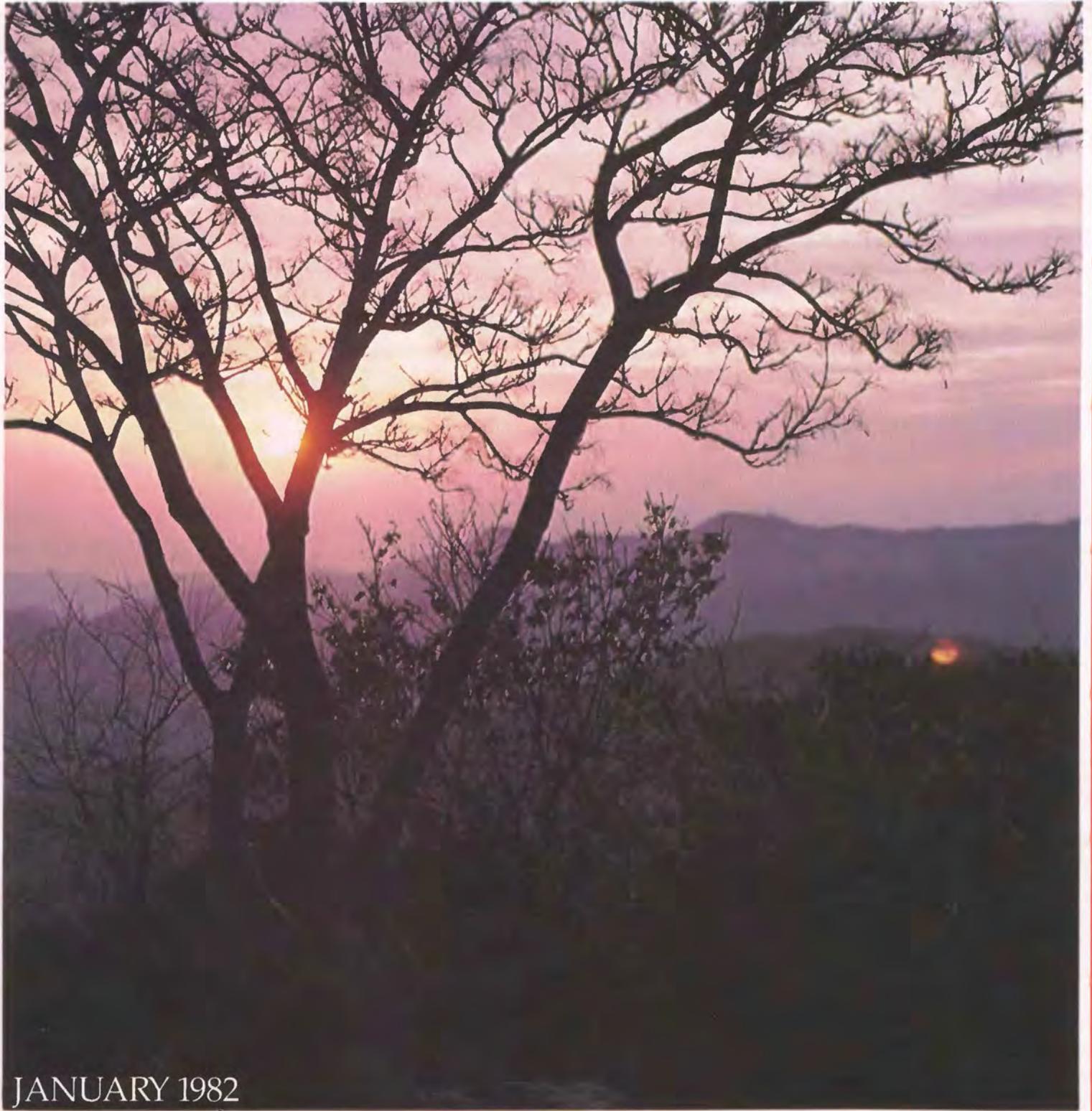


TODAY'S
WORLD



JANUARY 1982

Inside: Father's Early Ministry in Pyongyang

UNIFICATION CHURCH HOLIDAYS AND BIRTHDAYS

	1982 Solar Date	Original Lunar Date
God's Day	January 1	(solar holiday)
True Parents' Birthday	January 30	January 6, 1920/1943
Parents' Day	March 25	March 1, 1960
Establishment of HSA-UWC in Korea, 1954	May 1	(solar holiday)
Day of All Things	June 21	May 1, 1963
Foundation Day, 1976 (Anniversary of the Madison Square Garden and Washington Monument Rallies)	September 18	(solar holiday)
Day of Victory of Heaven, 1976 (Anniversary of Father's release from prison, 1955)	October 4	(solar holiday)
Children's Day	November 16	October 1, 1960
Hyo Jin Nim's birthday	(next year)	December 3, 1961
Ye Jin Nim's birthday	January 5	December 11, 1960
Yeon Jin Nim's birthday	January 27	January 3, 1981
Kwon Jin Nim's birthday	February 14	January 21, 1975
True Parents' wedding anniversary	April 9	March 16, 1960
Hyun Jin Nim's birthday	May 3	April 10, 1969
Young Jin Nim's birthday	July 7	May 17, 1978
Kook Jin Nim's birthday	August 3	June 14, 1970
Sun Jin Nim's birthday	August 4	June 15, 1976
In Jin Nim's birthday	September 5	July 18, 1965
Ilyung Jin Nim's birthday	September 22	August 6, 1979
Heung Jin Nim's birthday	December 8	October 23, 1966
Un Jin Nim's birthday	(next year)	November 23, 1967

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Photo Credits:

Front cover: Joy Pople. Back cover: New Future Photos.
True Parents and Rev. Kim: New Future Photos. Mrs.
Wok: Joy Pople. Ivory Coast family: New Future Photos.

Subscription information:

U.S. \$32.00 per year
Europe \$57.00 per year
(2 or more to the same address, \$50.00 each)

Make check payable to:
HSA-UWC World Mission Department

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

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

Today's World is a publication of HSA-UWC

Historical Children's Day

Each of you should be God to your brothers and sisters, treating each other as you would God. If you live this tradition, God will embrace you as His true children.

Reverend Sun Myung Moon October 28, 1981, New York

Today is the historical Children's Day. God cannot erect His kingdom alone; He needs a champion, an assistant to act as mediator. You are His children, called to this task. God regards you as the champions whom He has hand-picked to create the Kingdom of Heaven on earth. What an overwhelming task for Him!

The Unification Church is one family. If the head of a family thinks only about himself, the family becomes unhappy. The success and happiness of a family flow from the head of the family who cares for all the members. My deepest concern and care dwells with each one of you, and you in turn should love and care for each other as brothers and sisters, advancing hand in hand to meet True Parents.

Misunderstanding of Cain and Abel

The Cain-Abel theory in the Unification Church is very strong, but sometimes I worry that it may not be understood correctly. Our tradition is to follow an Abel figure, but have you also given that same kind of fidelity to your brothers and sisters? Leaders sometimes have the mistaken idea that they can exercise sole authority, but I want you to know that Abel is only Abel when he saves Cain; Abel must love and embrace Cain and bring him to the mother. Cain and Abel must unite before any restoration takes place.

However, your central figure will not lead you to the Kingdom of Heaven; you must unite among yourselves, centered on him, and then you can enter heaven. If your central figure only wants you to unite around him, rather than with each other, he is a false central figure. On the contrary, even if you don't get along with your leader on occasion, but still you take care of your brothers and sisters, your leader will look for you, because without you he cannot be successful.

A new declaration

Today I am declaring a new beginning: the leader-centered movement is over and the member-centered movement is going to begin.

Our ultimate goal is Canaan. On the journey towards Canaan, our supreme duty is to follow orders, but once we enter Canaan, we no longer live by commands, but by love. This is that time. We are now arriving, and we must live in a God-like way. During the first 21-year course, we were marching towards Canaan, but in the next 21 years, we shall live by love. After their miraculous escape from Egypt, had the Israelites been concerned about each other instead of complaining about Moses, the older generation would not have been destroyed in the wilderness. During the exodus, the highest virtue is to fol-

low our leader, but in the promised land we shall live by give and take with our brothers and sisters.

My teaching to you is to love one another as much as you love God and True Parents. Then the dwelling of God will be among you, and Mother and I will accompany you. Because this day marks the beginning of that new era, I called this the historical Children's Day.

Jesus as an example

Jesus practiced this way of life with his twelve apostles. In his most sacred act, washing the feet of his disciples, he demonstrated that he came not to be served, but to serve. His was the supreme expression of love. Jesus became the central figure linking twelve people. However, even these disciples abandoned him in the end.

In the Sermon on the Mount, you can find a revealing phrase, "Blessed are the peacemakers, for they shall be called the children of God." The Bible did not say that only those who obey commands will enter heaven, but rather those who make peace. How many people have you made harmony with? To love each other in effect means to love the whole world, because the Unification Church is a small world; what you do here has significance on a worldwide level.

Jesus also said, "Wherever two or three are gathered together in my name, there I am in the midst of you." Your prayer is not powerful when you pray singly; only when you pray together. Brothers and sisters must truly unite so they can share life together. I want you to realize how strongly your behavior affects the person next to you; you cannot think of yourselves as isolated individuals. Within our movement, we must feel concern for each other; if someone is hurt or ill, forget your meals and go attend him. Concentrate on caring for your brothers and sisters and creating an atmosphere in which good and healthy relationships can grow.

Love each other as you love God

God is almighty, but even after thousands of years of toil, the world remains sinful. In order to realize His ideal, God has given us the mandate to love our brothers and sisters as much as we love Him. In other words, each of you should be God to your brothers and sisters, treating each other as you would treat God. If you live this tradition, God will embrace you as His true children. Many people have said that they love God, but they abused and even hated their own brothers and sisters. Now God wants us to love each other and together come to Him. Your level of heartistic achievement in the spirit world will be determined by such intensity of love.



The leader-centered movement is over and the member-centered movement is going to begin.



My teaching to you is this: love the world as much as you love God and True Parents. God feels greater joy when He sees you loving each other more than you love Him. Don't shy away from adverse conditions or from smelly or ugly people; they are the ones who need you. Willingly attend to the dirty places and make them fragrant. Don't run away from problems, but face them and conquer them.

You have come from all different races and nations and ancestries, and I am trying to mold you according to one heavenly standard. As individual truth bodies, you cannot of course be melted down into nothing and rebuilt from scratch! But I have resolved to help you in the most fundamental spheres: life and true love.

God and Satan are trying to hook you

You think you are independent people, but I see many hooks and wires attached to you. Satan is throwing his hooks at you. Are you slippery, or do you have many nooks and crannies where he can grab you? It is not easy to escape him, since you are more susceptible to the satanic element than to the heavenly element.

Each person is a target in the cosmic competition, for both Satan and God are throwing hooks at you. Depending on the kinds of niches you have, either Satan or God can snag you. In general, your mind is more susceptible to God's hooks and your body vulnerable to Satan's hooks. Therefore, you have to

smooth over the satanic niches and create niches where God can hook you.

Sometimes I regret having met God. It has been like grabbing a tiger by the tail. Since there is no way I can let go, I just hang onto Him until the end.

Each person you meet is a gateway to God

You have to overcome divisions and become glued together with the love of God. There are four directions and four seasons of three months each. Spring, summer, autumn and winter gyrate in one grand circle; when you complete one dispensational circuit, you may start over and go in the opposite direction.

When you arrive at heaven in spirit world, you will see twelve gates of pearl. Would you want to be eligible to enter only one of heaven's gates, or all twelve? If you can enter all twelve gates, then you can have total freedom of movement. To receive your pass to all twelve gates, you must serve 36 people; then you can enter both heaven and hell.

So look at each person as one portal of heaven, one gateway to God, and resolve to melt his or her heart and win him or her. There are twelve styles of personality. A soft person is the spring gate, for instance, and a tough person is a winter gate. Think of yourself as a parent, and each day select a different person to love and care for until you encompass all twelve types. Love all varieties of people—black and white, young and old,

Think of yourself as a parent, and each day select a different person to love and care for until you encompass all 12 types.



etc. The cardinal rule is to forget yourself.

Those who can harmonize with others will rise higher and higher and ultimately become great leaders. If a blessed couple, for instance, thinks only about their own family, they are in the wrong; they should worry about others before being preoccupied about themselves. The blessed couples who first devote themselves to the brothers and sisters shall be admitted to heaven. The 36 couples are the elders of our church, and this rule applies to them as well. Unless they love the True Children and the members more than their own families, they are the enemies of our movement.

Significance of the 36 couples

There is another important way of categorizing people: those who are married, those who are engaged or are living together without formal ceremony, and those who are virgin. The married people represent Adam's family, in which the husband and wife joined out of their own will. The engaged people represent Jesus, who came to look for his own bride, but was not able to achieve his goal. The third group represent the second advent, people who can be matched by heaven.

Twelve of each of these three categories were chosen as ancestors of mankind; they are the 36 blessed couples. Their mandate is to unite all 36 types of people, harmonizing the twelve different personalities and the three types of relation-

ships. I have been serving those 36 couples, those tough individuals—matching them, providing them with homes, sending them on trips, etc. When they come to America, Mother and I shop for them, buying them clothes and furniture.

On observing this, some people may think that the 36 couples are the masters of the Unification Church, but that is wrong. Through them, I have been setting an example of service for you. If I were to ask them, they would immediately go to the jungles of Africa. After you serve twelve types of people and 36 couples, serving one God and one set of True Parents is an easy task!

The heavenly dispensation is like a relay game, with each person carrying the baton in his turn, passing it back and forth, down through the 36 couples. Some of you don't want to look at these 36 couples, who are all Korean, but I am telling you that you need them. Without them there is no foundation or backbone for the Unification Church. The backbone carries the central nervous system, linking it with every tissue in the body. The 36 couples perform that role in the Unification Church.

What matters is not whom Mother or I love the most, but who will be the king or queen of loving brothers and sisters. You can even hold a love competition. Whether I am present or not should not matter, for you already know the secret of going to heaven—loving each other.

From today on, our membership around the world shall perfect this heavenly way of life.

Father's Early Ministry in Pyongyang

Rev. Won Pil Kim

Whatever Father did—whether it was praying or giving a lecture — he always did it with many tears.



A 1955 photo of Father and Rev. Kim with two early followers from Pyongyang: Mrs. Se Hyun Oak (left) and Mrs. Seung Do Chi (right). Both women are now living in Seoul.

So many details of Father's early life are not yet known. Father has indicated that in the future he will share these things with us, as well as a complete explanation of Divine Principle. Thus, even Rev. Kim, who has been at Father's side for more years than perhaps anyone else, acknowledges that many gaps in our knowledge of Father still remain to be filled. There are perhaps 6 members presently in our family who followed Father during the time he was teaching in Pyongyang, the capital of North Korea. The following account of Father's early ministry in Pyongyang, 1946-48, is compiled from a series of talks Rev. Kim gave to participants in the 120-day workshop at the World Mission Center. Parts of Rev. Kim's commentaries are especially directed to leaders, but many of the lessons he draws from Father's early public ministry have not been published elsewhere and are relevant to all of us members. One of the unique aspects of this history is the explanation of what motivated people to act in the ways they did. Some explanatory material is given in brackets. For further details on this period of Father's life, see the transcript of Rev. Kim's October 14, 1979 speech entitled, "Testimony of Father's Life," available from HSA publications.

This account of the origin of the persecution against Father and our movement is especially interesting in the light of the current indictment against Father. When the people who accused Father in those days learned the kind of person he really is, they repented and came to ask his forgiveness. Perhaps the same will happen again.

In 1948, Korean Christian leaders joined to denounce Father and had him brought to trial. The articles following Rev. Kim's testimony indicate that Korean Christians are showing interest in our movement and supporting some of its activities.

— Ed.

First impressions of Father

It was in July 1946 that I first met Father, in Pyongyang, the capital of the newly-divided northern section of Korea. Father left for North Korea on June 6, 1946, and I first met him 40 days afterwards. At that time, Father was 26 years old, but to me he seemed much older.

My aunt was born into a very fine Christian family, and she grew up with a very deep faith in Christianity; however, she still had many questions. When she met Father, to her surprise, all her questions were answered; Father gave really fundamental answers, which became the basis for her faith in him.

At that time, I was just 18 years old. Ten days after graduating from senior high school, I went to visit my aunt to discuss with her about my future, but instead, she took me to Father and the Unification Church, knowing that meeting Father would decide my destiny.

My aunt presented Father as a young man who had recently come from South Korea and who worshipped God in spirit and in truth. I had been a Christian, but my faith was not so deep. I was not mature enough, and even though I had read the Bible, I did not understand it deeply enough. I used to pray, even though I really didn't know how. Still, in the depths of my heart, I was always looking for truth and for God.

When I heard about Father, I went there right away; however, he had gone to a holy mountain where many religious people used to go to pray to God, so I could not meet him that day. After a week, however, I returned, and this time I was able to see Father.

Even though it was a week day, many people had come to see

Father. Many spiritualists and religious people who were looking for truth and anticipating the Last Days would drop in to listen to Father. People were always coming and going, and Father was constantly occupied during those days.

I was still a young boy, and when I saw many people asking Father questions, I just kept silent, content to listen to him. I didn't ask questions because I didn't know anything; I had no knowledge of truth.

When I first met him, Father told me something which entered deep into my being and still remains there. He said, "You meditate very much, don't you? But your meditation should have some focal point." It was true, especially at that time. I would meditate about many things for long periods of time, but the central point was lacking, something which I myself hadn't recognized at all. Father could see immediately what was missing in me. I really wondered why he could comprehend me so instantly.

For many years after joining the family, I didn't know how old Father was. I couldn't ask him his age. For me, Father seemed much older than his physical age. He was a tremendously hopeful and peaceful person, and I was so attracted to him. My heart immediately went out to Father when I saw him, because I felt very peaceful when I was with him. I took notes on every word he said, and I studied them over and over, committing them to memory. Wherever I went, I would always remember Father's words, and in whatever I was doing, I would think of his words. I carried them in my heart.

Father spent much time meditating and praying, especially on Sundays. At that time, even though I was together with Father, I did not have the chance to ask him questions. I respected him so much; to me he seemed so noble that I could not approach him to speak to him. Many members had deep experiences, receiving innumerable blessings from God. They seemed so elevated that I would not speak even to them. Although I attended church regularly, I don't remember talking with anybody. I would always listen.

After Sunday service, Father and the members would often go out somewhere in the countryside, and Father would invite people to ask him questions. Once Father asked me whether I had any questions. I believed every word of his and I thought I understood his teachings pretty well, so I said I didn't have any questions. However, from Father's point of view, I didn't understand sophisticated concepts. He told me, "Please remember that the Unification Church is very unique—totally unlike anything in the past or anything that will develop in the future. In all of history, there is only one Unification Church." (Of course, at that time, we had no name like Unification Church; Father just said, "this group.") Because my understanding was not deep enough, Father spoke to me in this way.

In a sense, he was giving me a kind of conclusion to the Divine Principle, by saying that our group was unique and distinct from anything in the past or to come.

Father's house

Where Father was living at that time did not look like a church; it was just an ordinary house, the home of a young couple who had been searching for the truth. They had been training themselves to live by a strict standard and maintain a pure life; even though they were husband and wife, they didn't have any sexual relationship. There were also two relatives living with them, but their lives were more self-centered.

When asked why he speaks so long, Father said, ‘When I speak, I can see people being resurrected. But when I stop giving the word, their resurrection is immediately cut off.’

It was a very small house (approximately 10 by 13 feet) which included a kitchen, one room which served as a living room, dining room and bedroom, and in the back one very small room in which Father stayed.

Korean houses do not have central heating. [Underneath the floor there is an open space. In the winter people build a fire and heat up stones, which retain warmth for many hours. A system of ducts transmits the warm air from the front of the house to the rear, and then up a chimney.] Father’s very small room at the rear of the house did not receive any heat, so in winter it would become very cold.

This house was in a residential area, where houses were built in rows, each one touching its neighbor. In the West, there is usually some distance between houses, so that even when you speak loudly your neighbors are not bothered. But in Korea at that time, the neighbors were so close that they could overhear conversations next door. The sound of singing, of course, carried very easily.

Father’s lectures and sermons

Try to imagine the circumstances then. When he gave lectures, Father would shed his sweat and tears; when praying, he cried so many tears. In addition, the members around him cried during their prayers. But for me, prayer time was very difficult. I really suffered because I couldn’t shed tears when most of those around me were weeping. Tears just didn’t flow from my heart. After prayer ended, people would wipe off their tears, and I would wonder why I could not shed tears. I felt very sorry and kind of ashamed.

Now it may not seem so strange for men and women to sit together in the same room until late at night, but in those days in Korea, customs were very strict, and when men and women stayed together in a small room such as we did and spoke together for hours on end, people immediately became suspicious of some wrongdoing. “Oh, something strange is happening there,” they would murmur.

In the West, walls are thick and doors are strong, so people cannot easily peek inside a room or eavesdrop on a conversation. But in the Orient, the doors are thin and sometimes you can see through them. Thus, everyone could see us and hear what we were saying. But because Father concentrated so completely on giving guidance to those who came to listen, he did not care what others said.

When people came to visit him, Father would give a lecture on the Principle, using a piece of paper. His lectures were very simple, but very clear. He would explain about the Principle of Creation, the Fall of Man and the Principle of Restoration, highlighting the main points. His lectures lasted about an hour or two, but they were very clear and very simple.

In those days, Father didn’t give Divine Principle lectures as we know them now, but rather expounded on the Bible. He poured all his heart, mind and energy into giving lectures. Father was so concerned that the members would be able to inherit God’s tradition. Of course, there was no Divine Principle book published at that time [the Divine Principle book was written in Pusan, after Father was released from the concentra-

tion camp at Hung Nam], so he was teaching the Bible from the Principle point of view.

Regarding the second coming, for instance, he taught that it would not occur in the clouds, but that the messiah would be born as a man. He would show from the Principle of Creation how logical it was for the second coming to occur in this manner. Also, many spiritualists had already received this by revelation, and some even knew that the messiah would come to Korea. Many people had received revelations that Pyongyang was the second Jerusalem.

On Sundays, before giving a sermon, Father would pray for a very long time. Before the meeting began, the members would be singing and preparing themselves to receive his words. At that time, Sunday service usually started at 10:00, so most of the members would come an hour or two early to sit and pray. They would prepare themselves and pray to separate themselves from Satan. Then they would sit and wait for Father to speak to them. Father had told them to get ready in such a way.

Father himself would prepare by praying for many hours. Before getting up to give a sermon, and even before thinking about what to speak, he would pray for the brothers and sisters. Five minutes before time to begin, God would reveal to him the title of the sermon for that day. Father wouldn’t decide on the purpose of the sermon the previous day, but God would reveal it to him at the last moment. In contrast, Mr. Hyo Won Eu [the first president of HSA-UWC] would prepare his sermons the day before and write out the contents in detail. But Father told him that if he wanted to speak for one hour, he should pray at least three hours for the brothers and sisters who would come to listen to his words.

At that time, whatever Father did—whether it was praying or giving a lecture—he always did it with many tears. Now Father is over 60 years old, but still when he speaks, he is very energetic and speaks very forthrightly. Can you imagine how he was at the age of 26?

People resurrect during Father’s speeches

Iwant you to understand why Father lectures in such a loud voice. Because he is so full of energy, you might think that this is just his way of expressing it, but that is not true.

I heard that True Mother once suggested to Father, “I heard the members say that they have been sitting for a very long time, so would you please make your talk a little shorter?” Father answered, “When I was speaking, I could see people changing and being resurrected. But when I stop giving the word, their resurrection is immediately cut off. So I cannot help continuing.” In other words, Father’s speeches really give life to the people; his words are so beneficial: one part of his speech gives life to one person, another part to someone else, and so on. So he speaks so long in order that all can receive life. This is totally different from ordinary lectures; the usual lecture just imparts knowledge, but a Divine Principle lecture gives people life.

Perhaps some of you have had the experience of seeing people who are dying spiritually gradually resurrect through receiving the Principle. When you observe this resurrection, you feel great joy. The same thing is true with Father. When he

Father tries to educate us by giving us the Principle and all kinds of guidance, with the hope that we will recognize our shortcomings by ourselves and repent and correct them.

sees people dying spiritually, he is so desperate to give them a lecture and save them from the state of death. Father was not just imagining that; he could actually see people in the state of death. Also, he could see Satan beside the members, tugging at them and trying to pull them away. When Father would see this, he would become so desperate and speak very loudly, putting all his energy and sincerity into the lectures.

Imagine that your beloved child is about to drown. He is far from the shore, and you can see that he is sinking. In order to save him, would you speak softly or loudly? What attitude would you take? When Father sees us, he realizes that we are dying. Usually, when people look at each other, they perceive only the physical body, but we should not forget that behind us stand our ancestors, good and bad, and behind them the entire spirit world, good and bad. Father can see this very clearly.

Judgment by the spiritualists

With that kind of preparation, when Father spoke, many spiritual phenomena would occur during the sermon. If someone had not prayed or prepared enough before listening to Father, some spiritualist might come over and say something to him or her. Many times spiritual phenomena would take place during Father's sermons. At that time, Father didn't interfere with these events, but just let them occur.

The spiritualists who came to hear Father in those days were mostly old ladies. When they would point out some error, the brothers and sisters would be terrified of them, even though they were just little old women. If the members' motivation was right, however, they wouldn't feel fear.

Now, people who come to hear Father rarely prepare so deeply, but in those days we came with such a serious attitude. We always checked our motivation, our heart, and our spiritual situation; if something was dark, out of alignment or not joyful, we would take steps to clear it up. At that time, we were in the servant's stage, so if members had something wrong inside of them, the spirit world would come and point it out and judge them.

The difference between then and now

We are now in the children's stage, so the spirit world doesn't directly judge us. For us, our original mind should fulfill this role and point out what is wrong. For the servant, education requires kicking out the evil and changing it. But for the child, education means first giving the truth and then letting him understand the right way to live, guided by the light of truth. This is the difference between education for the servants and education for the children.

Father knows when our preparation is not adequate, when there is something wrong inside of us, but he rarely points this out, because as children, our education requires something deeper. Father first gives us the truth, the Principle, so we can recognize for ourselves the proper attitude we need to develop. He tries to educate us through giving guidance, with the hope that we will recognize our shortcomings by ourselves and repent and correct them. Regarding this point, then, don't think that

Father knows nothing about your situation; please don't neglect your internal condition when you meet Father. Please realize that Father already knows your situation.

Usually, Father doesn't speak about our weak aspects or point out what is wrong with us. Even in those days, he didn't do so. But the spiritualists could see people's past and point out these things to the members.

Actually, spiritual phenomena are not limited to the early days of Father's ministry, but they continue to occur around us, even though we may be unaware of them. The important thing is that God and Satan are fighting very hard for us, each of them trying to take us to his side. So in your daily life, you have to control the spiritual influence around you and be aware of which direction you are headed, whether towards God or towards Satan.

Then, the spiritualists pointed out all the evil inside the members, but now our original mind should take over this function. In our hearts, we should have this kind of spiritual sensitivity, to pick out the evil inside us and judge it.

The standard set by the Inside Belly Church

For about 20 years before True Father came to North Korea, religious groups had been praying to receive the second coming. God directly told many things to the founder of one religious group that came to be known as the Inside Belly Church. He revealed the nature of the original sin, why Jesus was crucified, and the manner of the second coming. This woman and other spiritualists as well knew that the second coming would take place in Korea. Members of the group donated all their property to the church and prepared themselves externally and internally for the second advent.

This woman was born in the countryside and had never received much education. So even though she received these revelations, she did not clearly understand their meaning. Moreover, what she received from God was very difficult for the Christians of those days to accept. Although what she received was the truth, she had no biblical explanation to substantiate it, and she received much persecution.

The founder passed away and a second lady inherited her mission. Jesus appeared to this second lady and said, "When I speak to you, you will feel movements inside your stomach." [Originally, she believed that the second coming would take place in the clouds, but when she received revelations she would feel something like labor pains, confirming that the messiah would be born on earth.] Because her revelations were confirmed in this way, the movement was called the Inside Belly Church.

Jesus told this woman many things about how miserable he was, how he had always been very hungry but never was given enough food, how he wanted to have clothes to wear but never had enough, how he wanted to go to school but could not. When Jesus told her these things, she shed many tears because of his misery. This woman and the members of her group wanted to liberate the resentment of Jesus, so they determined to prepare a better environment for the second advent.



When they made preparations, they would invest all their heart in their labors. They chose and purified a room in which to make these preparations, and before entering the room, they would purify themselves. They wanted to separate themselves from evil, so they really purified themselves, externally and internally.

To buy what they needed, they went to the store early in the morning, before the shop opened, and waited in front in order to be the first customer of the day. Whatever they bought had to be brand new and freshly put out on display. They searched for the best things with which to welcome the messiah, and they never haggled over the price [as is the custom in Korea], because for them, the messiah was the most noble person and whatever was bought for him was priceless. Those who were making preparations wanted to give everything to that task; if they had some treasured object of gold, for instance, they would sell it in order to raise money for the messiah.

Once when they were working on a traditional Korean hat, they had to send someone to South Korea to buy something not obtainable in the North. On the return journey, this person had to hold the item above his head during the entire trip, to keep it untainted.

There were no sewing machines, so all the clothes had to be made by hand. When they sewed they had to put all their heart into it. They would make three stitches and tie the thread, three

more stitches and tie the thread again, etc. If their children would enter and interrupt them in the middle of some piece of work, they would start all over.

When they prepared food for the messiah, they would imagine him sitting in front of them eating. They would bow many times before presenting the food. They welcomed Jesus spiritually through their daily lives. Whenever they had a special celebration, many members would gather and share the joy of welcoming the messiah to their church. From such examples, we can understand how much heart they invested in their preparations.

Father's first imprisonment in North Korea

After the Second World War, the Inside Belly Church received the revelation that they would meet the messiah in prison, just as Choon Hyun (the heroine of a famous Korean story) met her beloved in prison. They were also told that when they happened to be gathered together (not of their own planning), the messiah would welcome them.

One day in 1946, many leaders of the Inside Belly Church spontaneously came to the headquarters. When they were all together, the police came and threw them into prison. Several months afterwards [August 11, 1946], True Father was arrested and placed in the same prison.

The members of the Inside Belly Church donated their money and property to the church; therefore, the police became suspicious and wanted to investigate them. Also, the members were so happy at the hope of receiving the second coming at their church. They had been given so many blessings from God, and they were always joyful, often singing and dancing together. To onlookers, their actions seemed very strange and became another cause for suspicion by the police. These were the two reasons behind the arrest of the leaders of the Inside Belly Church.

Father had come from South Korea to North Korea [at a time when people were generally going from North to South, not the other way around], and he did not have an ID card, like the North Koreans did. Thus, the North Korean police suspected Father of being a spy sent from the South. This was one of the reasons why Father was arrested at that time. Furthermore, our church seemed somewhat similar to the Inside Belly Church. We were so happy; we would sing holy songs together, and in Father's house people were singing and talking day and night. Onlookers thought our behavior was very strange, and they became suspicious.

When Father was being held, the policemen would follow him everywhere, even to the toilet, because they feared he might use some kind of magic and escape! Also, they knew he had studied electrical engineering, and so they suspected that he had some kind of machine that could brainwash people. This sounds strange, doesn't it, but even now American people sometimes think Father uses some kind of magic.

For instance, during the tuna tournament of 1980, Father's boat caught many more fish than the others, some people thought we had some secret. They could not understand why Father's boat could catch so many fish; they thought we were brainwashing the tuna!

One of the most severe tortures of the time was to prevent a prisoner from sleeping. Whenever a prisoner was subjected to this treatment, after several days he would automatically confess to some crime, whether he had committed any or not. When they tried this torture on Father, policemen in shifts

Some people knew who Father was by revelation and some by listening to his words. When people saw Father's daily life, their faith deepened and became very strong.

guarded Father at every moment. If he started to fall asleep they would do something to wake him up. Even when he went to the bathroom, several policemen would accompany him.

They subjected Father to this treatment for seven days, but during this time he trained himself to sleep with his eyes open, so he could sleep even when they thought he was awake. Therefore, he was able to persevere under this treatment.

The cell Father was thrown into was the same as that of one of the Inside Belly Church leaders. When this man saw Father, he immediately felt an impulse to explain to Father everything about the Inside Belly Church and confide in him about his own life.

The communists had given the Inside Belly Church leaders two alternatives: to deny their revelations and be released, or to maintain their faith and stay in prison. Even under severe torture, they would not deny their revelations.

When Father heard about this, he explained to his cellmate why their church was prepared, and urged him to deny the revelation so he could be set free. Eventually, this man did deny the revelation and was liberated, but because of the severe torture he had endured, he died shortly after his release.

Father felt responsible for the woman who had received these revelations. In prison, it was very dangerous to write letters, but Father secretly sent a note to her on a piece of paper hidden in a rice bowl. The contents of the note were instructions to deny the revelations she had received and to pray to find out who had written the note. However, the note was discovered and Father was tortured. The Japanese had previously ruled Korea, and the torture in this prison was Japanese-style. It was severe and nearly unbearable. Finally, after about 100 days in prison, Father was set free.

When he came out of prison, Father vomited incredible amounts of blood. The members around him were very worried and thought he would die. But they took care of him and miraculously, he recovered. Immediately upon recovery, Father resumed teaching and giving guidance to the members.

The woman who was leader of the Inside Belly Church could not accept Father's request that she deny her revelations and be released. You can imagine how difficult it would have been for her to do so. Because she had been guided by God directly and because whenever she neglected to obey even a small part of her revelations she was chastized by heaven, to deny the revelations would have meant denying herself and everything she had done in the past. Through many experiences, she had learned that if she followed the revelations exactly, many good things happened, but if she did not follow them, bad things would happen. So she knew that the revelation was absolute.

However, the last revelation she received was that she would meet the messiah in prison. Her own responsibility was to discover who he was. Father told her to pray in order to find out who had written the note, but she could not.

The leader was severely beaten, but she would not renounce her faith; eventually she died in prison. Furthermore, all the members of the Inside Belly Church were taken to a concentration camp, and when the Korean War broke out, all of them were killed.

Daily church life during that time

There were old, middle-aged and young members of Father's church at that time, but I was one of the youngest members. The others, especially the spiritualists, seemed so wise, and I was almost in awe of them. Once I came to the church, I would remain there until somebody told me to go home. Sometimes I would stay a very long time. Of course, who would tell me to go home? Still, in Korea there was a curfew which began at midnight. When that time approached, I would leave, but sometimes even when midnight came around, members would stay on and listen to Father. So I sometimes joined them and remained there all night.

At that time, because people were searching so earnestly for truth, they would listen to Father, completely oblivious of the time. We would completely forget about the passing hours, because Father's lectures were so good, and we became so totally absorbed by them. When midnight came, often we didn't notice it. Many housewives would be among the group; some people had jobs which began at midnight; others were students who had to go to school. But listening to Father's lectures and guidance, we were all so happy that we cared for nothing else. People forgot about their jobs, family and school, preferring to stay on and listen to Father.

Among those who came regularly to the church were well-to-do people, and the food they ate at the church was more humble than their food at home. But everyone agreed that the food at the church was more delicious than anywhere else. Father at this humble food, along with the rest of us.

There were members who had stomach troubles, but when Father gave them food left over from his plate, they were cured. So the rumor spread that the food in the Unification Church was miraculous food.

Members brought many problems to Father to ask him for guidance. Their husbands or their fathers would persecute and threaten them because they had joined this church.

The appropriate way to attend Father

The members in general did not know the true value of Father, because he lived in such an ordinary way. But there were some who received by revelation who he was. Having been told that it was not right for Father to have to live in such a humble house, they wanted to make it more beautiful for him. Since we could not add on to the house, they wanted to change the wallpaper and put up a new kind.

Usually, people would make wallpaper paste from flour, so some of the members brought the ingredients from home and mixed up the paste, but the consistency was wrong. So they started over, still with poor results. These were people who had often made wallpaper paste on other occasions with good success, but when they tried to make it for Father, it wouldn't turn out. Finally, they realized that the flour they were using was leftover flour and that their attitude was not appropriate for attending Father. Leftovers were not good enough to serve him, so they went and bought brand-new flour to hang the wallpaper.

The spiritualists became humble in front of Father, and through their attitude I could understand Father's position in the spirit world and how high he really is.

In wintertime, it gets very cold in Korea. Father would wear heavy cotton clothing designed to protect people against the severe cold. But when Father would speak, even these thick clothes would become soaked with his sweat. Thus the members had to wash out his clothes every day. Now people have washing machines, but then the members had to boil the water and wash everything by hand. Moreover, these clothes were lined with cotton and required special care. [In order to wash them, all the seams had to be ripped out, the cotton separated and removed, and each piece washed and dried; then the clothes had to be reassembled, the cotton lining inserted, and everything stitched together again!]

Those who washed Father's clothes were taught by spirit world how to serve him in this way, and they were very happy to be able to do it. For these members with so much spiritual sensitivity, even to touch Father's clothes was difficult, because they realized the seriousness of attending Father.

How the early members grew in faith

Some people knew who Father was by revelation and some by listening to his words. When people observed Father's daily life, their faith deepened and became very strong. People who did not receive revelations from God sometimes had doubts, and even those who did also wavered at times. So the members were stimulated by other people who were receiving revelations about Father. When people had doubts, the way for them to find the messiah through their daily life was closed off; when they would read the Bible, by their response to it they could tell whether they had doubts or not. For some people, when doubts arose, they would receive a revelation which would clear up the question; when a further doubt came, still another revelation would answer that. For others, the more they learned about Father, the deeper their faith would become.

It may not appear to be so, but even a person of strong faith goes through ups and downs in his spiritual life. Those who seem weak in faith are the ones whose vacillations show. Those who don't express their doubts but just endure and overcome are those who seem to be strong in faith. If your course is like a straight line, it may be easy for you to be toppled. In that sense, it is better for your life of faith to ebb and flow, to rise and fall.

You may wonder about me. Actually, I don't express my ups and downs; I just try to overcome them internally. Thus, you may think that I am a very faithful and strong person, but in actuality, I am no different from you.

How Father treated children

Among the children who were brought to Father's house was one little boy two years old, smaller than normal for his age. One day Father asked the boy to kiss him, but since he was so short, he couldn't reach Father's cheek. So the little boy climbed on Father's knee and tried to kiss him from there. Still, he couldn't reach Father's face. So he climbed up to Father's belly, and from there he could reach Father's face. Just

as he was about to kiss Father, Father bent his face backwards, so the little boy climbed up a little more, reached for Father's ears, and brought his face down to where he could give him a kiss.

Usually Father played very warmly with children, but sometimes he made them cry. In the second story I want to tell you, there was one baby who came with its mother to Father's house. It began to cry, and Father told it, "Please don't cry." But it kept on crying, so Father hit it and made it cry more. As long as it was crying, Father wouldn't accept it. The child turned to its mother, as if to ask her for help, but she knew Father well, and she did not intervene.

Finally, the baby recognized that as long as it continued to cry, nobody would help it, so it stopped. Then Father embraced the baby, comforted it and made it even more content than before it began to cry. After the child was happy, Father returned it to its mother.

In the first story, Father asked the child to kiss him, but made him fulfill some conditions before letting himself be kissed. In a similar way, when God wants to give us a blessing, we have to fulfill our own responsibility in order to receive it. God created man and gave him three great blessings, but in order to attain them, we have to fulfill our own responsibility. Why didn't Father bring his face close to the child, so the child could easily kiss him? Why did he make the child go through three stages in order to reach him? Even a child has to go through the proper stages.

In the second incident, Father made the baby cry, but later he embraced it and comforted it, returning it to the mother. In other words, the baby did not follow Father at first, but wanted to do its own thing, crying. So Father let it do what it wanted to do; in fact, he made it cry more. He let the baby continue crying until the baby was satisfied, until the baby itself recognized that crying was useless. Finally, the baby quit doing its own thing and decided to return to Father. Then Father embraced it and made it happier than before, finally returning it to its mother.

How to help people change

We can compare the relationship between Father and the baby to our own situation. Before joining the family, we chose our own direction. Then we met Father, but still we wanted to continue on our own way. However, Father made us stop and reorient our course. But we feared we would die if we followed Father's course, so we tended to go our own way. Eventually we recognize that the fallen world is not appropriate for us, and torn between following Father's way or our own way, we can understand which is better. Then, when we return to Father, he can give us much more. When we stop following our own way and turn to Father, we will receive many more blessings.

When you leaders guide your members, think about how Father treated this baby. When Father asks us to do something, it's not always easy to get the members to change their course. After telling your members, "What you are doing is wrong; you must change your ways," you have to really take care of them.

It is not enough just to criticize or judge the members; you have to give them love and care afterwards and let them feel that they can reach perfection on their own.

After they change, you must embrace them and love them, making them happier than before. When they receive this kind of care from you, they can repent and change themselves.

Of course, after people see the results they can understand whether the course they were following was correct or not, but it's not so easy to perceive this while you are in the process of doing something. Even when people know that the instructions they are being given are right, sometimes they feel bad or cut off when they are being corrected. So after you scold your members, give them love and comfort, take care of them. Then the members can feel that their leader scolded them because he loved them, and they will feel encouraged and motivated to try to change.

To tell someone, "What you are doing is wrong," is like hitting him. Even when we ourselves know what we are doing is wrong, we feel resentful instead of grateful. Very good suggestions may also be difficult to accept. Even when God points out something wrong, we feel bad about it. People react differently, of course; some people harbor resentments and others can respond immediately with gratitude; it depends on their situation. Still, if we reflect very deeply, we can understand when we are corrected, feel grateful, and begin to change.

When we are doing good and we are criticized and accused, we can generally handle that, but even when we are doing wrong and it is pointed out, we should feel grateful for the advice.

There is a Principle reason for this kind of reaction. Originally, man was supposed to reach perfection by himself, not with the aid of someone else. So if someone interferes or teaches you, he prevents you from growing directly. Naturally, you tend to reject this interference. This is similar to a student getting a score of 100 on an exam, but with someone else's help. He does not feel good about the grade.

Therefore, don't just criticize or judge the members—give them love and care; let them feel that they can reach perfection on their own. Remember that Father let the baby cry until the baby realized that crying produced no good results. Father set up a situation in which the baby could recognize what was right by itself. Then Father welcomed the baby and gave it much love.

Thus, even when he was playing with children, Father was always trying to teach us something.

How Father treated the members

In those days, when people came to visit Father, they would tell him all about their past. Sometimes it would take so long for them to recount everything. Once a woman told her entire story, beginning with her birth and continuing through her childhood, family life, the blessings she received from God, etc. It became very late, but still Father continued listening to her. His attitude was always very polite and embracing to everyone, whatever his age or position. Even an old man with little education would be welcomed very politely.

Sometimes in your centers a member with no apparent talent or capacity joins. This was also the situation in the early times.



Mrs. Se Hyun Oak, now 83, standing by the door of the old Chung Pa Dong church, where she spends much of her time.

Father treated everybody with the same respect and love. When people would try to leave for home, he would say, 'Please stay longer.'

People's outward appearances were sometimes miserable, but Father never looked at them externally. Father always saw them from the viewpoint of what they had done in the past and what their ancestors had accomplished. Father never focused on the externals, but on the internal aspects of a person, including his ancestry.

There was one member who had received a revelation to go on a 40-day pioneer witnessing condition. His family persecuted him very much for his connection with our church. Not knowing how to carry out this revelation, the member came to Father to ask his advice. So Father told him, "If you sacrifice your family for God and for His will, He will protect them; they will never be destroyed."

Suppose we go pioneering with many worries about our physical family. We can write them letters, for instance, but our possibilities to help them are very limited. Imagine how God feels in such a situation. He would want to take care of our family in our stead. If we really invest ourselves in our pioneering work, God will think, "This person is really pouring out himself for My will; therefore, I have to take care of his family." Isn't God's protection of our family more valuable than human protection?

As members learned to know Father, they wanted to give precious things to him. Some people brought beautiful clothes, others brought him fine food. But Father never used things that were given him just for himself; he would share them with the poor people who came to the church. You can imagine how those who had prepared these gifts with all their heart felt when they saw other members using them. Sensing this, Father told them, "You gave me this present, so it became mine. I accepted it from you and I deeply appreciated it. But now it is my prerogative to use it as I see fit. If you feel bad when you see what I do with your gift, that means that you still want to interfere with your present. But because you gave it to me, you have to rely on me to decide how I want to use it. I really appreciated it, and I gave it to another brother or sister. When you see them using it, you can feel that I myself am using it, and in this way you can appreciate its value."

Father treated everyone with equal respect and love. When someone would try to leave for home, he would always stop them and say, "Please stay longer, please stay longer." He would really plead with them. Also, when someone didn't come for a while, Father would be anxious to see them. "Why hasn't he (or she) come?" he would ask. He always had this kind of deep love in his heart for each person.

From early morning until late at night, many members were always around him. Father was never alone; he never had time for himself. At that time, his lifestyle was transparent—he was like someone living in a glass house. People could see everything he did.

As leaders, we sometimes yearn to set aside some time for ourselves, because the members are always around us. But at that time, Father had no time for himself at all. Even now, his daily life remains the same—he is always surrounded by the members.

Sometimes, we want to make a kind of wall around us and separate ourselves from the members, but we should remember

that Father's life was and is a public life. Everything he does is invested for the members' benefit.

How the spiritualists were guided

As I explained, there were many people who came to see Father and learn from him. Only people who have suffered a lot can understand other people's suffering. Those who came to see Father were people who had suffered a lot.

Among them was one spiritualist about 70 years old. She was a very pious woman who belonged to an indigenous religious group, related to Buddhism. When she was 40 years old, God gave her a revelation in which He told her to climb a hill, look out over the city, and search for a building which had a cross on the top. At that time, she did not know about Christianity, so she did not know that a cross on the top of building meant that it was a Christian church; therefore, because of her ignorance, God had to give her instructions in this manner. In the church, God showed her the Bible.

At that time, men could attend school, but very few women had the opportunity. Being illiterate, this woman could not understand what was written in the Bible. So God told her He would teach her how to read. "Open the Bible to the first page," He said. A white hand appeared and guided her fingers down the columns of characters on the page, giving her the pronunciation of each letter. Thus the first word she learned to read was *Ha na nim*. That is how she learned to read.

Every day, this lady would go to the mountain to pray, and her body would be lifted spiritually to the top of the mountain. One day as she was walking along, she heard a voice. When she looked around to see where the voice was coming from, all she saw was an old tree. The tree asked her to bring it to a place close to people, so people could see it and use it. The tree wanted to be close to human beings, even if it was just a dirty place. Young, straight trees are used to make good furniture, but an old tree such as that one might be used only as fuel for an outhouse. Yet this tree asked to be used, even if only in an outhouse!

The woman was told to fast for 40 days, and near the end of that time a very attractive white rice cake appeared in front of her. If she had been thinking only about her hunger, she would have accepted the cake and eaten it, but she was strong enough to throw it away.

[Of all the spiritualists who followed Father during that time, this woman is the only one who remained faithful to him during his years in prison.]

Some people received direct revelations from God to go to where True Father was. Some were told the exact date when they would meet the messiah, say five years in advance. There was one woman who received many revelations, and during this time her body would remain stuck fast to the floor. Her son witnessed this. She would begin to pray in the morning and not come out for the whole day. The child thought that something was strange, so he went into her room and tried to pull on his mother. He was unable to move her.

The person who had been told in advance the date she would

Sometimes we want to make a wall around us and separate ourselves from the members, but Father's life was, and is, a public life.

meet the messiah had an impulse to head in some direction on that day, forgetting that it was the promised day. She set out, just following her inclinations, but without consciously taking any particular direction. In this way, she came to one corner where she heard a very beautiful voice. Attracted by it, she entered a small house, and that small house happened to be the very church where Father was teaching. That was how she met Father on the appointed day.

Old women always wanted to come and sit near Father, and they felt like children before him. These spiritualists had so much spiritual power; but even though they longed to touch Father's clothes, they wouldn't.

Father never talked to the members about spiritual phenomena or refer to his visions, make predictions, do spiritual healings—things these spiritualists often did. He was a great leader, without using spiritual phenomena to attract people. He always acted very naturally. We sat and received his words, like students listening obediently to a teacher. When Father guided the members, he would sit on the floor along with the rest of us. His behavior was no different from that of others. In the Orient, people in a higher position are usually given a special soft cushion upon which to sit, but he wouldn't use one.

There were many kinds of spiritualists. Some did spiritual healings, others predicted the future, and still others could deeply move people's hearts. But even those spiritualists, when they heard Father, they became like younger children in front of him. They just obeyed and followed Father's words. They became so humble in front of him, even though he did not tell people he could see into their future or reveal their past.

Even though Father didn't say anything about spiritual power, when we saw these spiritualists humbly serving him, we could understand in a new way how great he is.

The key role spiritualists played in churches

Many people who visited Father and became members had held leadership positions in one or another Christian church. Among these were the spiritualists. People who could heal and foretell the future formed an important part of the fundamentalist Christian churches, because their spiritual power drew others to the churches and the ministers were able to witness to them and multiply the membership. Thus, these spiritualists were the main leaders in the existing churches.

For years, people had unhesitatingly received their ministers' words as God's words. But then the spiritualists began to receive by revelation that Jesus' crucifixion was not originally planned by God. Since the ministers had always taught that the crucifixion was planned by God, the spiritualists thought they would be pleased to hear the new revelations, so they went and shared the news with their ministers. However, the ministers denied the revelations. Since the revelations were contrary to what was written in the Bible, the ministers said they must have come not from God, but from Satan. You can imagine how painful it was for the spiritualists to be told this.

So the spiritualists would pray to God and ask what to do. The same revelations would be repeated. Thus, the spiritualists

were faced with the dilemma of deciding whether to follow their ministers or their revelations from God. They were in a kind of midway position. According to the ministers, the revelations were contrary to the Bible. Moreover, when the revelations were given, no biblical basis or explanation accompanied them.

So the spiritualists would stop going to church, but eventually, having nowhere else to go, they had to return. Still, they were always looking for the true answer. Whenever they heard of the arrival of a new missionary or a new teacher, they would immediately go to hear him speak. Also, they would go to the mountains to pray. Although they attended church, they could not respect their minister.

In those days, the Christian churches were to some degree built on the foundation of the spiritual power of the spiritualists. Thus the spiritualists were pillars of their churches, and of course, their families as well, since the whole family would usually attend church together. When someone became sick, he would go to one of his relatives who was a spiritualist and quickly recover. Whenever someone had a problem, he would go to the spiritualist among his relatives and get some good advice. Thus, the spiritualists were always respected and valued by their families. Deep inside, however, these spiritualists lived in great conflict.

Then the rumor spread about a young man had arrived from South Korea and was holding services with God's spirit and truth, so they came to see him. Father could answer all their questions, such as the reason why Jesus' crucifixion was not planned. After hearing Father's explanation, they became confident of the validity of the revelations they had been receiving, and their hearts were satisfied. Not only this question, but all their questions were answered by Father. Imagine how happy they were! All their problems were solved.

Their immediate thought was to share this new discovery with their ministers. However, although they could understand Father's explanation as they listened to him give it, when they went to talk to their ministers, they were unable to explain things as clearly as Father could. Also, they tended to witness directly about the conclusion, without being able to support it from the Bible. The ministers knew the Bible much better than they did, so you can imagine how frustrated they would become when they tried to convince the ministers based on the Bible. They went out witnessing full of enthusiasm, but they received so much persecution. When they returned to Father, he would comfort them and explain things to them again.

These spiritualists were the main leaders, core members and best witnesses in their churches, but once they met Father, they wanted to stay with him and not return to their churches. The churches were not supported by the government but by donations from the members, including these spiritualists. Not only did the spiritualists leave their churches to follow Father, but they inspired others to join Father's church as well. Therefore, the financial situation of the Christian churches became quite difficult. Also, the ministers could neither understand nor accept the revelations the spiritualists talked about. So the ministers who lost their core members became very angry with Father and began to organize a movement to oppose him.

God's ideal is the place where people become intoxicated by God's love. We were so happy; we would sing holy songs together, and people were always singing and talking, day and night. Onlookers thought it was very strange and became suspicious.

How marital troubles arose among members

Next door to Father's church lived the daughter of a very famous Christian minister. She met Father and soon joined. Her husband was a very avid hunter, and he often threatened to shoot the founder of the church she was attending. In spite of such persecution, she joined, because she felt God's presence with Father.

She had a disease which no doctor or hospital she visited could cure, but immediately after meeting Father, the disease left her. Of course, she was really moved by the cure. At night she would refuse to have sexual relationships with her husband, but her husband would force her. Whenever that happened, however, the following day she would hemorrhage, and it would not stop. She became really worried. As long as she did not have a relationship with her husband, she felt spiritually clear, but whenever she did, she felt very oppressed.

The people who became members at that time did not want to continue to have sexual relationships with their husband or wife, not because anybody told them not to, but because of their intuition or spiritual guidance. So husbands began to suspect their wives, and wives began to suspect their husbands. One grandfather came to hear Father speak, and even his wife began to have doubts about her husband's fidelity. The leader of the church was a man, not a woman, so why would the wife worry? She was troubled because there were many young women of all ages, and it occurred to her that her husband had become attracted to one of these younger women and no longer loved her.

My aunt's experience

My aunt and uncle were a typical couple affected by our movement. A devout woman, my aunt was very faithful in serving her husband. However, once she met Father, she wanted to stay with him, and often she did not return home to cook dinner. She changed in many ways. My uncle heard that she was going to listen to a young man speak, so he began to distrust his wife. Before she started going to this new church, they had had a good relationship, but now they had little personal time together.

Knowing the Divine Principle, you can understand her predicament. When her husband approached her at night, she felt as if a snake were coming towards her, and it made her feel uneasy. No one had instructed her to refuse her husband, but her intuition told her not to respond. Her husband, of course, felt very upset as well, not knowing the reason for her reaction. Thirty-five years ago, nobody except Father knew how to explain this.

Such situations between husbands and wives were very private, so they could not confide in other people. In the West, people may be more open in discussing these topics, but in Korea at that time, there was no one with whom people could consult.

My uncle could forgive his wife for coming home late at



Rev. Kim's aunt.

night, but he could not forgive her for refusing intimacy with him. So he began to have strong doubts about Father and suspected there was some kind of relationship between them. Thus he told his wife not to go to the church. However, whenever my aunt had a chance, she would slip away and come to the church. When my uncle discovered where she had gone, he would use physical violence against her. The stronger the persecution she received, however, the deeper my aunt's desire to go to the church. She wanted to fortify her faith by meeting Father and receiving guidance from him; also, she longed to be with the other members, who were going through similar situations and thus could understand her.

My aunt came from a very strong Christian family, so my uncle went to visit her parents and report these events to them. In the Korean tradition, once a woman marries, she should not get a divorce; thus, even though she may not get along well with her husband, she has to be obedient to him. Eventually, my aunt's husband and father both united to try to stop her from going to the church. Her father had never struck his daughter before, but because of this situation, he also used physical violence to try to stop her. None of this had any effect on her, because once she clearly understood the way to God, nothing could stop her.

My aunt's father then visited his minister, who offered to accompany him to see this young man from South Korea and try to persuade him to renounce his errors. But this minister did not have enough confidence to confront Father alone, so he called on several other ministers to accompany him.

This situation persisted for many years, but my uncle and aunt never filed for a divorce; they continued living together.

My uncle's changed attitude

After 25 years of persecuting his wife and the church, my uncle was finally able to understand the truth about his wife. In his present position as dean of a famous university, he tells his students, "If you want to have faith, please go to the Unification Church and learn from them." Also, he always praises his wife to his fellow professors and tells them, "Please learn about faith from my wife; she can teach you to have faith in God."

So my uncle has now become a very effective witnesser for the Unification Church. All five of his children have joined, and three of them are blessed; the others, although they have not yet received the Blessing, are strong and dedicated members. He is now quite old and his physical health has been deteriorating.

Once when I was talking to my uncle he said, "I am old now, and soon I will go to the spirit world, but when I die, please bury my body in the Unification Church cemetery. I really wish you could do this favor for me." He always tells his children, "After I die, please follow Won Pil Kim, even though I am older than he is. Whatever he says, please listen to him."

The effects of these rumors

I am telling you these stories in detail so you can explain to others how the rumors about the Unification Church began. My uncle had serious doubts for a long time, but finally, after 25 years, he discovered that they were not true. Then he came to Father and apologized and repented in front of him. It was enough for him to do that, but from Father's point of view, what were the results of the accusations people had made against him?

These negative rumors had started with just a few people, but

they multiplied and spread throughout North Korea, to South Korea, to Japan, America, Europe, and all over the world. The negative rumors from these few people became so big, too big for these persons to indemnify by themselves. If you cause one person to have doubts, you can indemnify it, but these rumors have affected all mankind, in a sense, preventing them from going God's way.

In principle, these people should pay indemnity for these results, but Father took that indemnity upon himself. In those days, Father's life was very severe; he was always shedding tears, blood and sweat, and his life was full of pain. In the place of his accusers, Father is carrying the cross on his shoulders. We can learn so much from this example.

The atmosphere in Father's church

The pattern of Father's church was much different from that of other Christian churches. Members would come and stay until late at night, men and women together in a small room, sometimes even dancing together.

During Sunday service, members would realize how much pain they had given Heavenly Father, and they would repent deeply. All those in attendance would cry, although some tears were tears of repentance and others were of joy or gratitude--gratitude for God's blessing and love. Each person's expression was different, even though they were all crying: some would beat their breast in repentance, others would tremble, others would shout. One grandmother just stood up and began to dance with her eyes closed. In traditional Korea, women were not allowed to sing or dance in public; this old woman did not plan on dancing, but her ancestors made her dance. Another man was so full of joy that he began to clap his hands.

To get an impression of the setting, imagine the singing or noise at a drunken party. When you are intoxicated, you cannot keep quiet; you sing, you dance; for some people, singing is not expressive enough, so they must dance. Other people cry when they are drunk; some people shout, others keep silent.

God's ideal is the place where people become intoxicated by God's love. Because of the fall, this original nature of man is misdirected, but people get drunk on alcohol because this element still remains in their nature. I am explaining this because there may be no apparent external difference between people who are drunk on alcohol and people who are drunk on God's love. There is, of course, a vast difference in direction.

Thus, in the early days, those who came to see Father became completely intoxicated by God's love. The neighbors thought the activities were strange. During the day there would be people singing and dancing at the church, and when people returned home at night, they did not want to have sexual relations with their husband or wife. So people thought our church was practicing adultery.

If this had happened in your country, the reaction might not have been so serious, but 35 years ago in Korea, it caused an uproar.

Why Christians began to oppose us

Christianity came to North Korea before it came to the South; therefore, Christianity had more of a foundation there. Furthermore, Pyongyang was the center for Christianity in North Korea. Many famous ministers and theologians gathered there, and many people received revelations that Pyongyang was the second Jerusalem. On Sunday mornings, the whole city rang with church bells. This was the envi-

Christianity was prepared to receive Father, but instead of uniting with him, it joined forces with the communists, persecuted him and in the end, sent him to prison.

ronment Father found when he arrived from the South.

Customs were quite strict in those days. It was very rare in Korea for men and women to sit together in the same room and talk for long periods of time. The Christian churches also followed this restriction. Thus, the churches were constructed so that the men would sit on one side and the woman on the other. The minister in front could see both the men and the women, but there was a partition down the middle, so neither side could see the other. Our gatherings, of course, were completely open.

Also, in the Christian church services, only hymns could be sung; the Christians would feel guilty if they sang any Korean folk songs in church. But Father introduced Korean folk songs as part of the services at our church [the tunes of quite a few of our holy songs are Korean folk songs]. This was quite revolutionary. Father's attitude was that if your heart is filled with God's love, any kind of song is acceptable to sing to God. The Christians, of course, misunderstood this point.

Christian ministers would come to argue with Father, but before they arrived, Father already knew the questions they were planning to ask. So he would greet them warmly, recite the questions they had in mind, and give the answers. Of course Father gave explanations based on the Bible, so the ministers could not object to anything. At the end, they could only say, "Oh, you are really working so hard," and they would get up and leave.

So among the ministers, the following conclusion circulated, "We can never defeat Mr. Moon by discussing the Bible." They realized that calling this young man a heretic was not sufficient to stop their members from going to him. The financial state of the Christian churches became more difficult when their core members went to Father's church. So they had to do something to stop this situation. Finally they agreed on the strategy of circulating the stories of things that happened in the members' families.

They heard how even newly-married couples with a loving relationship were broken up when the husband or wife came to the church and completely neglected his or her spouse. So people thought there was some kind of magic at work. People knew Father had studied electrical engineering, so they thought there must be some kind of electrical machine that could brainwash people. How could they understand what was going on? There was no way.

They called our church a family-breaking church and also accused Father of setting out to destroy the other Christian churches. Finally, they concluded that this church was trying to create disorder in the whole society. The communists also picked up on this point and were afraid that the church would also destroy communist society.

Once some Christian leaders came as a group to see Father and persecuted him by grabbing at him and pulling his hair. But Father did not resist them. He stayed calm and persevered through it. When the members saw Father being attacked like that, they physically threw out the Christian leaders.

The stronger the opposition, however, the deeper the faith of the members, who were instructed by revelation how to deal with these events.

Communist infiltration of society

In 1948, North Korea was not yet a communist country; religious freedom was granted and public gatherings were permitted. But public opinion was being directed towards the communist way. I would like to explain how the communists worked to destroy Christianity.

There were many groups for people to belong to at that time. Children had to attend the children's group, young people had to attend the Young Pioneers, adults had to attend labor meetings, etc. So according to his age, each person had to belong to a group, and communist education was carried out through these groups.

To undermine the foundations of Christianity, the government decided to hold special events at school on Sundays. Sunday had generally been a day off from school. Parents of elementary school students were often Christians, and they would take their children to church with them on Sundays. Initially, the non-Christian students came to the special events and the Christian students attended church. So the teachers would send the non-Christian students to check on who went to church.

One of the activities during the group meetings was self-criticism. Even elementary school students had to criticize themselves and each other. If one student had not attended the special event on Sunday, the student who led the meeting would criticize him (the teacher was present but acted only as an observer). Based on the reports made by the student informer, the leader of course already knew who had attended church and who had not, but he would pretend not to. Then he would call on the students from Christian families to explain why they had not attended the meeting and ask them to repent for their fault. Even though these students were from Christian families, they were young and their faith was often not so strong. In front of the larger peer group, they would repent, shed tears and pledge not to return to church. They had to promise to attend the special meeting every Sunday. After making such a commitment in front of many people, they could not return to church.

Adult groupings were based on jobs: there were miners' cells, postal clerks' cells, etc., according to the company. There were still people in business for themselves, so special cells were formed for merchants and shopkeepers. In such a society, if people don't work, they cannot eat. So all the beggars were sent to one island and made to work. As a result of that training, the beggars ceased to be beggars. Idle young people were also gathered into one place and made to work. Thus, society eliminated beggars and juvenile delinquents.

Each day, every group or cell had to study communist theory. If people are illiterate, they cannot study communism, so a system for literacy education was devised, in which students were

sent to the houses of uneducated people to teach them to read and get them to study communist theory. This campaign was well planned and carried out. If the parents could not read, their children had to bring them to a literacy program. Even though the parents might not want to go, the children had the duty to bring their parents to learn to read and study communist theory.

The communists appropriated the property of the large landowners and divided it equally among those who had no land. Previously, the peasants had labored for the large landowners, but when they were given land by the communists, they were initially very happy. However, although the government allowed them to work their own land, they demanded large taxes, so the farmers had to turn over almost everything they produced. Therefore, their suffering became even greater than it had been previously.

In South Korea, people were free to change their occupation, but that was prohibited in the North. Also, each time North Koreans wanted to go somewhere, they had to get permission.

In such a situation, Father was trying to carry out his work, but you can imagine how difficult it was to witness under such circumstances. Christianity was prepared to receive Father, but instead of uniting with him, they joined forces with the communists, persecuted him and in the end sent him to prison.

After a year and a half of unsuccessfully trying to hinder our church, the ministers denounced Father. They had already tried arguing about the Bible and putting pressure on the families of our members, but to no avail. The Unification Church kept growing.

Christian ministers sent about 80 letters to the communists authorities denouncing Father. You might wonder why they sent letters. Think about the time of Jesus: the Jewish leaders united with the Roman authorities in persecuting Jesus. By themselves, the Christian ministers could do nothing to stop Father's activities. That is why they united with the communists.

Father's second arrest

On February 22, 1948, Father was arrested and thrown into prison. It was a Sunday, about two hours before the Sunday service was to begin. Members had already gathered and were preparing for service; many were in the room praying when the policemen arrived.

Four other members were also arrested with Father, I among them. On the way to the police station, I was walking alongside Father. We had to pass through the city, and there was a lot of noise, but because I was walking beside him, I was close enough to hear his breathing.

Father was placed in prison, but the rest of us were soon set free. During my two days in prison, I was interrogated by the police. From my experiences in this investigation, I could guess what kind of accusations they were preparing to bring against Father. They asked me two questions:

1. What kind of person is this Sun Myung Moon?
2. Did you give any donation to his church?

They attempted to get a lot of information about me. At that time, I was teaching at a school, so the police went to the school and questioned every student about what I was teaching them.

Those communists knew nothing about Christianity and cared even less, because they denied religion itself. If someone gave a donation to Father, they interpreted it as him grabbing money from the members and using it for himself. If Father was thought to be the messiah, they would consider it as a ruse to

gather as many people as possible and collect much money from them. They were trying to fabricate some story that he was collecting much money from the people.

The trial

Because Father had studied electrical engineering, the communists wanted their leaders to come to court to witness his trial. April 17 was the date for Father's trial; originally, the trial was set for an earlier date, but it was postponed so all the core communist leaders could attend. The court was packed with people, Christians on one side and top communist leaders on the other.

When the trial opened, Father was brought in handcuffs and set before the judge, along with other prisoners. Father's hair had been cut off. The other criminals were also handcuffed, but their heads were hanging down. Father, however, stood up, stretched and sat down again. He acted so calmly and naturally. Until that time, I had thought of Father as just a quiet, calm person. But in that situation, seeing him act so naturally gave me a different perspective on him. I felt that Father was thinking, "Now is the time to really fight."

The court session opened. Father was asked detailed questions about his major in the university, etc. He replied, "I majored in electrical engineering." The next question was, "Please explain how electricity is produced." In great detail Father explained how electricity worked. The prosecutors brought up this point because electricity is invisible, but still man-made. They wanted to draw a parallel between electricity, being invisible and man-made, and God, whom they wanted to present as invisible and fabricated by man.

The accusations they used against Father included spreading falsehoods, taking money from innocent people and using them to get more money from others. Furthermore, they accused Father of destroying the family and institutions, bringing disorder to society.

When the judge read the sentence Father requested that he delete the part about spreading falsehoods and deceiving people. People had given money to the church, so he did not protest that, but he strongly objected to the charge that he was disseminating lies.

Ordinarily, prisoners kept silence when they were being sentenced, because they did not want to risk incurring longer or heavier sentences. But Father has never been afraid of saying what was right; he disregarded the risks.

So Father was sentenced to five years in prison. When the court was dismissed, Father came out, still wearing handcuffs. At that time, we feared this would be our last opportunity to see Father before he was placed in prison. The thought of not seeing him for five years left us disconsolate; we felt like children whose parents were taken away from them.

We were allowed to bring food to Father, but after lunch, he had to go. As he was being taken away, he smiled, lifted up his chains and waved them. "Don't worry," he told us, "please keep healthy [a typical oriental greeting] and work hard until I come back and see you again. Please take care of yourselves." These words really removed our worries and made us feel relieved.

Before being taken to prison, Father had received a revelation that there was a young man waiting for him there. Therefore, Father went to prison filled with hope, eager to meet the persons God had prepared for him there.

[to be continued]

THE SUPRA-DENOMINATIONAL CHRISTIAN ASSOCIATION

Our work is to call people to sit down and talk with each other, to discuss the points they have in common, the points of differences, and try to work out a way to resolve these differences.

Tim Elder

In October 1978, five European members and I came to Korea to receive training in the supra-denominational work, under Rev. Jae Suk Lee (who was recently selected president of the Unification Church in Korea).

The Supra-denominational Christian Association is an ecumenical body of Christians, founded in 1966 with the cooperation of Presbyterian, Methodist and Unification ministers. It seeks to establish a body of faith which transcends the barriers that have long divided Christians. [The prefix supra means beyond, or greater than.]

Korean staff members, mostly older blessed couples, have been carrying on this work for 15 years. This office has a higher concentration of older blessed couples than most others, and we have much to learn from them. Rev. Lee has been the guiding force behind the supra-denominational work for the Unification Church since its inception.

In the beginning, the supra-denominational movement received a great deal of support from Christian ministers; on the first anniversary of the

founding, several hundred Christian leaders and ministers showed up. But then a lot of criticism began to appear in the Christian press, accusations that the Unification Church, which supports the movement, is a heretical group. People recognized that the work we were accomplishing was very good, but they could not accept it because of who was doing it. After passing through the initial round of difficulties, the work was able to start anew in 1973.

Our greatest difficulty is still to achieve recognition from the Protestant churches that we are a brother denomination, within the scope of Christianity.

There are five major Protestant denominations in Korea: Methodist, Holiness and three Presbyterian groups. The Presbyterians initially split over whether to affiliate with the World Council of Churches; the Jesus Presbyterians, who did not join the World Council of Churches, further divided into two: one group called the Unified Jesus Presbyterians and the other the United Jesus Presbyterians! All five major Protestant denominations have passed resolutions to expell ministers

THE INTERNATIONAL CHRISTIAN

Two new associations have joined the ever-growing family of organizations Father has begun to promote the ideals of the Principle. The International Christian Professors Association has as its stated purpose "to realize God's will on earth by promoting friendly exchanges of dialogue and cultural cooperation among Christian professors, beyond the barriers of nation or denomination."

The founders of the Association gave this explanation of their motivations in beginning this work: "In view of the present world situation, in which the Christian faith is gradually declining and international communism rooted in the philosophy of materialism and atheism becomes increasingly powerful, many sincere Christian professors in Korea and Japan have resolved to take missionary action."

The first Christian Professors Symposium in Seoul on January 14, 1981 drew many concerned people. The guest speaker, Mr. Bo Hi Pak, proposed a plan for church revival beyond the barriers of nation or denomination, in which a united front of Christianity could restrain materialism and promote harmonious and friendly relations and international cultural exchanges between East and West. The participants in that symposium joined to found the International Christian Professors Association. Japanese Christian professors have established a sister organization in Japan.

The first conference, held November 6-8, 1981 in Seoul, drew approximately 40 Christian professors from Japan and Korea. Guest speakers from the United States included Dr. Herbert W. Richardson and Dr. Young Oon Kim, both on the staff the Unification Theological Seminary in Barrytown.

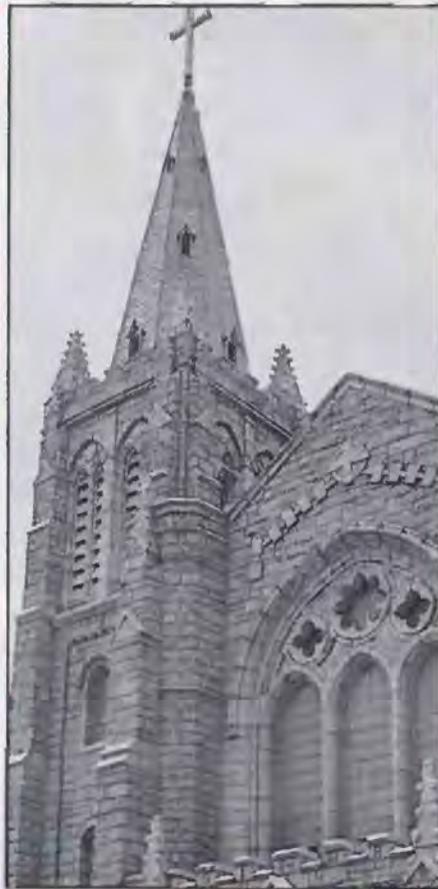
who associate with the Unification Church, but the resolutions are not always enforced.

When I came to Korea, Dr. Heung Soo Kang, past president of the National Council of Churches in Korea and head of one of the Presbyterian denominations, was leading the Supra-denominational Christian Association. One year ago he retired because of his advanced age, and the position is now open. Actually, he was eventually given an ultimatum by his church to either quit his association with the Unification Church or resign from the ministry.

In the United States as well as here, Christianity expends much energy in internal struggles, one denomination against another. If Christians just engage in battles on an emotional level, no good result can come about; also, there is no personal growth. Therefore, our work is to call people to sit down and talk with each other, to discuss the points they have in common and the points of differences, and to try to work out a way to resolve those differences.

Our work has several aspects:

1. one-to-one contact with ministers



and Christian leaders, including inviting them to Principle seminars;

2. banquet programs;
3. financial aid to Christian churches; and

4. distributing publications, including a monthly magazine with a circulation of five to seven thousand, and *Weekly Religion*, a religious newspaper, published since 1971. The association has also published a number of books, including one by Rev. Lee entitled, *On the Movement to Unite Churches*.

The main thrust of our work has always been one-to-one contact. Mass meetings are good, but substantial results come mainly from personal contact. People may be unfriendly in the beginning, but when we persevere with a sincere heart, they will often at least receive us.

We work not so much on an intellectual level, but more on an emotional level. Each staff member is assigned to a particular denomination. In the beginning, I contacted Methodist ministers, and now I work with the Jesus Presbyterians. After a while, I gave up trying to make appointments with ministers by

PROFESSORS ASSOCIATION

In contrast with Korean Christianity, Japanese Christianity is less fundamentalist and more intellectual and has never had a significant impact on Japanese society. Most Christian missions have come to standstill in Japan, and many missionaries to Japan became teachers in schools established by churches. However, the Japanese government prohibits giving any religious content to education, and Japanese scholars are under pressure to dedicate themselves only to being scholars, and not to involve themselves in sidelines such as religion. Therefore, an association of Christian professors can give much support to these Japanese scholars who have to work in such an environment.

Our members approach Christian professors along these lines: "Western Christianity is declining; therefore, Christianity needs a new interpretation from the perspective of Asian philosophy and Asian spirituality, rather than the materialistic identity it has taken on in the West." The professors are challenged to do intellectual work linking Christianity to Asian spirituality.

It is felt that the Japanese Christians will be the bridge between Korean Christianity and the West, bearing testimony to the new insights and the great vitality of Christianity in Korea.

Perhaps in the future, this International Christian Professors Association in the East and New ERA in the West can cooperate to achieve their common goals. This association and the more recently established International Christian Students Association will work along with the International Cultural Foundation and other organizations begun by Father to promote peace and understanding among the peoples of the world.



On November 18, 1980, he addressed 1,200 ministers, and on May 14, 1981, just before Ye Jin Nim's Blessing, he spoke to a banquet for Christian leaders in the Lotte Hotel.

At the beginning of this year, Father set aside a grant of \$1.8 million for the Korean Protestant churches. The funds are to be used for evangelism, but we make no judgment on the contents of their applications for funds. However, we do require that in order to receive a grant, a congregation must apply for and accept the money publicly: ministers and representatives of the congregation must sign the application for funds.

In Seoul, there are large, well-established Christian churches; however, many of the churches in the countryside are extremely poor, and ministers receive very little support from their congregations. For them especially, this kind of grant can help so much.

Although Christians are a small minority of the population, Christianity

Some 1,500 Korean ministers who attended our Principle seminars have signed up with our supra-denominational work.

gained recognition and respect among the Korean people because of its active role in the patriotic movement against the Japanese in the early part of this century. Now there is much talk of developing an Asian theology, following the examples of the formation of a black theology and a liberation theology.

The International Christian Professors Associations founded recently in Korea and Japan are another extension of our work with the Christians. These associations deal not with theologians, but with professors who believe in Christ.

Last summer, a Supra-denominational Christian Association was also founded in Japan, and in July we held an Asian Supra-denominational Conference, inviting participants from Japan, Taiwan and Korea. Our goal is to increase the cooperation among East Asian Christians, to discuss common problems and possible solutions.

THE PROCESS OF MAKING UNITY

We missionaries had to receive a lot of accusation and criticism and in return give out unconditional love. We also had to demonstrate unity in front of the members and show that we respected and loved each other.

Kathy Harting

In the Ivory Coast, we faced two problems common probably to most other mission countries: first, unity among the missionaries and second, unity between the missionaries and the members. I want to share a deep experience we recently had, in which we achieved a breakthrough in this area.

I was not the original missionary to the Ivory Coast, but arrived there after I had to leave my original country. When I came to the Ivory Coast, I found no members, just the three missionaries, and they were barely on speaking terms with each other. They had lived separately for a time, but by the time I arrived they were living together and making an effort to unite, but facing many difficulties.

In the United States, I had had many very good experiences with the Japanese members on the MFT and IOWC, and I respected them very much; so I felt that the two sisters should make more efforts to follow the Japanese brother, even though he had not lived in our family that long and seemed a bit strange in his nature and way of doing things. Since both sisters were physically and spiritually quite young, I tried to encourage them to unite with him and even give him the position of central figure, because without that, he could not possibly function.

For a time, the situation improved and he began to change a bit, but then a lot of missionaries came from many other countries. At one time, there were 12 missionaries, some six Japanese and six Westerners, and a lot of trouble started. By that time, it was almost impossible to control the situation, and resentments started developing, creating divisions based on East and West differences. We could not understand each other and we approached things very differently. Misunderstandings multiplied, and each group felt that the other was talking behind their backs. Small groups would go out together; one faction would sit in a room at nights talking in Japanese about the other faction, and vice versa. Even though some of the missionaries made efforts to try to bridge those divisions, it was not effective, because of the accumulated resentment.

Some of the missionaries who came from



other countries had arrived with a history of unity problems, and the Ivory Coast inherited it all. Moreover, some of the missionaries confided in the members about their unity problems and criticized the other missionaries. Some of the accusations were really awful.

So not only were there unity problems among the missionaries, but it became difficult for the members to respect the missionaries, any of the missionaries. One missionary especially was always criticizing the others in front of the members. Respect for the missionaries gradually eroded.

Eventually, there was a big change, and a lot of the missionaries were sent to England. All of a sudden, there were just three left in the Ivory Coast, two Americans and one German—no Japanese at all. And I became the central figure.

I inherited a center of about 15 members who were full of resentment, and the other two missionaries and I were also quite weary of the Japanese. I, who had been telling everybody they should unite with the Japanese, was reluctant to welcome Japanese missionaries to the Ivory Coast, because from my own viewpoint I had been deeply hurt by them.

Anyway, Judy, Monique and I started to work, and it was not going so badly. But then

Ivory Coast members sing for professors participating in last summer's Divine Principle workshop in Abidjan.



another set of missionaries came to the Ivory Coast from their originally-assigned country. For the first time in several months, we had a Japanese missionary again. We thought we had gotten rid of them!

Solving resentments among missionaries

This brother, Teruo, was the kind of person who talked constantly about unity and the necessity of uniting. We had already been through all that, we replied, and we had no desire to unite. We just thought that they could work in their own way and we could work in our. "Let's not try again," we thought, "it all failed in the past." But he really made an effort. Over a period of several months, he really pushed this point. However, the more pressure he exerted, the farther I tried to retreat. "Just let it alone," I cried. I did not want to go through the same things we had experienced before.

Not that I objected to uniting with him in particular, but in my heart I was afraid of the same kind of problems recurring. However, Teruo just persevered with a humble heart.

One day I found in *Time* magazine an article about Japanese nature. It described how

selective the Japanese are and how they don't want people from other countries to stay in Japan. I thought to myself, "You see, here it is, right here in *Time* magazine it explains what we have been experiencing." And with that attitude, I showed the article to Teruo.

He took the article, read it and completely closed up. He didn't say a word. I knew I had done something wrong. About five minutes later, I looked over and saw tears rolling down his cheeks. So I said, "Gee, I'm sorry if I said something wrong."

"Do you really think that all Japanese are like this?" he asked. "If you really believe this, I don't see any hope." Anyway, I was really shocked at his sensitivity, that such a thing would hurt him. I thought all the Japanese were immune to being hurt by a Western member!

So I began to take a second look at my own heart and attitude. For his part, Teruo continued to serve very humbly and to bridge the gap between us. Little by little, trust was being restored.

I think it was at that moment I saw how really serious and sensitive he was and how hurt he had been by that one statement. So I began to make an effort to open my heart. Somehow, Judy and Monique followed. I

Through Teruo's humility, service and sensitivity, little by little the problems of the past began to be solved, and trust began to be restored.

One by one, we let the team leaders talk and express their hearts. We also shared our hearts as openly as possible.

began to witness to them about the sincere efforts he was making, so they also began to try to trust him.

Through his humility, service and sensitivity, the problems of the past gradually began to be solved. It was not a kind of thing you could sit down and talk about. It was something in the heart that had to be restored. It took, I think, somebody as humble and serving as Teruo to be able to persevere until that hurt was erased and confidence and trust could be restored.

I don't know how he did it without being wounded, but I guess he kept his heart centered on the mission. Even at that, his focus was not just the mission, but he was sincerely concerned about each one of us as individuals; that, I think, was what helped us to overcome.

Through his perseverance and humility, that gap was overcome about two years ago. Today, the four of us have a very close and deep relationship.

Some of the other Japanese members could not understand the value of such a quiet, internal person as Teruo, but through his service, he accomplished more than anyone else in that country had ever done—he restored the past. “He has very good heartle,” Rev. Kwak observed on one of his visits, and he entrusted him with a major responsibility. For Rev. Kwak, to say someone has good heartle is the highest compliment he can pay.

Giving the members unconditional love

After this step was taken, we could start to try to mend the relationship between the missionaries and the members. Before, even if we had tried, it could not have worked out, because we were still not united. To try to talk about love and unity to the members would have been hypocrisy. The members felt this, even though nothing may have been said directly. We did not have any authority before them until we could solve our own problems.

If the missionary problems had not been made public, maybe we would not have had to go through this course. But because they were well known, we had to find a way to make pub-

lic restoration.

Through these experiences, I could feel the meaning behind Father's statement that it is so much easier to create than it is to restore. To create Adam and Eve did not take God such a long time, but to restore them required 6,000 years. Once evil has entered, to remove it and clean things up is really, really hard.

We tried serving and unconditionally loving the members, since we could not begin with a high standard. Perhaps we could have kicked out the members and tried to start anew with people who had not been involved in the past. But we chose to try to restore the members we had, even though it was the longer course, for only in this way could we restore the whole foundation of the past.

Our course was hard. We had to receive a lot of accusation and criticism and in return give unconditionally. We also had to demonstrate unity in front of the members and show that we respected and loved each other. We refused to listen to any member criticize another missionary. Our desire to protect each other resulted not from some horizontal feeling but out of respect for the position of the missionary.

The members kept looking for ways to divide us, as was their custom. A long time passed before they realized that they could not repeat what they had been doing in the past.

We tried to give advice and guidance, but we often received a lot of criticism and accusation in return, from members who had never learned heavenly tradition. So for a couple of years we concentrated on making a foundation of unconditional love, before we could be strong and clear things up. I don't know if we waited too long or not.

Restoring the relationship with team leaders

Finally, we were able to form a nucleus of team leaders who could grasp what we were trying to communicate. Still, our unity was not perfect; past resentments lingered on, and they could not fully understand our heart in the past, because we had never really talked



openly about our problems.

With these seven team leaders we held a four-day meeting. One member had received a revelation that the foundation of substance had never been secured in the Ivory Coast, even though we had many members. Without such a foundation of substance, nothing could go well. Therefore, if we had to face opposition or persecution someday, everything would fall apart. In his revelation, he received that the Ivory Coast members had not yet fulfilled their own responsibility to unite with the missionaries, who were the representatives of True Parents. This member told several other members of his revelations, and that really helped to break the ground.

On the basis of this revelation, we took the team leaders out into the bush for four days. "Let's just open everything up," we said. "Please say anything you want, please bring up anything you wish from the past, present or future. Get it all out, and let's handle it once and for all."

So one by one, we let the team leaders talk and express their hearts. We also shared our hearts as openly as possible. There was nothing we didn't let them talk about without our getting hurt or upset. They spoke and we spoke—for four days straight. We took them to various places and we ate in nice restaurants, spending a lot of time and energy, trying to squeeze out all of the past, even from our own hearts. At the end, a very deep understanding emerged.

It dawned on them, for example, that we had unity problems among ourselves. We

didn't lay the blame on the other missionaries, but rather took responsibility for everything. We didn't understand so much about what we were doing, we told them, but that was how we were sent out. We had to learn by doing. Maybe we made mistakes along the way, but we were and still are trying. If we all make efforts, we can learn together.

We had to take a humble position and let the members express their hearts. They could understand that humility, and instead of jumping on it, they were very kind and sensitive. Realizing the true situation of the missionaries, they began to feel sympathy, not just for us but even for all the missionaries who had been in their country.

One missionary in particular had caused a lot of havoc, but even towards him the members began to feel sympathy and compassion, understanding that he had come without any training or clear understanding about what to do. Still, he had come on faith, and God could love and respect that, even if he made a hundred thousand mistakes.

In this way, a mature attitude began to develop among these team leaders, but it was only as a result of a dialogue. As we explained our heart, they responded, "Oh, gee, you felt like that? I didn't realize it." We did not try to set ourselves up in some position.

At the end of four days, they began to feel repentful. "We now realize that as Ivoirians, we have not accepted our responsibility," they confessed. "We had been saying that because of the missionaries, we could not do well. Now we realize that given any situation, we

One member received a revelation that the foundation of substance had never been secured in the Ivory Coast, even though we had many members.

Sometimes I sense that members are trying to persevere until the life of sacrifice is over, without really understanding its value. We have to realize that the religious life means sacrifice, and not rebel against it but look forward to it.

could also have fulfilled our responsibility; there is really no excuse. We want to restore that.”

Restoring relationships in the whole family

At the end of the workshop, these team leaders decided to do a joint seven-day fast, ending with an all-night prayer vigil. Afterwards, we decided to hold a 12-day workshop for all the members. Akaishi taught the Divine Principle for five days. During the evenings and for the final seven days, I taught internal guidance based on Mr. Sudo’s lectures.

I think the members expected some kind of judgment from us. They knew we had held this meeting with the team leaders and had made unity with them, so they were kind of afraid that we missionaries and team leaders would then jump on them and accuse them. We did nothing of the sort, but rather tried to take a humble, loving attitude, teach the Principle and the internal guidance and accept the responsibility for everything that had happened.

During the first couple of days, the members held back, but afterwards, they began to open up. The first evening I taught “The Purpose of a Religious Life,” a lecture developed in Zaire. The purpose of a religious life is to bring us back to God, the lecture emphasizes. Without sacrifice, this is impossible. Therefore, we have to realize that the religious life means sacrifice, and not rebel against sacrifice but anticipate it. This set the theme of the workshop.

On the sixth night, we talked about Cain and Abel problems. That was the lecture that started at 7:00 p.m. and ended at 2:00 the next morning—seven hours without a break. Everybody was wide awake. We talked about Cain and Abel from everybody’s viewpoint, from God’s viewpoint, from Cain’s viewpoint, from Abel’s viewpoint—what Abel has to do, what Cain has to do, what God wants both of them to do, and what God’s problem is in the Cain and Abel relationship.

The members were somehow touched by

the fact that we talked about Abel’s shortcomings—Abels that are arrogant or Abels who don’t fulfill their responsibility. When they felt we were judging ourselves, they felt more open to judging themselves.

All of a sudden, some spirit moved the members, and they started repenting and confessing publicly their Cain/Abel problems, Adam/Eve problems, past misunderstandings with their team leaders or missionaries—all kinds of things. This meeting was not at all planned, it was just going to be a two-hour lecture.

During the question period following the lecture, a flood of things came out. God’s spirit was working; we never could have tried to make it happen. It came, I believe, on the foundation of those four days of meetings with the team leaders and the conditions they made.

At 2:00 we prayed together for 21 minutes. People were crying very deeply. At 3:00 still nobody wanted to go to bed—the whole house was tingling, it was really beautiful.

During the 12 days we also spoke openly to everyone about our family problems, what had been going on in the centers and why things had happened. Many of them, not being older members, had not comprehended what was going on. They had just inherited the resentment nourished by the older members. But their resentment was directed not at the missionaries but their team leaders. What we had created in the Ivory Coast was a tradition of resentment passed on from one level to the next.

So we had to solve the resentments at each level. There was one older member, for instance, who just could not change; but we could not be strong with him until we had laid some foundation, for if we had, the other members would have supported him more than us. We would not have had the spiritual authority to clear things up.

During the workshop, each member came for an interview with Teruo and me and confessed many things. The workshop turned out to be a repentance workshop. At the end, we gave new missions to everybody, keeping them in the main center for the time being, to



break old habits and, more practically speaking, to build up the right direction. When we gave strong direction, everyone welcomed it, because of the foundation that had been laid.

I learned more through this one experience than I had throughout my whole Principle life. I found out the meaning of a foundation. Father did not make the same mistakes we did in the beginning, but I could understand how he had to give love and service until people could trust him. On the foundation of those early members, Father is now able to speak strongly and give true direction. We, however, could not walk in and give strong direction without a foundation of people who were willing to die for us. That foundation must come from loving and serving unconditionally.

The importance of setting a true standard

A lot of events had led up to the four-day workshop with the team leaders, but it was all God's guidance. Even before this member had received the revelation, the missionaries had begun a 21-minute prayer condition each night for the members, and I really feel that through this condition God could guide the situation bit by bit.

Perhaps one of the reasons why it took so long was that we as missionaries had to pay indemnity for our past failure to make a good foundation. We had to go through a course of receiving a lot of accusation and criticism, until the time was right when we could move and set a true tradition and true standard.

I think it is possible to set that standard in the beginning, as they did in Zaire. I think that was one of the reasons why the Zairian family has grown so much.

What impresses me so much about Zaire is this foundation of unity between Gregory and the other missionaries and the members. I know that they had unity problems in Zaire, but they were never made public until after the foundation was already made. Because the missionaries did not publicly fight, their disunity was not inherited by the members. Furthermore, a nucleus of missionaries, centered on Gregory, did unite, and on that unity, they began to set a foundation in the country and try to find good members who could inherit God's tradition.

From the beginning they had a very high standard and demanded a high standard from those who came to the center. People could not, for example, move into the center and still continue their way of life in the outside world. Center members had to have attended both

Some spirit moved the members, and they started repenting and confessing publicly many problems.



'We now realize that as Ivoirians, we have not accepted our responsibility,' they confessed. 'We have been saying that because of the missionaries, we could not do well. Now we realize that given any situation, we could also have fulfilled our responsibility.'

weekend and seven-day workshops, pass a Divine Principle exam, give a donation of money to the church, and receive the approval of the missionaries. To live in the center was not something a person could obtain easily.

So from the beginning, the leaders could talk in a true traditional way. They had missionary unity, and the one who did not unite eventually moved outside of the center. Because of this high standard, members learned the true way of life, and on this basis, such a beautiful foundation was laid in Zaire. Even today the members love and almost worship Gregory; he gives out constant love to the members, expressing his love by his way of educating them.

Gregory is also very open. If a problem arises, he will hold a family meeting and discuss it openly. He does not hide behind a facade of being a central figure. He is strong about the meaning of central figure, but in a

very loving and parental way. So the members really have a deep feeling for him.

There are many elements, of course, which have contributed to the growth of the Zairian family. One is the Christian foundation in that country since 1492, when the first Christian missionaries arrived in Zaire. (In contrast, the first Christian missionaries arrived in Abidjan, Ivory Coast, about 400 years later.)

Zaire was really chosen. One king embraced Christianity and had all his village converted; he sent his children to Portugal for training. From that area, the prophet Simon Kimbangu began to teach.

The Zairian people are very alive, vital and strong. They don't do anything in halves. That can be bad, of course, if it is misdirected, but good if it is well directed.

I have tried to study to Zairian family because it is successful, and I want to learn from them. From what I can figure out, the

Christian foundation, the nature of the people and the fact that the missionaries also laid a good foundation all contribute to the success of the Zairian family.

The example of the Zairian members

Several Zairian members came to the Ivory Coast, and they were hurt when they saw that our members were nourishing resentments. The Ivoirian members, on their part, were shocked at the reaction of the Zairians. So this exchange of members was very good for us.

There is a really genuine membership in Zaire, people who sincerely believe in the life of sacrifice, for example. They are not complaining, waiting for the day in which they will no longer have to lead a life of sacrifice. They aren't longing to receive the Blessing, thinking that by it they will be released from sacrifice. They have been taught that they must live this way for a long time—not because Gregory makes them sacrifice, not because they don't have enough money—but because they understand that through this sacrifice, they will find God. They have a desire, each one of them, to lead that kind of life.

In the Ivory Coast, we eat rice and sauce three times a day. The sauce contains no meat or fish; it is very simple. But because we were eating three times a day and not just twice a day as they do in Zaire, the Zairian members thought our meals were quite elaborate. When American members come to our country, they complain about the food; when Zairian members come, they think it is great—too much.

Our actions reflect our fundamental attitude about the life of faith. Sometimes I sense that members are trying to persevere until the life of sacrifice is over, without really understanding its value, without seeking to make contact with God through it. But persevering and waiting until the sacrifice ends is a kind of passive attitude. In Zaire the members are leading a life of sacrifice in an aggressive way. "By leading a life of sacrifice, I am going to meet God," they tell themselves. "Where is He?" And they go out and find Him.

Therefore, they are full of vitality.

They are so full of life and determination, I feel we could send them out as missionaries all over the world.

I feel that Africans tend to understand the value of sacrifice better and more deeply than Americans do. Once Africans have the right education, they can all become like the Zairian members. They are very heartistic and full of zeal for God and True Parents; it is very hard to cut them off.

Our members ask, "Why can't Africans become missionaries?" I feel that in the future they will. All of their lives they have been in the position of receiving from missionaries. Now they want to give out, not just to receive. And I think they are qualified to do so, as are the Korean people, because of their understanding of God's suffering heart.

Africans have their problems, but they are very pure. There are of course chapter II problems in Africa, but generally they are very innocent; they are not so twisted and deformed spiritually as we Americans often are.

Africans are more accustomed to doing things for their family. They are not so individualistic or selfish. Father once described purity as the absence of self-centeredness.

Africans are also very spiritual. I don't know any African who is not convinced of the existence of a spiritual world, and perhaps because of that they can feel a lot of zeal. They can have real skin-touch experiences with God. They live close to nature and are very open and simple. Sometimes we Westerners are so complicated and intricate that God cannot get through to us.

Father once said that the love of white people is the most shallow, the love of yellow people deeper, and the love of black people the deepest of all. Sometimes I wondered about that, because it didn't always seem that way, but I knew that Father had to be right. Upon reflection, I discovered that the African capacity to love and forgive is the deepest, because of the suffering they have undergone. Once their love is directed according to the Principle and nourished through many experiences with God, they have a deep capacity to love and forgive.

Our members ask, 'Why can't Africans become missionaries?' I feel that in the future they will.



A Father is Moved by Daughter's Home Church Work

My father told me, 'It is difficult to change an old family, but I want to see what you do with your life. You are like an example to me.'

Hanna Jaeggin

All my life I had been dreaming of doing home church. Years ago, while walking the streets of London, I used to look into windows and observe the people inside. I was able to meet them and make friends with them. Those days I never knew that God and the True Parents already had home church in mind. So when my mission was changed from MFT to home church, I felt so excited. At the same time, I also reflected deeply about whether I was ready to take responsibility for the lives of those people.

My area is in the Bronx, New York. Originally, God made the creation with a good purpose in mind, but through seeing this corruption I began to feel God's desperate heart.

When I first came to my area, I was kind of afraid to knock on the doors. Each door is so precious and each relationship is so important. If the people are negative in the beginning, it takes a long time to change that feeling into

acceptance—not just of me but also of our True Parents. So I made 360 cards, which read as follows:

"Hello, how are you? We hope you are fine. We are the Neighborhood Volunteers of the Unification Church. We'd like to help you, for free. If you are tired, sick, elderly, just call on us. We'll be there. My name is"

So I put one at each door. This gave me more confidence to knock on the doors. During this last year, I put inspirational cards on all the doors five different times. Some of the people collect those cards, and when I would come to their door I would see my cards hanging on their wall. Without knowing it, they had put the words of the messiah on their walls.

Also, from time to time I would invite some little girl from my neighborhood to accompany me. When people see children, they feel more relaxed and free to open their doors. And these little girls love to meet other children. Through children, we can gain the parents' heart.

From my whole area I chose 12 disciples to serve, as Father and Rev. Won Pil Kim instructed us to do. I just tried to fit in with whatever they were doing. If they were eating, I would serve them food. Sometimes I would wash the dishes, sweep the floors, help with the laundry, take out trash, give a massage, etc.—all in the most natural way. With some

people I was able to ask questions, and they could open up their hearts more deeply. In this way I could find out their nature, their point of happiness and the missing link in their lives.

My first three disciples live very close to each other. The first is a member of a church choir, a divorced mother with two nice girls, 10 and 12 years old. She loves people and has an open heart and mind towards anyone. From the first moment, our hearts could connect. She invited me often for dinner. I would come and help her cook and clean. Around Christmas time, her two little girls went along with me to sing Christmas carols to the people. Also, we gave out little packages of cookies, home-church made. It is so wonderful when home church people can serve others.

She, however, is very contented in her church, and only higher truth will be able to change her mind. Until now, she has not yet come to a workshop, because she is so busy on Sundays, singing in the choir and attending Bible study meetings. Her capacity for love is much superior to mine, and she is able to embrace anyone. When I see Father, I always wish she could be there too. Someday she will.

A young Indian theological student rents a room in the same building. He is a very active person, although really bound to his beliefs in

a dogmatic way. One brother gave him a lecture, but he disagreed on many points.

Yet, he is touched by our activities, and in his heart he knows that this is exactly what Christianity is supposed to do. Also, he is moved by our prayers. Through Rev. Kim's internal guidance I learned that we really have to be humble in front of people who have a lot of experiences in their faith and traditions.

My third disciple is a Baptist Sunday school teacher. She is already 60 years old, yet she is taking up theology at school. Recently she told me about her plan to start a Bible study class and asked me to assist her.

Last year she invited me for Christmas. All her family is black, and I was the only white person. She bridged the gap between the races. She knows so clearly that Christianity is not living up to its teachings and needs to be revived.

The most wonderful blessing was Rev. Kim's visit to my home church area. He came to the Sunday school teacher's house, with such a humble attitude, asking her questions about her experiences. She could really open up to him. How touched she will be, the day she finds out that one of the messiah's first disciples visited her home.

One 80-year-old lady has nobody in the whole world who cares for her. She spends the

People have to get used to the fact that Moonies are everywhere.



Once we understand that if we leave them, these people's struggles have no purpose, we can see the real value of home church.

entire day just looking out of the window at what is happening in the street below. Her house was so dusty because she cannot bend down. When we were collecting canned goods for the food drive, we sang a song for her, and she said, "Where are you from? Did God send you? Who is teaching you to be good to me?" We replied, "It is Reverend Moon." The lady responded, "I want to meet him and shake his hand."

Another lady whom I serve a lot is from a Jewish background. She was struck with polio when she was ten. One of her feet is almost numb, and that leg is very skinny. So I started giving her foot massages and washing her feet in hot and cold water. It reminds me of Jesus washing the feet of his disciples, just like a servant of servant. Through some misunderstanding, she became a bit negative, but because of the foundation of service, she cannot completely cut me off.

Together we made plans to cook for other lonely people in the building, and together we go to serve them. Once, after I had not visited her for a few days, I found her waiting in the hallway for me, even going out to the street and looking for me. Through her I realized how much the people need us, externally and internally.

One apartment building has 20 families on each side. Between them, on the ground, is a small circular garden which for lack of care had become overgrown and filled with refuse. One afternoon, several neighborhood children and I borrowed garden tools from various neighbors and began to clean the garden. When the schoolchildren came out to play, some offered to help us. People peered out their windows or stopped along the street to observe us. "You mean you are planting flowers here!" they would exclaim.

A man invited us in for juice and said, "I don't believe in God, but when I see you young people doing such a wonderful job, such as gardening for people in a strange building for free, I feel you must be inspired by God." I could testify to him about Father and tell him that on my own I would have never done such a thing, but that Reverend Moon was the one who had inspired me, through his teachings.

I heard about a girl who had to sell candles for her school. We went together throughout my whole area, selling candles and informing people about the clothing drive and the banquet. It was a very joyful experience, and the girl was very happy. Some people were surprised to see a Moonie selling candles for the Catholic church, but they have to get used to the fact that the Moonies are everywhere.

One week, the birthday of two of my contacts fell on our center's fundraising day, so I had no time to bake a cake. It was a good

chance for one of my home church ladies to serve others, so she made two cakes. One woman who received a cake took a portion for herself, gave me some for the center, and wondered what to do with the rest. "Why not give it to the children playing outside, the ones who helped with the gardening?" she wondered. So we got paper plates and plastic forks and took some down to the children. They were so happy that someone would share a birthday cake with strangers.

Many people ask me why I left such a beautiful country as Switzerland (where I was raised) to come to the Bronx. My answer is that this is the place which really needs help. Even my physical father could understand that point deeply. He had heard many negative rumors about our church, but in his deepest heart he trusted my judgment more than the newspaper articles, so he came to New York to find out what I was doing.

He asked if he could stay with us for a month; our center director offered him the guest room. He ended up staying twice as long as he originally planned and helped actively wherever he could. That included delivering newspapers, cooking breakfast (he went beyond his limitations, for he did not know how to cook), wrapping flowers, doing the dishes and sweeping the floors. The brothers and sisters in the center became like his children as well.

Although he speaks just a few words of English, he accompanied me when I went to visit my contacts. Some people invited him for dinner or lunch, and we had good times sharing about Switzerland and its traditions. My father told how much I had changed since I had joined the Unification Church: I had become a much better person, he said, more stable internally and more joyful and constant. He said I had acquired a kind of filial piety and respect towards my parents which I had never shown before. The home church people were really amazed by such a testimony.

My father is a very traditional man from the countryside. He was impressed by the two-day workshop he attended. After hearing about the three blessings, he told me, "It is difficult to change an old family, but I want to see what you do with your life. You are like an example to me."

Even now, one year after my father's visit, people still ask me about him.

True Father has said, "On the vertical level, you must be able to love your parents and children; on the horizontal level you must be able to love your brothers and sisters; and in front of you and behind you, you have to adjust yourself to all people, in order to solidify your foundation in the center. This will be the Kingdom of Heaven for you."

I cannot be proud yet of so many people in my area who really understand the internal meaning of home church and Father's providence. It takes time, just as everything in creation needs time to grow. We have to go through many struggles; but once we under-

stand that if we leave them, these people have no hope and that by themselves, their struggles have no purpose, we can see the real value of home church. Then we never want to leave our people.



POLICE CHAPLAINS IN ACTION



A chaplain is a representative of God, a good friend, a spiritual inspirer and an unselfish example.

Community service or home-church type work may take unusual forms for some of our Unification Church members. The following article is taken from a speech given by Thomas Azar, state leader in Georgia, explaining to the community some of the insights he has gained through serving as a volunteer police chaplain.

Thomas Azar

Today the role of police chaplain has graduated from being ceremonial to that of a camaraderie that allows him to witness and experience the heartbeat of the police officer. Upon returning to New York for the holidays, I began to reflect on my childhood and present responsibilities in the light of the murders of several police officers and slayings of children.

I grew up in Queens and Manhattan and lived there for 25 years before moving to Atlanta, Georgia in 1976. I lived next door to a homicide detective and, along with other New Yorkers, saw violence and crime on the city streets. In 1973, after graduating from Hunter College and going into teaching, I decided that the best way to serve my fellow man and try to reduce the rise in crime, family breakdown, drugs, alcohol and immorality was through the ministry. After an intense search, I joined the Unification Church and became a lay missionary working on the upper West Side and Harlem, where I met with many knives, guns and threats. However, God never let my adolescent dream of wearing the blue uniform go unfulfilled. In 1977, after being sent to Georgia, I was sworn in as a chaplain to the Atlanta Police Department.

Since then my eyes continue to be opened. I saw the misuse of love cause husbands and wives to stab and wound each other. I saw the absence of trust between grown brothers and sisters give rise to uncontrollable rage and destruction. I saw ignorance about the value of human life lead a man to rape. I saw the absence of moral upbringing lead 12 and 13 year olds to steal and sell themselves to out-of-town johns. Unfortunately, I even saw religious men pick up police women decaying as prostitutes. It is these experiences that made me realize anew the necessity and importance of religious and moral principles that are alive, workable and able to provide life with meaning and purpose.

A police chaplain's responsibility is primarily with the men and women who work in the Department of Public Safety. As an unpaid public servant working 60 to 80 hours per month, I would ride in uniform together with the officers in the patrol cars. When there is a

trusting communication, one learns of the stress and strain that weigh heavily on the knights in blue armor. Behind the uniform, he or she is a fellow human being, with concerned parents, a loving spouse, and children and good friends. But he is overburdened by pressures from home, and because of the uncommon and prolonged hours, he is rarely with the ones he loves. Pressure from his superiors who many times ask the unattainable or push him to the limits. Pressure from the community where narrow views label the police officer more as an invader than a friend who risks his life for those he rarely knows.

All this brought together creates a tidal wave of stress. Unless the cause of this stress is tackled and solved, he begins to suffer from physical and emotional problems or seeks to release them in unhealthy and overreactive ways.

A police officer often develops a variety of emotional problems at home with his family or girlfriend. Many times the officer becomes workaholic or hyperaggressive, or perhaps the complete opposite, indifferent to his responsibilities. It is here that a chaplain, well trained in pastoral and psychiatric care, can help those who face tremendous pressure from all sectors of society.

A chaplain is a representative of God, a good friend, a spiritual inspirer, and an unselfish example. You find him at the emergency room, behind barricades, at an all-night diner, a funeral parlor, a wedding, and even at your home. Not only must he always be available, and at many places at all times, but he must exemplify a certain character in those various situations. He must be stern in times of conflict, jovial with the good citizen, parental with children or the emotionally disturbed, and sympathetic to the bereaved or confused.

Therefore, the chaplain is a bridge between the hard-working officer and the distant God, unseen family, and antagonistic community he seeks to know and serve.

In my experience, all the employees of the Department of Public Safety have given a warm acceptance to chaplains. There are many elements of commonality between both professions. Moreover, the chaplain who faces trauma together with the police officer can easily check the depth and value of his own religious beliefs and convictions in the face of those whom he serves. Just as gold is tested by fire, so the minister who comes out from behind the stained glass windows and works with his flock on the streets comes to experience first hand the living God trying to give truth and love to all mankind.

Letter From a Reader

Dear Editor:

I must say, I am amazed at the consistent high quality of your magazine. More than anything, I appreciate the articles with information not available anywhere else—translations of Father's prayers, excerpts from the late Mr. Eu's diary, testimonies of missionaries, reports on activities of members around the world, and the like. And knowing all the projects we get involved in aside from our regular missions, it is even more amazing that you not only produce such a worthy product, but that you appear on schedule every month, as regular as the waxing of the moon.

Devoting an entire issue to one topic, as you did with September's Home Church Issue, was a good idea, and one I hope you will repeat with other themes on occasion, but not all the time. The variety of each single issue is something I hope you will keep.

Up to now, the magazine has been a combination of news update and historical archive. In the future, I would like to see you explore areas that will increase in importance within our family. It would be good, for example, to see you dig into the topic of day-care for pre-school blessed children and the education of those of elementary school age. What is already being done, what is being planned and by whom—and importantly—what is being overlooked?

In this way, Today's World could provide the responsible direction and air the responsible thinking that will enable our family to cope with the results of its growth. In general, I think that is the highest aspiration of journalism.

Again, congratulations and thank you.

*Larry R. Moffitt
The News World*

Coming next issue:

Father's God's Day Speech & News from the Philippines



Iguazu Falls, South America