatures of God, but we cannot fly! Each of you must have at some time felt like protesting to God, "Why do I always have to walk everywhere? Why didn't You make me capable of flying?" God's answer is very simple, "You will fly; all you have to do is wait a little while, and you will fly better than any other creatures. But while you are on the earth, you must

use your time wisely. You are in the workshop of life, where you have to practice My rules."

Have you heard a cicada singing on a summer evening? For a while, it lives encased in a shell and surrounded by liquid. As long as it refuses to break out of this cocoon, it cannot experience its wonderful destiny of flying from tree to tree. In a somewhat similar way, we are encased in a shell of flesh here on this earth, but destined for a wonderful future. So there is no more death.

Fear of death

Up until now we may have lived with a certain fear of death. But from now on, we can be free of that fear and understand what death really is.

The person who treasures only external things cannot ever achieve internal values. I would like you to be masters of the art of living. Internal effort will bring you into God's kingdom, but external effort alone will drive you into a hellish place. So the person who gains dominion over both the internal and external world can travel into hell and heaven, without limitation, along any path he wishes.

I wanted to become a man of total freedom, going in or out of any door from the internal world to the external; that is what God desires for all His children. God can travel freely into hell, without needing any visa; He doesn't have to present papers when He goes through the gates of heaven either.

Would you welcome me if I came to your home? What



You must become a tribal messiah in your home church in order to save your family, for the tribe is the strength of the family.

kind of gift would you like me to bring to you? You would prefer a gift of true value, incorruptible, everlasting. What you really want is true love, isn't it? There is no weight to true love, but still it is so heavy that no one can lift it. It is so deep that once it is entrenched, nothing can remove it. You cannot see the shape of true love. When I bring the gift of true love, every door is automatically wide open. This is true for people of every race. Once you have gained that true love, then the eternal world of spirit shall be opened to you, and you will be able to go anywhere in total freedom. If you continue to practice our way of life, then that sphere of freedom in the spirit world will be opened up to you.

Therefore, all of us can look forward to the time when we have our second birth into the spirit world; there will be no more sorrow or pain there. But we must prepare ourselves here and now so that we can be qualified to inherit it. The Unification Church is the instrument of God to give men and women the passport to such a kingdom; this is where we will claim the right to freedom on earth as well as hereafter. We do this through our connection of love, developed through the family unit.

The ultimate goal and the most memorable day for God will be the day when His sons and daughters can be born into total life. Throughout history, God has wanted to tell people this one message: that we should have no fear of death, for once we go beyond it, we will receive eternity. The Unification Church was born to practice this teaching of God and consummate it. Our practice ground is home church.

The victors of home church

The topic of this New Year's message is the Victory of Home Church. Our goal is the attainment of true love; to do so, we can break through any obstacles, because we have penetrating power. Because of the fall of man, incredible obstacles block our way. For example, all the things of the material world become formidable obstacles before us; also the world of Satan presents another obstacle. Satan is surrounding us, trying to isolate us and attack us on every level—family, tribal and national.

In the secular world, people try to promote themselves with boastfulness; but in the Unification Church, we teach the value of humility and meekness, and we try to make ourselves small. Our philosophy or ideology in the Unification Church is the highest understanding. Do you want to be elevated above the level of the world and then remain there? Or, having once tasted the highest place, would you go down to taste the lowest place? With the latter goal in mind, I am not teaching you to go to only the clean places of the world; rather, I am pushing you out into the dirtiest places, to confront criminals, prostitutes and the dregs of human corruption.

Would you like to become the victors of home church? Do you go to your area to be served by the people there? Perhaps you visit only the clean, good places, where you expect people to come and bow down to you. In that kind of situation, true love does not exist.

When a woman does the work of a man, or a man does



the work of a woman—in other words, when a person learns to do the opposite of what is usual—he or she becomes free to do anything. For example, when you mingle with great men of letters, you can learn to write good poetry, like they do. You may not be the greatest artist, sculptor or singer, but if you sing with true love, yours is the best music. The painting which is done with true love is the best painting.

From this year on, will you be different? Will you go to home church and serve the people there? Clean their bathrooms? Clean their garages? Forgive them? You may think you are doing a favor to the people in your home church by the work you are doing, but the one receiving the favor is you. It is not they who will be perfected by the work you are doing, but you. And your home church diploma must be signed by the people in your area. For whom are you doing home church? You are not doing the home church providence for Reverend Moon or the Unification Church—you are doing it for yourself.

When your body tells you it doesn't want to go to home church, you should kick it. No one but you will do it.

The last time I went to Korea, I began a revolution among our elder members. The 36 couples, 72 couples, 124 couples and 430 couples were told to leave their positions and go out to do home church. They are all doing it now.

In order to be victorious in home church, you must go to the suffering people and make them feel happy—that is

The ultimate goal and the most memorable day for God will be the day when His sons and daughters can be born into total life.

your home church work. If you do this kind of work, then you don't have to make efforts to elevate yourself; the people will try to push you into a high and beautiful place, even though you resist and insist on remaining in the low place.

I want you to understand that each person is walking his own unique course of indemnity. One person may be able to finish his road of indemnity in one year, another person may take two, still another three years. Some people may need seven years. Why? It is not because of your lack of effort, but because of the debts which have accumulated in your family tree.

The world as a whole is guided by the attitude of first caring for one's self; people want to live for themselves and their spouse only, concentrating on their own happiness, with no regard for anything larger. We are taking exactly the opposite route. Why? Because when a person enters the spirit world, he cannot relate just to his spouse, but to everybody there. He meets all his ancestors and Jesus as well. Those who devoted themselves to loving everyone—including their enemies—at the sacrifice of even their own families, will be welcomed by Jesus.

Our goal is to enjoy total freedom, like the singing cicadas that jump and fly from tree to tree. Indemnity is a necessity right now, but it will not remain with us for eternity. True love, however, will be our eternal blessing. True love originates from God and True Parents; so the children naturally desire to resemble their parents. You, as the true children, should resemble the True Parents, carrying out

their desires willingly and happily.

The Unification Church is the church of the Completed Testament or perfection era, in which you consider all people your relatives. Old men are like your grandfathers, old women your grandmothers. The way of restoration is to expand your family out into the entire world, thus creating the heavenly kingdom anywhere.

The Unification Church is practicing this impossible, peculiar way of life because we are living not for this world, but according to the standards of the next world. That is our distinction.

Becoming True Parents

It is not an easy task to become True Parents; neither is it easy to become true children. One must be able to do incredible things in order to be a true parent to all people.

I have tasted true poverty, experiencing the way people eat their meager food with their hands, even just after having gone to the bathroom. When such people tried to serve me some of their humble food with dirty hands, do you suppose I chastized them and told them to wash their hands? Of course not! I welcomed their offering and ate it as though it were honey.

For the sake of love, there is nothing you cannot do. When you encounter something you dislike, you must think, "These are things I must conquer in order to reach true love." God does not dwell in some high, pure place on a throne, far beyond man's reach; He has the heart of a



It is not they who will be perfected by the work you are doing, but you.

parent, trying to love people in the dirtiest, smelliest, most corrupt places. For that reason I am pushing you to go to the dirty places, for down there you will discover the shortcut to reach God.

Why should we live such a life? Because our job is to subjugate Satan, not by force, but in a way which will make Satan voluntarily surrender. Who are the true saints? Not those who are honored by the rich and comfortable of the world, but rather those who are revered by the poor and suffering. He who is considered a saint by the miserable people is a saint indeed.

Although we have talked about many things today, we end up at one main point: home church. Why do we need home church? Jesus needed to restore the Abel family of Zechariah and the Cain family of Joseph, uniting them into one. Because that was left undone, we in our time must go to the home church mission and restore those positions.

Home church is not easy, but beyond it lie the clan church, the tribe church and the world church, which are even more difficult. No one individual is capable of fulfilling all these levels; therefore, True Parents came to earth and accomplished them for you and your posterity. Home church is the microcosm of the world church—a miniature world in which you can inherit my entire foundation. By setting a condition on the home church level, you win the right to do what even Jesus could not do, and you will indemnify his position.

If you want to become a true person, your words and

actions must become one. A good teacher is the one who lives his own teachings; a true saint is the one who first cares for others, even those who like him least. Thus we can define the good God as the God who sacrifices Himself for the sake of others.

To determine Cain and Abel

How then are Cain and Abel determined in the sight of God? Those who want to sacrifice more and suffer more in order to serve others are Abel; those who want to suffer less and still receive the greatest benefit are always Cain.

Why do I live this way? Because such is the role of Abel; no one can claim to have made greater sacrifices than I have. No matter what, however, nobody can outdo God, suffer more than He has, or weep more tears than He. Eventually, every man must bow down to God, recognizing God as superior.

Cain and Abel must unite with each other, and then with their mother, who will bring them to their father. In the Unification Church, True Mother, for instance, is able to embrace both the True Children and the Cain children. But she gives more love to the Cain children, desiring that Cain love Abel more than she does. Under such a mother, there is no way Cain and Abel can separate. Then the mother's role is to bring the couples formed by her Abel-type children and also her Cain-type children to the father and ultimately to God. For this reason, you should have spiritual children in order to be blessed.



For the sake of yourself, your children, and your posterity, you must go to home church and be victorious.

You must become a tribal messiah in your home church in order to save your family, for the tribe is the strength of the family. When your home church is protected by the tribe and nation, nothing will be able to invade your home and family. When you can willingly drink the cup of persecution in your home church, trying to win over the people, no power can invade.

The home church providence started as a major crusade in 1979. That year our motto was "Home Church Is the Completion of the Kingdom of Heaven." The next year our motto was "Home Church Is the Base of the Kingdom of Heaven." In 1981 our motto was "Home Church Is My Kingdom of Heaven." After three consecutive years, this year's slogan is "The Victory of Home Church." If you have been working diligently in home church for the past three years, this is the year when you can finish and graduate. Then you can joyfully participate in the Blessing and live in your home church.

The strategy for victory

You cannot win the victory without committing yourself to fight the battle. You have learned the tactics for gaining the victory: to go out, be beaten, and then win. Satan's method is always to attack you, but ultimately, he will lose. Heaven's strategy is to be beaten, but in the end obtain the goal. In your area, if you can move the hearts of your five worst adversaries, the rest of the people will be easily won over.

Home church is a far more precious gift from God than the position of head of state or royalty. Once your home church people welcome you wholeheartedly, the entire spirit world will welcome you. Even though I may be letting you endure suffering at this time, my ultimate plan is to take every one of you with me, arm in arm, to the Kingdom of Heaven. At that time, you will be a true victor.

When you declare your victory, following my footsteps, and ask God to accept you, God will say, "Amen." In that case, every place will be your dwelling place; every possession of God and True Parents shall be yours. There will be no separation between God, True Parents and yourself. When you go to the spirit world, you will encounter the martyrs whose suffering on earth was much greater than yours. What will qualify you to go to the Kingdom of Heaven before them? Your one qualification is that you met the True Parents, obeyed them and served them in your lifetime—in the realm of home church. Spirit men do not have home church, but you do. Such an incredible blessing is hard to believe.

I want you to understand that in order for the providence to advance this far, so many people have suffered and died. When you enter the spirit world, you shall be able to comfort all those spirit men—not because you suffered more, but because you served and obeyed True Parents.

Everything depends upon how much you serve and set the indemnity conditions; in accordance with those conditions, blessings will descend upon you. All your ancestors—and those of the residents of your neighborhood—will come down to your home church



area. When your effort exceeds the level of effort made by any previous person, Satan will pack up and retreat from your area. You will see those who were adamantly opposed to you miraculously change, from one day to the next. Those who continue to give you a hard time will receive instant judgment from spirit world and then change. During my lifetime I have seen so many instances of this, and the same thing will happen in your home church area.

Until you have finished home church, you have no way to complain; you should not get tired. Knowing the Principle, I have no way to get discouraged or slow down. I have always known that I must go over the hill, and I cannot stop marching before I pass the crest.

You must overcome your fear of death, becoming men and women who can live without that fear, dwelling within the love of God. Unless you live this way, life is miserable. It is your good fortune to have met me and to have heard this message. More than anything else, home church is top priority. For the sake of yourself, your children, and your posterity, you must go to home church and be victorious.



HOLY WEDDING OF HYO JIN NIM AND NAN SOOK NIM

Joy Pople

Belvedere, True Parents' first home in the United States, opened its gates to welcome the eldest son of True Parents and the eldest daughter of Mr. and Mrs. Sung Pyo Hong, to be blessed in a holy wedding on January 7, 1982.

The Western-style wedding ceremony began at 10:40 a.m., in the library on the first floor of the main house. The half-hour ceremony, conducted in Korean, was witnessed by 120 selected members dressed in white robes; these included 73 Koreans, plus Japanese, European and a few American leaders.

Red carpet, covered by white cloth, ran the length of the main hallway, with members standing along both sides. When Hyo Jin Nim and Nan Sook Nim arrived arm in arm at the far door of the hall, Dr. Mose Durst offered the invocation.

The first to enter the wedding room were the representatives of the friends of the groom and bride, followed by their attendants. Father

and Mother, dressed in gold-trimmed robes and crowns, descended the stairs and entered, followed by the groom and bride, and then the other members present.

Opening the holy wedding ceremony, Father asked the groom and bride three questions, similar to those asked of all couples at their Blessing. They gave their pledge to fulfill these conditions. Father and Mother sprinkled on their heads scented water. For the Blessing prayer, Father placed his hand on Nan Sook Nim and Mother her hand on Hyo Jin Nim. Following this, the bride and groom exchanged gifts of rings and watches.

After a song, Mr. Young Whi Kim gave a congratulatory message. He referred to the mission of the eight members of Adam's family, including the three sons and their wives, who were supposed to establish pure families so God could work through them. After this foundation was lost, God tried to restore it externally through Noah's family. Now, through True Parents' family and the three

children's families, the original significance of the number eight is restored internally. Upon this foundation, therefore, the Cain-type blessed couples can prosper and receive more blessing.

Closing the ceremony, Father proclaimed the holy marriage of Hyo Jin Nim and Nan Sook Nim and led in three cheers of *mansei*.

Confetti, brightly-colored streamers and rice greeted the groom and bride on their wedding march, between two rows of members offering their congratulations. After the ceremony, members of the wedding party returned to the room for picture taking. Photographs were made of many combinations of True Parents, the groom and bride, and the wedding party.

According to Korean tradition, the bride should look serious on her wedding day, and Nan Sook Nim kept a calm composure. Hyo Jin Nim, in contrast, was joyful as well as dignified.

The traditional Korean-style wedding took place in True Parents' second-floor living room, after the members of the wedding party changed into Korean clothes. This was a more intimate ceremony, attended by the immediate families. Lengths of pastel-colored fabric decorated the room and the three doorways leading to it. Tall stacks of fruits were visible on a large offering table.

Perhaps some background on Korean wedding traditions would be helpful to Western members. Although there are some variations in details, according to regions, the following description would be typical.

Weddings are generally held in the home of the bride's parents. The groom and bride sit at either end of a table on which various symbolic items are placed. These might include a cooked chicken, chestnuts, *tae chu* (a dried fruit similar to plums or dates, used only for weddings), evergreen branches, flowers, bamboo and candles. The bride bows three times to the groom; then the groom bows twice to the bride; finally, they both bow once to each other. Then the groom and bride drink rice wine, first separately and then together.

Then the bride bows to her new parents-in-law. The bride is accompanied by two married women who have already given birth to sons. The groom's parents then toss some *tae chu* and chestnuts to the bride (symbolic of their hopes that she will have good fortune and give birth to sons).

A celebration follows the wedding. The parents and the newlyweds then sit together around a long table piled with stacks of food (similar to the way our church's offering tables are decorated). The wedding feast includes

special very thin, long noodles, symbolic of long life. The first night, the couple sleeps in the bride's house; the following day, they go to the bridegroom's house, the groom riding on a horse and the bride in a palanquin (a covered litter carried on poles by two men).

The night of the wedding, in the house of the bridegroom's parents, the wedding guests tie a rope around the bridegroom's ankles and hang him upside down. Then they tease him and beat him, asking him how much money he was planning to give them. If he names a sum they are not satisfied with, they might continue beating him and teasing him until he gives a figure that pleases them.

Father once explained the reason for such a custom. Other people might be jealous of the groom if he easily takes a beautiful girl as his wife. So the friends of the bridegroom can hit him and tease him, and thus help him pay indemnity.

The night of his Blessing, Hyo Jin Nim was given this treatment, and not only him but also Mr. Sung Pyo Hong, Mr. Soon Jong Hong (Mother's uncle), Col. Bo Hi Pak, Rev. Chung Hwan Kwak, and Father's two relatives present, Mr. Sung Young Moon and Mr. Sung Kyun Moon—all were spontaneously caught and hung upside down one by one. "You receive too much of Father's love," the other guests teased them. "How much money will you give us?" They collected promises of \$20,000 by the end of the antics. Father was highly amused and said, "Since none of you have too much money, I'll pay on your behalf."

According to Korean custom, wedding celebrations continue for three days. Each morning, the bridegroom and bride should dress in traditional Korean clothes and greet the groom's parents, bowing to them three times. Hyo Jin Nim protested that his pink and light-blue outfit was awkward to wear, but his mother-in-law told him that he was still the bridegroom and besides, he looked so handsome in his clothes, why not wear them throughout the day for the three days. So he agreed to.

In Korean tradition, the relationship between the bridegroom and his mother-in-law is particularly warm and close, as well as the relationship between the bride and her father-in-law. This is a form of a mother's love for her son and a father's love for his daughter. Therefore, such a relationship between Hyo Jin Nim and Mrs. Hong was very natural.

On January 8, the Korean, Japanese and European leaders spent the entire day playing yoot at East Garden; the third day, January 9, was devoted to meetings with international leaders.

CONGRATULATIONS

Bridegroom HYOJIN-NIM

JANUARY



Testimonies at the Wedding Reception

Joy Pople

Col. Bo Hi Pak:

Today we are celebrating a special day, the holy wedding of Hyo Jin Nim and Nan Sook Nim. This is a special moment in the history of God. Representatives of the Unification Church from around the world have come here to celebrate this most meaningful moment in history. In 1960 we were not a big enough movement to have a worldwide celebration of the Blessing of True Parents.

This day is the fulfillment of the Divine Principle, the fulfillment of the Unification Church around the world.

The seventh floor of the Manhattan Center waited silently for the 320 invited guests to arrive for the wedding banquet for the eldest son of our True Parents. White tablecloths, white table service and white candles added to the expectant hush. Korean, Japanese, European and international members sat down

together and shared the joy of the occasion.

At ten minutes before six, Father and Mother entered, followed by Hyo Jin Nim and Nan Sook Nim, Mr. and Mrs. Sung Pyo Hong, Ye Jin Nim, In Jin Nim, Heung Jin Nim, Kwon Jin Nim and Sun Jin Nim. At the far ends of the head table sat Mr. Sung Young Moon, Rev. Won Pil Kim, Mr. Young Whi Kim and Col. Bo Hi Pak.

Mr. Young Whi Kim offered the invocation, and the newlyweds were called to the stage to cut their wedding cake. With the accompaniment of piano and flute, each guest received his plate of prime rib.

During the dinner, Col. Pak, the master of ceremonies, invited various leaders of our movement to come to the stage and sing for True Parents and the new True Children's couple. Dr. and Mrs. Mose Durst, Mr. and Mrs. Osami Kuboki, Rev. Jae Suk Lee, Rev. Chung Hwan Kwak, Rev. Chung Goo Park, and

INS HOLY WEDDING

M Bride NANSOOK-NIM

Y 7th 1982



finally Col. and Mrs. Bo Hi Pak sang. Whole groups were also called to the stage for introductions and a song; 22 members of the 36 blessed couples were introduced; at Father's request, they sang "Sanae." Other Korean leaders came and sang, followed by European leaders and foreign missionaries (some of whom had just arrived only a couple of hours earlier, unaware of the event about to take place). Sixteen older children of Korean blessed couples who were the attendants of the bride and groom at the wedding also sang.

The prepared entertainment for the four and a half hour celebration also included several Korean songs by the New Hope Singers, the "Fan Dance," by the International Folk Ballet, and several selections by the Go World Brass Band, with vocalists including In Jin Nim singing, "You Light Up My Life."

Several leaders offered their reflections on the significance of this day:

Rev. Jae Suk Lee (president of the Unification Church of Korea):

There are several reasons for great congratulations on this occasion:

For one, Hyo Jin Nim has at last become an adult. In Korea, no matter how old you are, you are not regarded as an adult until you are married. I was one of the eyewitnesses of the engagement in Korea, and I know how much Hyo Jin Nim has changed since the engagement. Before, he was always shy and didn't want to mingle very much with older people, especially the leaders. But now he is proud, and his shoulders have become wider.

Also, I was an eyewitness of Hyo Jin Nim's great faith, at the time of his engagement. On the morning of November 22, 1981, when he was asked about the engagement, his answer was: "Father, Mother, do as you will. I am absolutely obedient to your will." Therefore, this engagement and wedding is an act of obe-



I wish that both will make a heavenly family, inherit True Parents' tradition, and do even greater than True Parents. - Father

dience, because he has true respect and faith in True Father and True Mother.

We 36 blessed couples have not had much opportunity for fellowship with the True Children, because we have been so busy. But it is such a joy now to find such absolute faith in Hyo Jin Nim. He was in Korea on December 28, his birthday. On that occasion he told us, "Father has suffered so much for mankind and all the world; I am the one who must vindicate him."

By nature, Hyo Jin Nim is a man of big heart. He is a strong, masculine man, but he has a great and soft heart. When he speaks of Father and Mother, he moves the hearts of all those around him.

It came to me as a great realization, although I had seen this same great heart in Ye Jin Nim, that we cannot compete with the level of heart that True Children hold for True Parents. All of us as leaders or members of the Unification Church make an effort to love and imitate True Parents. But True Children are born with that heart.

Now for the bride. Her selection was truly unexpected. After she was chosen, when we looked at her, we realized that the heavenly dispensation was upon her. She and Hyo Jin Nim seem alike, giving the impression of being brother and sister. Also, in a deep way, she imparts the same essence as True Mother. So I congratulate her from the bottom of my heart on becoming the daughter-in-law of True Parents.

By the holy wedding of Ye Jin Nim and now by this wedding today, we are truly

embarking on the new age of the children. Through this consummation of the fruits of True Parents in this new Abel family, we all become a Cain family, and there is room for our salvation. I pray that the blessing of God will dwell abundantly on this new family, Hyo Jin Nim and Nan Sook Nim.

Rev. Chung Hwan Kwak:

According to God's ideal, the True Parents and the True Children absolutely need a pure and happy environment. Because we have not fulfilled our responsibility, although God prepared True Children, a true and wonderful environment was not prepared in which to receive them.

When those of us who are parents go on a long journey, our minds are sometimes uncomfortable when we think about our children. But imagine how True Parents, who have sent their children to schools in the outside world, must feel. Or consider how God must have felt when He sent True Parents to this world. We cannot compare our mind and heart with that of God and True Parents. True Children have grown up surrounded by sinful acts. Today they shared with us how their original mind has led them through all these experiences, enabling them to follow True Parents' guidance.

Therefore, we should be ashamed in front of Hyo Jin Nim and the other True Children and make a determination to devote ourselves in the future to the True Children and their families.

True Children are so precious; yet True Parents spend all their time and heart for our benefit. Even though externally True Children live with True Parents in East Garden, True Parents spend so much time traveling. Moreover, 24 hours a day, they live for us, their Cain-type sons and daughters.

I have spent much time with True Parents, but True Children spend only a few moments a day with them: they bow to them upon rising, before leaving for school, upon returning from school, and before going to bed. If True Parents had been able to spend more time with the True Children, imagine how much more their characters and hearts would be able to develop!

Of course, we can offer our congratulations to True Children, but we also have a debt to pay to them. The main Cain/Abel relationship we have to restore is as blessed couples before the True Children's blessed couples. Without the True Children's families, we would have no way to reach heaven. Therefore, we have to show loyalty to our Abel families, and then we









can relate to True Parents.

This is still 1981 according to the lunar calendar. Because of Ye Jin Nim's Blessing in May of 1981, we were able to start the second 21-year course centering on the blessed couples. Because of this Blessing, we can truly start our course. Therefore, the blessed couples of Ye Jin Nim and Hyo Jin Nim are our eternal source of life.

Col. Bo Hi Pak:

Mr. and Mrs. Hong are surely a special couple, since both the bridegroom of Ye Jin Nim and the bride of Hyo Jin Nim come from the same blessed couple.

Mr. Hong joined the Unification Church in 1957. After going through elementary duties as a church member, he served as a regional director for ten years. In 1970, Father asked him, because of his educational background in pharmaceuticals, to pioneer Il Hwa. Under his guidance, Il Hwa has developed many products to promote the health of the people around the world. He is truly a pioneer and a dedicated man. Mrs. Hong has been in the church for 21 years, the last 20 standing side by side with her husband. There are abundant stories of their dedication, too many to enumerate here.

Mr. Sung Pyo Hong:

[Mr. Hong's testimony, given in more detail at Belvedere on January 11, appears in the following article.]

Mrs. Sung Pyo Hong:

Ever since the Blessing of Ye Jin Nim, I have not been myself; my mind is somewhere else. I had to pinch myself to make sure it was not a dream. I was not truly prepared to come here for this Blessing, I came here hastily . . . my voice is hoarse. I need your support. It is not easy to become the mother of a bride.

The groom and bride were called to the stage, greeted with musical fanfare, applause, streamers and orchid leis.

Hyo Jin Nim [in English]:

First, I want to thank True Parents and Heavenly Father for giving me such a beautiful and wonderful bride . . . My feelings are very difficult to express with words. I am very limited. There is so much I want to express. There is no word to express my feelings . . . This is the first time I'm getting married! *Father and Mother could not*

control their laughter.

I don't know how to call my . . . whether to call her "darling" or just by her name. Usually I call her in Korean *shekshi* [meaning bride]. It's the easiest thing for me to say.

From now on, I . . . we . . . will try to fulfill Father's goal and what everybody is giving me at this celebration. We'd like to thank all of you for giving us this great celebration. Good night.

Nan Sook Nim:

Father and Mother leaned forward to hear what Nan Sook Nim would have to say. She spoke briefly in Korean. Col. Pak asked Hyo Jin Nim to translate, and passed the microphone to him. Hyo Jin Nim seemed at a loss for words for a moment, and then said, "We are supposed to be united; she said the exact same thing I said." Father and Mother laughed and applauded. Then Col. Pak said, "It's really heartwarming. I never heard such a great speech (as Nan Sook Nim's) in my life. She said, "First of all, I want to give my heartfelt appreciation for Heavenly Father and True Parents, who picked me for this position, of which I am not worthy. I am very young. I still have much to learn. I will strive very hard to live up to Heavenly Father's and True Parents' expectations. All I can say is thank you very much, to Heavenly Father and True Parents, from the bottom of my heart."

**My heart is
deeply
filled with
gratitude and
inspiration.
-Mother**





Hyo Jin Nim:

We will sing a song, one of the favorite songs of Mother. I'd like to thank her for giving me the opportunity to come to this world so I could meet such a wonderful bride. They sang, "Got pan chi," meaning floral ring.

We only practiced one song. That's the best we can do so far.

Both forgot some of the words of the song. At the audience's insistence, they sang a second song, "Sarang he." Then Father and Mother came to the stage, and groom and bride greeted them with kisses. The other True Children and many church leaders also came to the stage.

Father:

I'd like to thank you for this wonderful celebration. I know Heavenly Father takes delight in this celebration.

I'm sure you don't know fully the Divine Principle implications of this day, but I hope I will have a chance to explain it to you on a later day.

I wish them well, first of all, the bridegroom, Hyo Jin, and the bride, Nan Sook, that both will make a heavenly family, inherit the tradition that True Parents have been erecting, and do even greater than True Parents. That is my wish and my prayer, and I believe that will be done.

Mother:

When this most memorable day came, I could not help but think back on those hard and difficult days of the past. Tears mingled



with her soft voice. My heart is deeply filled with gratitude and inspiration. I want you to know that when I came as a bride to True Father, I knew nothing about marriage or, of course, how to bear a child. In these circumstances I gave birth to Ye Jin and Hyo Jin . . . and now they are already grown up and married.

Her tears of relief spoke more than words, and Father said softly in English, "This is a memorable day for her." Then Mother continued, Instead of speaking, I will sing. My heart is choked; my voice is choked. I cannot talk.

Mother sang "Arumda Unggum" meaning Beautiful Dream. Several times she was engulfed in tears during the song, and Father would take her arm in his and help her continue, softly singing the melody until she could take it up again.

Mother [in English]:

I'm sorry.

Father [also in English]:

I'm sorry, too.

Then Father began to sing another song, asking Mother to join him in some of the phrases, kissing her on the cheek while she

I still have much to learn. I will strive very hard to live up to Heavenly Father's and True Parents' expectations.
- Nan Sook Nim



**Father has
suffered so
much for
mankind and
all the world;
I am the one
who must
vindicate him.
- Hyo Jin Nim**

sang. Later he suggested that she sing a song. He sang along with her, three beats behind, teasing her as he often does, but she was not distracted; she finished the song perfectly. Father grinned at the end.

The two youngest True Children present, Sun Jin Nim [age 5] and Kwon Jin Nim [age 7], began dancing around and playing with the quantities of streamers that had been tossed onto the stage. Mr. David Kim and other leaders present took handfuls of colorful streamers and laid them around Hyo Jin Nim's neck and then placed some on Nan Sook Nim's head. Bit by bit, streamers were piled on the bride and groom until only their big smiles were visible.

Father began singing "Um Maya," giving both halves of the audience, as well as those assembled on stage, parts to sing. He asked Mother to sing, and commented in English, "She has a beautiful voice." Hyo Jin Nim and Nan Sook Nim had to sing a few phrases in turn, separately and then together, and also Mr. and Mrs. Hong.

Finally, the dancing began, and three or four concentric circles of members—the performers and church leaders—joined hands and danced around True Parents, True Children and the new True Children's couple.

To close the celebration, Rev. Won Pil Kim led three cheers of mansei for Heavenly Father, True Parents and bridegroom and bride, and the crowd on the stage picked up Hyo Jin Nim and tossed him into the air several times, to the cheers of the audience. Finally, the band struck up the final march, and the curtains closed.





Blessings Come from Obedience

Sung Pyo Hong

Thank you. I am very deeply honored to be present here, yet I feel unworthy of this praise. I see my children getting married to such an extraordinary family, so I am completely overwhelmed. I always considered myself a young man, but now I realize that I am getting old, too. It is a great joy and honor to be in this position, for two of my children to become part of True Parents' family.

I have learned that God's providence, particularly the actions of True Parents, cannot be foreseen by anybody. My family is a good example of this, for I never expected such an extraordinary honor to come upon my family. I was totally shocked and haven't recovered yet. Providence sometimes comes all of a sudden, as when I was blessed 20 years ago.

In 1957 I joined the Unification Church as a freshman in college. Then for four years I dedicated myself to True Father. But getting married in the Unification Church did not even come to my mind in those days.

In 1961, I was almost ready to graduate from the university. A seven-day workshop was held that year, and during that time 12 men were called to stand by upstairs in our church. During the training session, Father called me and asked, "Have you ever thought about the Blessing?" I said, "No, sir, I have never thought about marriage, I never have felt myself too worthy of the Blessing." Then he said, "If I choose your mate, will you accept her?" And I said, "I am at your will."

Then Father pulled out an album which had many girls' pictures, and handing it to me he said, "All right, choose one." I said, "Father, I

don't want to look at the album." He seemed curious, and asked, "Why not?" I answered, "First of all, I never thought about my own Blessing or my own marriage. Secondly, I just don't want to pick her. Thirdly, I don't know anybody. I will just follow your will."

So Father said, "All right, Sung Pyo, you are going to accept anybody I choose?"

"Yes, Father, I accept."

"What about this 250 pound woman? It's no problem for you?"

"No problem, sir, As long as it is a person who wears a skirt, it's okay." I bowed down to Father, and came down for the workshop.

After six days, all the 11 men had been called into Father's room and were engaged, but he had not called me. I thought, "Well, I'm not good enough or old enough," and never felt bad at all.

The other elder brothers had been so worried they lost their appetite and couldn't eat. But I didn't worry—I ate, slept and was completely at peace. Then Father called me, finally, on the seventh day. He showed me one charming lady's picture. "Do you know this young girl?" he asked.

I answered that I didn't know her deeply, but had met her once at the church evangelical department, when we were transcribing one of Father's messages.

Father said, "It was a very difficult task to choose your mate."

"Thank you very much," I said, and that was all.

Normally, it takes about three years or more to be eligible for the Blessing. My wife was

only ten months in the church, had not gone to any workshop, had not completed a seven-day fast, but she was totally dedicated to the movement. She was so young and didn't know much about Divine Principle. So Father brought her up to his room, gave her a lecture about the Blessing, and told her she was now picked for the Blessing.

After the engagement, Father gave our group a great message. At that time, he asked my wife and me to stand up, told us, "You look alike," and predicted, "great children will come from you."

The promise of great children

Of course, for 20 years I did not forget Father's comment. But I did not recognize it as a specific prophecy. We have been obedient to Father, that is the only thing we can say. I did not do anything special. God blessed our family, giving us three sons and four daughters. I have never suffered because of my children's behavior; they have always been obedient, God-loving children. None of our seven children look like either of us. Someone once told me that is a sign of good fortune. If all the children look like their parents, the family won't progress. However, if they look different, they will be better.

I am short, and my wife is even shorter. Father is always teasing me, "Don't you think you wife is too short, that you are living with a little girl?" Until Father started commenting on it, I had never thought of her as being short.

Over the years I have been deeply impressed by my wife. She may be short, but she has a tremendous heart and personality, such great faith, and is a perfect wife and mother. Each time I see her characteristics, my gratitude towards True Parents has increased.

Ye Jin Nim's Blessing

Last year, the first Blessing came to my children, but my wife and I never expected it, for two reasons. First, we never thought our children were good enough. Second, True Parents' children are at a different level, and it seemed we could never mingle together.

On that day, Father explained to the elder members the meaning of the Blessing to Ye Jin Nim, and then pointing to me, said, "Sung Pyo, you stand up." Even then, I never expected anything. Then Father asked me, "Are you ready to make an offering of your eldest son for the Kingdom of Heaven?" I

knew what Father meant, and once more I said, "At your will." Then an overwhelming feeling of shock and gratitude hit me.

My son Jin Whi is like a younger brother to Ye Jin Nim, but she has such a beautiful and amicable relationship with him and is investing herself completely to make the marriage work. I am overjoyed by her deep heart. Her tender love and care for our family has profoundly moved us. She knows precisely my children's characters, and cares for each one in a unique way, as if they were her own younger brothers and sisters. I am deeply, deeply grateful. She shows such maturity and feels so much responsibility as eldest daughter of our True Parents.

Hyo Jin Nim's Blessing

Hyo Jin Nim's engagement and wedding were even more incredible for me. Since I was already given the extraordinary honor of offering my son to be the bridegroom of Ye Jin Nim, I never even imagined that my eldest daughter would become a member of the True Family as well. She is young and not good enough to be Hyo Jin Nim's bride, but I beseeched him to take care of her and develop her character.

November 22 was a Sunday, and Father always spoke at the church at 6 o'clock in the morning. That day Hyo Jin Nim came with a friend who wanted to listen to Father. During the sermon, Mother called Hyo Jin Nim aside and told him about the engagement, which would take place that day. In his testimony later, Hyo Jin Nim said that he had wanted to wait several more years, so he could first get more education and become more mature. However, when Mother asked him if he would accept Father's decision about the time of his engagement, he set aside his own thinking and replied, "Mother, whatever you wish."

She asked, "Have you been thinking of someone?" and he answered, "No, I can accept anyone you choose for me."

Mother's third question was the real one: "What about Jin Whi's younger sister, Nan Sook?" He was surprised and said, "Mother, is it all right to do that? Because already the elder brother was taken away, can we take their daughter, too?"

"As long as you feel comfortable about it, it's all right."

"Well, all right, if that's what you want."

Hyo Jin Nim did not know my daughter. After the engagement ceremony, there was a little period of fellowship, and Hyo Jin Nim wanted to make some conversation with his

I have learned that God's providence, particularly the actions of True Parents, cannot be foreseen by anybody.

I have come to know True Children deeply, and what most strikes me is their absolute seriousness to live up to True Father's and Mother's expectation.

fiancee. But he had never had much contact with her, and at that particular moment, he didn't even remember her name. So he went over to ask Ye Jin Nim, "What is my fiancee's name?" After he found out, he went back to talk.

My daughter was told about the engagement directly by Father. I was really worried about her, knowing that she is very young and immature in many ways. I wondered if she could handle such a great blessing. But then, as I sat watching, I saw that she was handling herself very well and gave good answers to True Father; I was very proud of her.

During the engagement, Father prayed intensely for the new couple, and almost everyone in the room was crying. I was deeply touched, and as I sat thinking after the prayer, Hyo Jin Nim called to me from the door. "Mr. Hong, won't you come and see me?" So I went out, and in the passageway, he looked straight into my eyes, patted me on the back, and said, "Mr. Hong, I know exactly what you are worrying about. Don't worry! I will take good care of her!" and then he said, "Please pray for me. I need your prayers." I saw such deep love in his eyes, and knew that he is a great person.

The engagement was held at noon, and that afternoon True Parents and Hyo Jin Nim left for the United States. After 20 days, Hyo Jin Nim returned to Korea, where three celebrations were held in his honor: the first was for the engagement, attended just by relatives; the second was for his birthday; the third was his large send-off party. On these three different occasions, Hyo Jin Nim expressed his feelings. I am sure some day he will testify directly to you.

I've been observing him during these 50 days since his engagement, and have discovered he is so much like Father. It is coming out now; he has that "big boss" spirit! In a man's life, there are key moments: marriage is one of them. Hyo Jin Nim has rough edges, but at a decisive moment he showed great faith. Members were touched by a kind of fable Hyo Jin Nim told in which he indicated his repentance and resolve to do better.

Also, before the engagement, Hyo Jin Nim had been unsure of how to address Ye Jin Nim's husband, Jin Whi Nim, who is actually younger than he. But afterwards, Hyo Jin Nim decided to call him "my elder brother-in-law."

On December 28, after the grand farewell party, he invited a friend to stay overnight with him, and spent the entire night telling him of his determination to follow Father. Hyo Jin Nim is a very resolute person. Once committed to something, he will do it.

Hyo Jin Nim said he always feels inadequate to attend church meetings. He hates mediocrity, injustice, and wants to do only well. He is not like some members who feel free about coming to Father, even when they have not done well. At the end of the long night, Hyo Jin Nim told his friend to kneel and apologize to Heavenly Father and resolve to get better grades in school. He has Father's long-windedness! That night was like a revival meeting.

True Children's devotion to their parents

Through these two heavenly weddings, I have come to know True Children deeply, and what most strikes me is their absolute seriousness to live up to True Father and Mother's expectation. It's a beautiful thing to behold. Even after serving our True Parents a long time, it is difficult for me to get close to them.

Last time Father and Mother went back to Korea, they pushed all the blessed couples out to do home church, and asked the wives to find a way to support their families. Ye Jin Nim kept asking my wife, "What would you do? What would you sell?" So inevitably my wife has to go out and sell now!

When Father gives instructions, we often try to compromise, saying, "Well, my situation is unusual; I am in a different position." I have frequently seen leaders use their own judgment, with poor results. But I have seen that Ye Jin Nim always gets approval from True Parents first, and then acts.

All our wishes have been fulfilled

Right after Ye Jin Nim's Blessing, there was a reunion of the Hong family. The parents of my wife had been so negative towards the church and so adamantly opposed to our Blessing 20 years ago. But now three generations of her family came and bowed to me and asked my forgiveness. They rejoiced over the extraordinary blessing our family has received. It was a beautiful, victorious moment.

We as a couple have no more wishes. All I did was one thing, and that was to obey our True Parents. I am really determined to go on the road of obedience the rest of my life. The True Family foundation is concretely laid, and we can be Cain-type families. I resolve to give my life to True Parents, to attend and support their children, so we all together can create a literal Kingdom of Heaven on earth.



PHILIPPINES HOSTS INTERNATIONAL TRAINING

Ushering in a new generation of international training sessions, the Philippines family, under the guiding hand of John and Nanette Doroski, hosted a 40-day workshop for about a hundred members from the Philippines, Southeast Asia and Oceania. Previous 40-day workshops for international members had been held in New York at the World Mission Center, but Rev. David Hose flew to Manila to begin on October 1, 1981, the first held overseas.

These interviews with David Hose and his wife Takeko (pronounced Tacco) report about the training, but more importantly, allow a closer look at the internal quality of leadership. The guidance emerging from their words shares their hope and gives direction to us all for our children's course.

A new generation of training sessions

David Hose

The first thing I realized was that this is a whole new "generation" or level of training sessions that we are starting. I expected only the unexpected. I knew it was going to be a totally different level from what we had been doing in New York. As a leader, one can reach the point of knowing what is going to happen, and then it's possible to lose a certain freshness. When I went to the Philippines, I was very much aware that this was liberation for me, too. I look forward to every workshop this coming year because I know that each one will help me to serve as a servant to our members.

I really feel the children's course coming up, and it's not the course for individuals, but the course for blessed couples and families. My wife joined me midway in the 40 days, and I feel that serving in the Philippines as a couple was particularly significant for us as a couple and for our marriage. I feel much meaning in working with her. It opened up

a whole new realm of service to God for us.

The village where we held the workshop was called Antipolo; there the weather was warm and humid, even at the higher elevation. There are many little open-air shops, and vendors line the streets selling fried bananas, sweet potatoes, nuts of one kind or another. People are dressed in traditional *sories* (wrap-around garments) or jeans and tee shirts. Everywhere are gaudily-painted vehicles called *jeepneys* (a jeep with an extended back, with benches for passengers). Houses are often times wooden with a thatched roof; the main living portion is raised up from the ground, due to frequent storms and flooding. Little kids everywhere, running up and down the street, and people living pretty much outside their houses, repairing vehicles in front of their homes, playing in the streets, puppydogs playing underfoot. It's very much a sidewalk culture.

We lived away from the main section of the village, walking down a sort of jungle trail lined with banana and palm trees, crossing a creek on a little foot bridge, and following a muddy path to get to the house where the workshop was held.

For 40 days our coordinator was John Doroski, the leader of the Philippines; his wife Nanette worked like a mother figure. My wife was counseling while Mrs. Doroski was taking care of the kitchen, looking after the members and resolving any problems which came up. We worked together

very well. Group leaders were chosen from among the participants in the training session.

Goals of the training

From Father's own words, the goals of the workshop are:

1. to inherit Father's tradition. That means to really inherit his way of being. We cannot each become exactly like his personality, but in the framework of living, we can inherit his conviction, his faith and his heart.
2. to discover the Principle within ourselves and bring it out, to really make it our own.

We are still experimenting with the best way to combine classroom study with activities, within this new framework of regional training. When we go to Africa in January, we will take another step forward. I find the interrelationship between academic work and personal experience is very important, so therefore I try to intersperse the lecture sessions with really good open-group gatherings. Sometimes at a "pregnant" moment, we slide the tables over to one side and gather in a big circle and say, "Let's do some talking!"

Our goal must be to really help people deal with the meaning of the Principle as it applies to their own lives. No concepts . . . talk about experience. The objective is to get the Principle kind of dove-tailed into a more real fit with each member's own life. Do they really know in life what they learned in the book? Usually we find out how ignorant we all are,

myself included.

I try to make myself accessible, not just physically, but emotionally as well. Also, in terms of counseling, I try to make it clear that they can come to me with anything and we can talk about it.

Listen to the silence

We have a good structure of activities, and yet the guidelines are not drawn so rigidly that it becomes ster-

and doing more public affairs activities. Strengthening the economic foundation is important also, and perhaps some businesses will be started.

With the culmination of the 40-day workshop, the Doroskis want to form a team of members to work among university students. Professors are openly teaching a Christian-marxist doctrine on many campuses, so there is a need to offer the Divine Principle perspective in academic fields.

among brothers and sisters important, or do we just charge ahead and do our mission?" All kinds of questions came up when we began to discuss internal guidance. I could tell it was time to move to a new level of understanding and to greater maturity as a family, in terms of personal relationships.

One of the values of 40-day training is the emphasis and time we can give to internal guidance. I deeply felt the way the 40 days can



*David and Takeko Hose
with John and Nanette Doroski*

ile. Every day we try to be sensitive to what is happening, to "listen to the silence," you might say. We follow our intuition, day to day. We have a schedule for each day, of course, but also I know that life does not always go a routine way.

Our church in the Philippines has been growing very quickly. There are now 160 members living in the centers, and a total of 200 who have accepted True Parents, including students. Up until now, they have been gathering mainly young people. In addition to street witnessing, they want to start working with professors

Developing as a family

Another goal of the workshop was to help the members get a new perspective on the internal aspect of church life. They all know the lectures; the Philippine members are extremely acute in retention of the material. I found that the Philippine mind absorbs concepts easily and can respond very fast.

As in any part of the world, our members are hungry for answers to practical questions such as, "What is the true meaning of a good Cain and Abel relationship?" "What should be our attitude toward suspected chapter II problems, and how should we respond when they come up in the center?" "Is developing friendship

supplement the Divine Principle studies and center life. Bringing in lecturers from New York helps bridge the long distance between here and there. In many ways, my wife and I felt we were bridging the world of headquarters with the world of the mission, represented by the Philippines.

Through the internal guidance portion of 40 days, members can go through a healing process. In my understanding, the key to transformation, the key to taking responsibility, lies in the individual. Not every participant in any given training session makes an equal step ahead. Spiritual growth doesn't go from a mass inspiration to a giant leap ahead.

For me, the key is the individual. I basically try to help members get beyond the level of seeing the problem as originating in someone else. Each individual should come to recognize that the real issue is always "me." Spiritual growth results when you can see the problem in yourself and then begin to see the solution also, as coming from yourself.

Healing process for the Third World and America

This may be a little controversial, but I feel that a healing process needs to take place between the Third World and America. This may be part of the historical restorative process. Imperialism is a common communist charge against America, and I would say America has actually been imperialistic, in certain ways, taking advantage of the Third World.

With this serious awareness in my mind, I didn't want to be seen as "another American"—I hoped the members would see me as a brother. But sometimes we have to make mistakes first before we can see the problem within ourselves and make a change.

This became a quiet issue in the workshop. You see, the kitchen was cooking us special food. Almost every day, the meal was white rice and vegetables, with water to drink; however, the members from Australia, New Zealand and Tocco and I got two eggs every morning, while the Filipinos got none. The cooks tried to treat us well, because our stomachs weren't adapted to the local diet, but I felt so bad because not everybody got eggs. It wasn't enough to try to be a nice guy and pass the eggs around.

In the final reflection of the workshop, one member expressed something like this: "Our country has been a colony for over 300 years, but the members of the 'First World' have never felt that. We respect you as our elder brother and our teacher and know that because you are not used to our diet, you need special food. But still we are sensitive to the whole colonial past. For the next workshop, we just wish somehow that we could all have eggs."

Living the sacrificial life

Actually, our family in the Philip-



pines has followed a very sacrificial path throughout its history, first of all because of the poverty in the country and secondly because the Doroskis have consciously chosen a very sacrificial path. I really came away with great admiration for them, because they are deeply serious about doing God's will there.

We were renting the house of a former senator, but all around us was poverty. For example, one brother's parents did not have a dollar to buy him a pair of sandals to go to school, so as a boy he went to classes barefoot. A very poignant problem is that our members suffer internally when they think of their families, who sometimes barely have enough to live on. The family unit in the Philippines is very strong, and children are expected to earn money to help support their parents. In a family which has gone through suffering together, when one member leaves, it is a

wrenching experience for the whole family, not merely financially, but heartistically.

I will never be the same

I was deeply shocked to realize how ignorant I was about poverty. In coming back to America, I will never be the same. Generally, people in the United States are ignorant about the poverty in the Third World—not ignorant in our heads, because of course we can watch the six o'clock news and see the documentaries about the suffering in Uganda, the hunger in Somalia, etc. But until you see the people's daily diet, the skinny kids, the skinny dogs and cats—even the cockroaches are skinny—you just don't awaken to the real meaning of it.

As an American, I think I had unconsciously tried to pull a veil around myself and not deal with that

kind of reality. But in the Philippines I became ashamed of myself; suddenly I found myself wanting to understand the Third World, and I even felt a deep calling to remain there. Inside me I didn't want to return to America.

Back in New York, I went one morning to give a talk about my experiences to a group of members, and after the talk I realized I felt resentment towards those who were listening to me. They loved the speech, but I felt like saying, "You just don't know what's out there."

Then I realized that I didn't know much either. For 40 days I had lived in one little neighborhood of one country, where I met some hungry people, and I came back with some strong feelings. Experiencing that was valuable in itself, because it could teach me something.

A few days after returning home I went to a Burger King restaurant with my kids. For the first time in my life I didn't order a "Whopper," but rather a junior-sized burger and a sugarless drink—and no french fries. Sitting there, I looked around at the fat people with their fat children and thought, "My gosh, this country is so incredibly well off, and people just take it for granted." In the booth next to us a woman was telling her son, "You don't get any french fries until you eat your hamburger." It just struck me that in many places there are no hamburgers or french fries. There are many people who don't care about the flavor of the food they eat—they just care if there is food. For many Americans, food is enjoyment; for people in many parts of the world, it is just basic energy for their bodies.

The reality of the Third World is our reality

Many times we are caught up in our normal daily lives and don't see the true scale of the reality that we are living in. All of us need a context in which to operate, but often the context we create for ourselves is somewhat artificial.

In the American family, for instance, we sometimes argue over which is most important, indemnity or joy. But we are sadly unaware of what our brothers and sisters are doing in the Philippines—or Bots-

wana or India or wherever. Each is dealing with a totally different reality. We need to be more conscious of their serious situations and not dwell so much on minor theoretical points.

We should include the Third World situation in our reality, because it affects the relative importance we place on joy or indemnity and especially how we look at ourselves as a nation.

In the beginning of this new 21-year period, it is so important for the directors, lecturers, and any elder members of the church who are in a position to influence brothers and sisters, to be honest, growing, living people—and not just a walking Principle dictionary. In the light of my recent experience, I realize that the course of restoration lying before us is a truly huge undertaking.

Even though teaching Principle is central

In a wealthy nation like America, I think restoration is often very "mental." We seldom worry about how to get some food for Mrs. Jones next door; she has a whole refrigerator full. We are concerned about how to teach her the Principle. But even though I've been taught that the most important thing people need is spiritual guidance, my heart was so touched when I saw how hungry people can really be. I just wanted to go to the village store and spend all my money on groceries and pass them around the community, even though I knew that Principle is the most important thing and they would be hungry again tomorrow.

I realized we have a mandate to find the ways and means to help the world feed itself and purify its waters and many other practical things. On any given day, the stream behind our house was a different color, because of the factory up the way. One day the water would be dark blue, another day muddy brown. Little children were playing in the muddy water, and downstream the women were washing clothes.

Rev. Kwak smiled knowingly

My mind is being forcibly expanded into new and unexplored areas. I really want to be able to con-

vey something of what I went through to our brothers and sisters. It's a challenge I've taken up. When I came back to America and talked to Rev. Kwak about these things, he just knowingly smiled at me, because he already understands; he has traveled to many different countries in recent years.

"My life changed," I told Rev. Kwak. He replied, "Well, when you go to Africa, it's going to change again." He added that if every one of our American members would spend three months in Africa, their lives would totally change, spiritually, physically and emotionally.

I think that we Americans need to enter a new level of restoration, developing a larger and more realistic idea about what it means. In the next 21 years we are going to be forced to greatly expand our thinking.

It is so easy to see why the United States has been blessed so much; it needs to serve the world. I have no doubt about it. Everything we have is for the world. And when a country loses that vision and complacently keeps its riches for itself, it kind of folds back on itself and rots.

To help others grow, we must be growing

Educators in our church have to be educated! Before being teachers, we are students, and before we can help anybody else come to life and begin to mature, we have to be vitally alive and growing ourselves. For me this has been the most important realization and one of the really significant steps in my own history as a member.

I don't think it's just a question of how to "reform" our movement in America; reform is always a hot subject. But there is usually a very silent process going on behind the scenes, while everybody is talking about change. Few people see it, and few pick up on it. While people are going through profound changes, they seldom say much. These are the people I look for.

I've met some MFT members, for instance, who are deeply respectable people; they are living, growing people, and they are the ones who hold the future. One day that kind of person will emerge and become a great leader, not because of what he or she says, but because of who he or she is.



Over the past three years, the 40-day international workshops which I have been leading have completely changed my life, my perceptions of the world and my role in it. Teaching is what I did, but the learning is what deeply affected me, through the many people who came and the precious experiences we shared. Those workshops were a valuable foundation for the future, but all last year I felt we had to begin taking the workshops to where the members are.

I am talking here about a different kind of learning—a “becoming” type of learning. If you offer someone a lot of learning, but he doesn’t realize his own need to change his motivation, fears or immaturities, that learning will often become corrupted. However, the learning which can bring a genuine change in a person’s inner

being is the kind of learning we can trust. I realize that my whole life has to be involved in this kind of learning. Some generation has to do it—and if not ours, then whose?

Reform did not come from Jesus’ words, it came out of his being. Likewise, it’s what Father *is* that has influenced us, probably even more than what he has said. And even what he says come out of what he is.

To me, rebirth is starting again

Now, after one workshop, I feel like a little kid again. Sometimes we go through rebirth. To some people, rebirth is a great and joyous experience, but to me it is starting again. It doesn’t mean negating the past, but rather saying, “Yeah, that was good, but this is a new path.”





An unexpected opportunity

Takeko Hose

Actually, this trip to the Philippines came unexpectedly. Upon arriving in Japan after a long absence from my family, I received a call from my husband, saying I could join him in the Philippines. I felt my husband's wish for me to go there to work together with him. Knowing that this is the beginning of the children's course, I was aware that something is expected of us as couples. My first response was to proceed to get a visa.

While I was in Japan, I couldn't make any telephone connection with the Philippines. The only call I got said, "The director needs a slide projector from Japan; the weather is humid and hot; workshop is going well." But the details I wanted to know about the people or how to prepare myself were almost nothing.

I realized I would probably have to initiate a lot on my own. That is already understood, because I felt that the children's age is the age in which we have to take more initiative, not waiting until the central figure says something.

I knew something about the history of the relations between Japan and the Philippines, especially during World War II, so I arrived with the determination, "I will try to indemnify something on behalf of the Japanese people."

After two hours riding on bus and jeepney, we got on a motorcycle-type vehicle with a seat beside it. It was almost midnight by then, and the road was really bumpy and muddy. When we arrived, I found my husband already asleep, not knowing I was coming.

The workshop was already half-way over, and my husband was working in dim light, struggling between preparations for VOC lectures, which he had never given before, and "sore eye," a contagious infection which he and half the trainees had. This was truly the humble setting.

No one had explained to me the plan for the workshop, so naturally my feeling was that I was thrown in the middle of the hole of ignorance. I had to feel out what I should do. Most of David's time was taken with lecturing, the rest in counseling. He wanted to grasp something about each person during the training, hopefully meeting at least once or twice with everyone. Therefore, it left us very little time to plan together.

Principle life education

Divine Principle is what we first hear in a classroom, but our aim in learning Divine Principle is to become the kind of person that the Principle describes, by practicing the Principle and attaining the kind of heart God has, through True Parents. So, more importantly, truth is a foundation, but developing character and heart in everyday life—whatever the mission we are in—is our main goal as Unification members. Therefore, Principle life education lectures guide us towards this goal. Rev. Ken Sudo initiated these lectures in his internal guidance.

After joining the family, the course we progressively go through is the "tradition" that Unification Church members should know. We begin developing our own spiritual life in a healthy way, understanding God and Satan within ourselves, and working to establish God-centeredness in ourselves by eliminating the satanic element. This is the kind of internal guidance I had the opportunity to share during the 40-day workshop.

Working together as an international couple

As a couple, we are rarely aware of East and West differences any more; we are just David and Takeko working together and creating a new culture coming from our True Parents. We are more eager to inherit whatever True Parents have done or are doing, and we bring into our conversations a lot of those things.

My husband's internal approach to everything, his receptiveness, seems to be so close to the Oriental way that I believe he must feel quite comfortable among Oriental people. The way we solve differences is, I go along with my husband's philosophy. He

thinks that underneath cultural differences there is a fallen nature of tending to cling to one's own particular culture. When two people get together to exchange and harmonize, if there is only a difference of culture, then there should be no problem with mutual respect. But the problem comes when two people have unexpressed feelings that "I want to be better than you; my culture, therefore, is superior."

points I observe in international situations: Japanese tend to stick together and become a little bit exclusive. So others feel it is difficult to join them. To jump into the international scene is a challenge to Japanese people.

When Principle comes from one country to another, there is sometimes a feeling of "Oh, we are superior because we practice Principle, and my country is more loved by God

Spiritual growth results when you can see the problem in yourself and then begin to see the solution also as coming from yourself.

Japanese people's loyalty, for instance, is great virtue, which I think Heavenly Father can really utilize. It is almost unquestioned loyalty, once they commit themselves. Even though many Japanese brothers and sisters may not see True Parents for many years, they can still be absolutely committed to do anything, to sacrifice for True Parents' sake. That kind of loyalty is really a beauty and a virtue. But there are some other

than your country; therefore, we are automatically higher in the hierarchy." Everybody should have pride, but it shouldn't come out so much. Someone with that big a pride and confidence needs the body of a servant. To me, the most important thing is to get first into the culture, like what St. Paul said, "I am all things to all men."

These words are a warning to me that no matter how many years you





have been in your country, when you go to another culture you have to quickly set aside whatever confidence or experience you have built so far. Be ready to face anything that is totally new. This is very difficult, but I think our life constantly demands it of us. We need to be innocent that way. First do what others do, and then build your own foundation with silence. That is more Abel-type thinking.

Bringing the essence of True Parents

Many members in the Philippines have never met True Parents, so naturally we were very aware that we were looked upon as representatives of True Parents. We felt that they had something like "unquestioned trust" in us as representatives, probably even before we offered them anything. We have had the great blessing of being with True Parents on so many occasions and have had numerous rich experiences with them. We tried to share their heart, the degree of care, degree of love, the extent of

their interest in each person and their deep thought for our future. We have seen how they laid the path for us, how strict they are to keep us from deviating from the path—and yet how merciful and unconditionally accepting they are. Their heart and personality is what we seem to "memorize" with our bodies, so to speak. Our whole being somehow knows them, and it manifests what they have passed on to us. It's difficult to put into words, but our desire is to express these elements so that brothers and sisters can have a good, positive feeling of True Parents, more realistically than just by lecture.

Even at a very humble level, quite a few members who are waiting for the matching expressed that they really felt hope, knowing how this international marriage works and how couples blessed by True Parents can really make beautiful families. I don't know exactly what we did to give them the essence of True Parents, but from morning to night, whatever we did was with that consciousness.

Impressions of the Philippines

The family in the Philippines reminded me of the early stages of our Japanese movement, which also led a very humble life. My own family had gone through quite a bit of poverty after the war, with no money around, so the situation was not so surprising. I felt almost like I was going back to my own home; I was very comfortable spiritually and emotionally.

But it struck my husband very strongly because he is from the Western part of the world, so our response to the Philippines was somewhat different. I felt very comfortable with them. I didn't feel like I went to a strange place because it is the same Orient.

In recent years many Japanese companies have gone to the Philippines to get cheap labor. I felt sad knowing that the Japanese themselves were living in expensive housing, hiring Filipinos as maids and even forbidding their children to play with Filipinos. Yet when it comes to donating something for the sake of Filipinos, they do nothing.

For the survival of any one nation,

not only Japan—or even one individual—it is very clear we have to help each other, for the sake of being helped in the future. We never know who will end up helping whom, since this world is changing very fast. Also, historically, so much damage was done to the Philippine people, and the only way to heal that wound is by humility and heavenly love. The Japanese missionary couples who are there are very aware of that history; they want to heal that resentment in a principled way and with heavenly love.

When the members made special food for the Western members, although I was grateful for their concern for us, I felt sharp pain in my heart, because that doesn't restore the history but will just repeat the past, bringing again feelings of alienation, discrimination. That's the very thing we have to restore, in the name of Principle.

Children's Day came while we were there. Because the members' life is so humble, I wanted to cook special things for the holiday. We found Korean home members there and got together with them to prepare everything in the traditional way: pulgogi, chop che, kim chee and rice, and cakes. Almost everyone spent the day on an outing to a volcano. While Mrs. Doroski was busy ordering cakes and running errands, I was singing holy songs alone in the kitchen and cooking pulgogi, and I began to really miss from the bottom of my heart our True Parents.

During the workshop, we had been so busy with trainees that we simply had no time to get together with the missionaries. Finally we finished meeting with everyone, and very late at night one sister came into my room and just started crying. I already sensed what she meant, but I asked her why she was crying. "You are leaving." That is all she said.

I felt our giving was so humble; we could have done more. Whenever we finish something we always feel regret; no matter how we try, we always feel that we could have done more. Even one member crying shows us that we have done something true and good for them. On the plane coming to America, we read through all the farewell letters which they wrote. It was heartwarming, and it really pulls us to go back to the Philippines.

Members recruited for Washington Times

At the close of the entertainment on God's Day, master of ceremonies Larry Moffitt announced a special meeting immediately afterwards in the Grand Ballroom of the World Mission Center for seminarians, seminary graduates, and all members interested in writing, photography, marketing, computers, etc. "Father is very interested in the *Washington Times*," he explained to the members. "It's going to be starting sooner than you think."

Father spent about two hours talking about a wide range of topics, before beginning to select newspaper trainees. "The media uses lies to cause incredible damage," he said. "With lies they can brainwash everybody. Think what can happen, then, if we use the truth? I have been building media efforts based on truth, culminating now in the *Washington Times*."

Referring to the World Media Conference begun two years ago, Father said, "When I instructed members to organize the conference, they were very skeptical about the feasibility of such an effort. But still people came. Last year, the participants in the media conference complained about not receiving the same kind of treatment as the ICUS participants. So they asked me to come and give a Founder's Address next year; also, they want to meet in Korea. The media people claim that they can be much more effective in spreading the word than the scientists."

"After my indictment, people thought my house would be like a funeral parlor," Father joked. "But now that I announced the formation of the *Washington Times*, people were flabbergasted." He looked around at the members and said, "To build a newspaper company, you need six sets of eyes; you need to be able to go anywhere, detect anything, fight any encounter. Have you acquired this kind of spirit in CARP or Ocean Church?" He urged the members to cultivate their internal and external energy so they would be able to do

anything.

"Are you confident that you can contribute something to the movement? Do you feel that you could do more, much more, if you were given the chance?" Then he asked who thought he could go out and without funds establish a newspaper on his own. A few raised their hands, but Father said, "You answer yes, but your eyes say no." He challenged all to be more adventurous, stating that if he were not that way, the Unification Church of today would not have come into existence.

Finally, Father asked for people with special skills and interests, beginning with writers. He looked at each one, sometimes asking them questions. *News World* staff members were present to talk with the candidates. Finally, about 170 members were chosen to begin a training program in New York.

Further details on plans for the *Washington Times* will be announced in the future.

Parents' Conferences generate goodwill

Three recent parents' conferences in the United States brought together parents, members and professionals to consider and discuss the beliefs, practices and implications of our church and its founder. In late October and November, over 250 parents convened in New York City, San Francisco and Chicago, some with their adult children, to hear an overview of the Principle, panel discussions and question and answer sessions.

Each one-day conference began with Dr. Mose Durst giving a brief summary of major points of Divine Principle and answering questions. Perhaps a unique aspect of the conference, panels of parents of our members featured the testimonies of various parents. Parents told, for instance, how they dealt with the wide range of emotions and questions that arose when they learned that their child was involved in a new religious

movement. A recently-produced film, "The New Brainwashers," was shown, documenting the impact of illegal acts of faith-breaking. The viewpoint of this film is that the so-called "deprogrammers" are far more guilty of brainwashing than the groups they purport to rescue people from. In each conference, professionals in fields such as mental health, diplomacy and religion offered their opinions on new religious movements and the positive effects they may have on both the lives of their members and society as a whole.

Honest discussion and deep questioning with thoughtful answers characterized all three conferences, with attendees varying from parents who had attempted to deprogram their offspring to parents who themselves were church members. Concerns ranged from theological aspects to questions like, "When is my child coming home?"

Dr. Durst told conference participants that our church wanted to learn from what the parents had to offer and hoped to communicate in an ongoing way with every parent in the country. A Lutheran minister in attendance observed that rarely had he seen a church so willing to invite people to come and give suggestions, which in some instances were likely to be extremely critical.

In addition, Dr. Durst is encouraging state leaders to establish parents' conferences in every region and to encourage every member to maintain good communications with his parents and families. "Because our church is new and controversial," he observed, "one individual member's irresponsibility can cause great difficulty for our church."

Both parents and members who attended expressed a sense of deep satisfaction regarding the conferences. Mrs. Lillian Dilg, parents' coordinator for the American Unification Church, expressed the overall sense that parents, like everyone else, are often not negative, but simply need a place and channel to vent their gripes.

As a result of the conference, several parents have committed themselves to establishing ongoing parents' groups to support one another, understand more deeply what their children are doing, and support their rights to do it.

Longevity Symbols of Korean Art

Multi-paneled screens are placed behind Korean ceremonies such as weddings and birthday celebrations to provide beauty and symbols of wealth, purity, fertility and protection. The screen shown behind Hyo Jin Nim and Nan Sook Nim at the traditional Korean wedding ceremony (on the third page of the middle color section) features the symbolism for longevity, pronounced “su” in Hangul.

Screens decorated with symbols of longevity reflect the traditional Korean desire for long life and remind us of long-sought immortality.

The ten symbols for longevity are (1) turtles, (2) deer, (3) cranes, (4) pines, (5) bamboo, (6) sun, (7) clouds, (8) rocks, (9) water and (10) *pulloch'o* (magic mushrooms).

The mountains, red pine trees with green needle clusters, bamboo, waterfalls and waves stand for nature's enduring qualities and symbolize the Korean people's great love and respect for nature.

The red circle is the sun and is usually accompanied by a white circular moon; together they stand as symbols of the king and queen.

Folding screens showing the ten symbols would not be complete without the turtles dancing in the waves, which are considered sacred animals and also represent stability. The other sacred animals are phoenixes, unicorns and dragons.

The spotted deer in Oriental legends lives 1,000 years before his fur turns grey, and another 1,000 years before becoming snow-white. Later his horns turn black, for he has become immortal; he no longer eats normal food but merely nibbles on the mushrooms of immortality and drinks crystal-water from the highest mountains. These fairy deer are often seen stepping among the pink, white or yellow *pulloch'o*.

The crane is considered the “Patriarch of the Feathered Tribe.” Usually it is a symbol of the intellect or the scholar. Mostly the crane is associated with magical essence and longevity. It is said that cranes live 600 years and exist on water only, and then at 2,000 years, when their color changes to coal black, they go to live with the immortals.

In Chinese, the character for crane means “happiness.” At weddings the crane becomes a special motif associated with a happily-wedded life.

The peaches shown in the far-right panel can only belong to So Wang-mo, the Fairy Queen of the Western Regions. She is the goddess of love and beauty and lives in a jade palace somewhere in the mountains of China or Tibet. Hidden among the highest rocky crags lies her peach orchard. One bite of its fruit assures immortality. At the end of the growing season, which lasts 6,000 years, So Wang-mo entertains the immortals at a feast where she serves the peaches of immortality.

Information taken from Korea's Cultural Roots, by Dr. Jon Carter.

Coming next issue:

Mr. Sudo
on Witnessing

&

Reviews of
New Books



HOLY WEDDING

JAN. 7. 1972