

TODAY'S

WORLD



AUGUST 1983

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True Parents and Young Jin Nim celebrating his 5th birthday on June 27, 1983 at East Garden.



CORRECTION

In the June 1983 issue, inside front cover photograph, the child held by True Parents was incorrectly identified as Jeung Jin Nim. In fact, they were holding Shin Bok Nim, the first son of Jin Whi and Ye Jin Nim.

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*Those who have a habit of praying never
make so many mistakes.
But those who don't pray so much always
make mistakes and spend a lot of time
trying to mend them.*

MISSION & PRAYER

REV. SUN MYUNG MOON
EXCERPTS FROM JUNE 12, 1983 SPEECH
GRAND BALLROOM, WORLD MISSION CENTER

When you are asked about your mission, what is your answer? Is your mission to restore one person? one family? one nation? hundreds of thousands of people? or the entire world?

It's easy for you to say "the world," but can the world be restored overnight? You must have a foundation to reach the world. Do you have that foundation? Do you really know True Parents? Do you really know who they are and what Father has been doing? Each and every one of you must know clearly what "my" mission is, what "I" am doing now, and what "my" goal is in the future. You must have a clear idea about yourself and your mission.

People have great ambitions and wishes — even greed — but that should never get the better of you. For example, if you go out to the mountain to pick some wild berries or vegetables, some ambitious person will look for only the best wild vegetables of the mountain. So he spends all morning, and all afternoon searching, but he just can't find the really top-notch wild vegetables, and comes home emptyhanded.

But another person will go and start searching that same day with the attitude of picking the ordinary as well as the excellent, maybe even the bad ones sometimes, so by the time he finishes the day, he has a full basket, and chances are that he gets the best ones as well.

The best strategy here is to go ahead and pick all kinds — A quality, B quality, and even the low-quality C variety, which is not exactly what you want, but you take it anyway. While you're going for the B quality, you may hit upon an A. A person who searches in this way is a wise person. Do you think this is appropriate?

Ask yourself: What mission do I have? What mission did Father give me when I joined the church? Think about it. It's a serious point to consider. I am speaking in a general way, but every individual must think about his own mission.

THE EXAMPLE OF TONGIL

When I started the Tongil Industry, I started it from the very bottom. I had the idea, a goal for the future, that this industry eventually would produce machine products among the very best in the world. With one broken, rusty machine, I began. In 35 long years, I never forgot that goal which served as my foundation.

That first machine was so simple it could hardly even be called "technology." But my idea was very large. "With this machine, I will make the best product at this level. There may be many qualities of products made with this level of

machine, but I will make the best product at the level of this simple machine."

Other people working at Tongil just didn't have the same idea I had. They went to work when the time came, went to eat when the time came, went home when the time came, but their attitude toward the goal was far different from my attitude.

I wished each person could have developed his attitude so that long before it was time for work to begin, when it was still dark, he or she would rise in anticipation, and be thinking, "Yes, I will perform my work better than yesterday." And before the rest of the workers came, he or she would go and caress these tools, and prepare himself to work. I desired everyone to have that kind of an attitude. That spiritual attitude made all the difference. In order for anything, like Tongil, to grow better and better, larger and larger, you have to invest power and energy into it.

And while the physical process is being worked out, you must educate the people as well; not only the product, but you must raise up the people, too.

You might say that it takes money to do that. But where does the money come from? You make the money with one hand, and use it wisely with the other hand as you educate the people and improve the product. That is what I have been doing and today everyone can see what kind of machines Tongil has built. There is much admiration for Father today. But while I was building up Tongil, many people did not trust me, saying it couldn't be done even in decades, maybe even over centuries it couldn't be done.

"Nationally, in Korea, we have no foundation for building machines," they told me, but I kept right on building. Everyone took it for granted that Germany was at the top of machine technology, and that no one would be able to beat that. I went to Germany and other countries, visited many famous companies, and observed their machines, because the machine industry will serve such a critical function in the future unity of the world. My goal was for the sake of the whole world.

KNOWING YOURSELF

Do you really have the foundation to reach the world? You answered "yes" and said that True Parents were your foundation, but do you really know what I am doing? Whether you answer "yes" or "no" you should be very exact, even honest in your answer. What you really know about yourself is questionable. Sometimes you are going in the right direc-



tion, sometimes the reverse. Sometimes you make up your mind to really dedicate yourself, and other times you say, "Other people don't do so well so I might as well take it easy, too." What happens if you continue like that? Then you are confused, and you don't even know about yourself. Isn't it true? This is why we must be clear about our missions, because individual missions must be different, but our overall goal is the same.

When I ask, "Those of you who are willing to sacrifice your lives for the sake of the dispensation, for God's will, raise your hands," every one of you will shoot up your hands. But can you sacrifice yourself from morning until evening, all day long? Can you completely sacrifice yourself for even one day?

When you are ready to sacrifice your life to do this mission, is it because others must tell you to do it? Or do you volunteer to gain this goal, thinking, "I must determine to

sacrifice my private life. Even though no one else tells me to do it, I will do it by myself."

TO LIBERATE GOD

Our mission here is to liberate God and mankind as well. That's not easy; it may take ten times our life, so we must die ten times before that Will can be realized. Therefore, in order to realize my mission, I must die not only once but many times. That's why I sacrifice. If you can explain it like this, then you have a clear idea.

What happens if you physically die before you realize your mission of liberating God and mankind? We have to think seriously about this because we might die. Then you must think, "Yes, if I die, I must have someone educated so that he will do my mission in my place. When I go, this place won't be abandoned; my successor will continue on working. Since this is such a difficult job, there will be an even better

*Our individual missions must be different, but
our overall goal is the same.*

person there to do the job, so I won't worry about dying."

When you are sixty, can you be thinking that your body isn't the same as it used to be, so you had better be taking it easy now? No, instead you'll say that you have to work even harder because the job isn't finished and you haven't died yet, and there's so much more work to do.

This is exactly what I am feeling now. It isn't enough to liberate just this nation of America; even after we manage to liberate God and the Americans we have to march forward to Moscow, which will be even more difficult than America. So can we take it easy? Ahead of us there is always an even harder task; a harder mission is waiting for us to continue.

When we live sacrificially day after day, sometimes we have to face actual dying. Death comes and the person meets dying with honor and glory. But for the person who has not lived his life in this sacrificial way, when death visits him he will be surprised and he won't know what to do with it.

We conclude that we have one life to live and one day to spend at a time. One kind of person knows his mission clearly and spends every day living this way; another one doesn't know his mission so he'll just go along aimlessly day by day.

Which of these two categories are you in? Do you really believe in yourself, and that you are called by God? Is this your vocation, your lifetime work?

You might say, "Father, I have a better idea of how to liberate God and mankind. I would like to pursue my mission in this other way; however, when I see you it looks like you are smarter than I. Your way of doing it is better than my old way, so I'll follow your way in reaching the same goal! You have done so much already, and you continue to do so much, but until the time that God and all mankind are liberated, I will take over and try even harder than you have done. When you go to spirit world, Father, then I will take your place and continue this for you. And when I go to spirit world I know there will be people following me."

MOST DIFFICULT TASK

Maybe you wonder why I continue to stay in this country, fighting this ridiculous court battle. I am determined even to go to prison for the cause. Why would I do that? In order to liberate the world, America must play a crucial role.

I have determined that whatever is the most difficult task at the time, I will do it. This is why I choose to stay in America and to educate the Americans, which is the most difficult task now.

Americans don't have any idea what communism is or what fighting communism is all about. They have no idea about VOC; therefore I decided that this is the most important thing.

You must judge with your own intelligent mind whether it is really possible to liberate God and mankind if you exactly follow my teaching and my way. When you do decide to follow, there will be so many temptations. For example if you want to smoke, ask yourself, "What is the meaning of my

smoking?"

Already you have quit many habits because they don't help your mission. Every time you are tempted, even with sexual problems, think, "Sure I am tempted, but will it help me do my mission? No!" When you can say no, you can simply eliminate whatever that temptation is. Also you are very very busy when you're living according to my way, so those temptations simply take up too much time.

I know that God helped me, accompanying me close by my side. Why? Because I had a clear mission. So if anyone follows me with that determination it is very sure that God will help that person as well. This is why I have told you this morning, "Have difficulty. Be miserable. Sacrifice yourself."

There is no exception in my teaching because I know this is the best guarantee that God will be by your side.

When you bring one person to God, that is not just one person; he is the world itself on that level. You must have the attitude that you have hundreds of people to bring in, so bringing in one person is no trouble. Saving the world is saving him.

Imagine that you have spectacles, even though you don't need eyeglasses, and through them you see nothing but the liberation of God and mankind. And you'll have some hearing device, too, so that even though some sounds may reach your brain they don't register. Rather, the only things you would be able to hear are those that have something to do with the liberation of God and mankind.

And to your mouth you give the restriction that it must eat for the sake of mankind. Whatever you do, you do for the sake of God's will. If you wear more expensive clothes, then you must also do more. Your nose will smell only those smells that help the liberation of God and mankind, and if that happens to be a stench, then no matter, you will go ahead, and you would even prefer that to perfume.

Even our nose should make that turnabout. And your hands, which are accustomed to enjoying the soft touch, now should prefer the touch of hardness — the rock touch — something substantial. We have to literally reverse our tastes.

CONTROLLING YOUR SENSES

Because our life is so difficult, mission and prayer are needed. In your prayer, admit to invisible Heavenly Father that your eyes are always desiring to see this movie, always seeking something pleasant, as in your past. Tell Him, "I know that's wrong and I want to change it. God, please help me change this."

That's why we need prayer. Our eyes are literally enemies, and we should be able to protect ourselves from our own enemy within.

"Sometimes, yes, but maybe not all the time," you'll say. But then you compare your husband with some handsome man passing by — one like you dreamed of all your life — and you think that he could be your husband in the future. And if he winks then it suits you, and then if you go along with it, Satan will snatch you right at that moment.

I have determined that whatever is the most difficult task at the time, I will do.

So you should be horrified at the enemy of your own eyes.

Some people may say something, and you know it's not principled, but somehow it sounds very sweet. Through this you know your ears are really your enemy as well. You must realize that when our mission is the liberation of God and mankind, our original rightful ears would say, "Yes, go this way because there is no other way," but as time goes on, some other voice will say, "Well, you have gone along so far and nothing has happened. Forget about this liberation of God. If you listen to me, you can have everything you want—good food, nice clothes. Your life is too short to waste away."

Unless you become absolutely confident of controlling yourself, it's nonsense to even think about the liberation of God and mankind.

We know our mission is worthwhile, but it's difficult to overcome our weak points. That's why we need prayer.

There are no other enemies compared to this worst enemy which is ourselves; but what about me? Maybe you think I am completely different from other men since my birth. I don't think so. Even the degree of stimulation from temptation would be even more extreme in this respect. You must realize that I am more sensitive to all sensations. This is why I had to try a hundred times more for the sake of God and mankind.

I had to test myself completely even from a very early age. What did I do in the process? Naturally I did a lot of praying to make sure that God would protect me and give me confidence that I could succeed.

I was so harsh to my own eyes! Looking in the mirror I say, "I really gave you a hard time; you really had a lot of trouble from me, didn't you?" My eyes answer, "Yes, indeed we had, but now we are happy because you prevented us from making mistakes." With the nose and the ears it's the same, but now all the parts of my limbs and senses say to me, "You are our true master."

Have you already become the true master of your eyes, nose, ears, and every other part? Has every one become a true part of your body now? This is why you have to pray, in order to keep the consciousness that your mission is everything.

What can really bother you is your own emotions, not what some other person says or does. Lack of confidence can bother you.

Be harsh in keeping yourself to this standard. When you are absolutely confident then even when the concussion comes from the outside you won't blink; you will be just like a rock and the persecution will just fade away. I apply this discipline externally the same way as I apply internal discipline. Just as I defend myself internally, I defend myself from the invasion of persecution and slander. To do this prayer is necessary within ourselves.

DEEP PRAYER

If this is a difficult time for you, a time of weeping, don't just ask another person, but go into a dark room, or the corner of the room and pray to God, "What shall I do?" He

probably will give you a much better answer than your colleague. Then you'll invest more time to overcome that temptation. You'll try harder day after day. I would spend more than 12 hours a day in deep prayer about one subject. Americans pray maybe five minutes at the most. Trying to solve a deep problem we have to practice prayer.

Think that you are on the ocean and you have to get to the deep deep water — to the bottom — before you find a solution. It takes more than five minutes even to get down there. Considering how deep it is the effort of travelling there, alone is partially solving the problem. So those who make the habit of praying never make so many mistakes. But those of you who don't pray so much always make mistakes and spend a lot of time trying to mend them.

Take my word for it, once you develop this habit or taste for prayer, then it is more rewarding than eating, than hearing good music, or seeing a nice movie. When you've been through this deep prayer, there's nothing you don't know.

Everything can be solved automatically and you don't even have to do anything after you come out of that deep prayer.

Prayer really has a mystic meaning. Today you Moonies are spoiled because you have a great Father and you try to get away with the minimum five minutes prayer, but that's not the normal way. To overcome temptations of good food and lots of sleep, we must pray. Since our mission of liberating God and mankind is so great and vast, we must have an equally deep prayer life to go along with it.

Maybe you think of yourself as a not-so-serious American, but this one time, think that you must be more serious than anyone else in history. We must resolve that no matter how difficult it is for me, still, with the power of prayer, I will reach that goal. And I would not regret dying while doing so. Our 24 hours a day is almost like a prayer. For example, while you walk it's a kind of prayer. Every 24 hours should be normal prayer for Unification Church members.

And if we adapt that habit for ourselves, God is always with us.

When you are in despair, when you need help, you always think about someone who would surely help you, the person who would never let you down, somebody who cares about you and prays for you. You go to him, don't you?

God is the same way. He always goes to that person. So this is the truth, that those to whom God would go first are those people, those Americans, who think about the future of America and about liberating all Americans and the world. God will visit that kind of person often.

FATHER'S PHILOSOPHY

So always think of your lifetime vocation as your mission and prayer. And if you are good at prayer and make a habit of it, then you don't have to wonder whether you should do this or that. Your mind easily directs you. You never waste any time, and sometimes, without even thinking, you feel that "this is the right place" and you start working there. Then you'll feel, "This is strange. God must be right beside me."

Unless you become absolutely confident of controlling yourself it is nonsense to even think about the liberation of God and mankind.



Everyone must first experience this before we can take up the responsibility of our mission. If we cannot become like that, we become instead like a drunkard to mankind and a burden to God. Unification Church members must not be a burden to mankind or to God. It's not logical that such a person could have a mission of liberating God and mankind. We must be the contributors, not the receivers of help from other people.

So, there are two steps. The first is that we must become the contributors everywhere we go. In every small situation we should help others, not need to be helped.

The second step is, keep on doing this for the rest of your life, even though in the meantime you may not have enough

to eat, or the right clothes to wear, or a place to sleep. That is my philosophy. It's never complicated or complex.

And what is our next goal? After liberating God and mankind we have to march forward to hell and liberate hell, because God cares about the people there. Unless we liberate hell, we cannot ultimately free God. This stands to reason, and I have had this clear goal all along, ever since I was very young.

You have seen my blueprint, and it's your blueprint, too. To carry out this plan meticulously will take all of your energy and time. What you must really be good at, then, is to persevere. So this morning we will decide on this new plan and practice it. Is it Amen? (Amen!)

Father's Prayer on True Parents' Birthday 1983

Dear loving Father,

Today is February 18th according to the solar calendar, and January 6th according to the lunar calendar. It is the 63rd birthday of Your son and the 40th birthday of Your daughter.

I thank You very much for Your grace in protecting me in safety on earth, and in leading me on the path of victory centered upon Your will. Please bless the new year of 1983, and allow this year to be a time of opportunity in which we can leap toward a new dimension of determination, and devote our lives anew for the triumphant establishment of the Kingdom of Heaven.

Throughout this day, please have mercy upon the numerous spirits in spirit world, and upon all of humanity on earth. Please let this be a special day of grace in which even the spirits in hell in the spirit world can be benefitted. Please allow this day to be the day of liquidating all of our past sins, and of pioneering the new path of truth. Bless this day to be the day of unification of heaven and earth, a day for all parents and children, societies, nations, and the world itself to build an altar of unity.

I humbly offer this ceremony to You. I plead to be able to lead everything according to Your desire, so that all the Unification family members in spirit world, and the uncountable spirits fighting against Satan, centered upon Jesus, may also start a new day, today.

I praise You, Father, who have gone over innumerable roads of suffering and grief with us, and pioneered the course of obstacles in tolerance, despite all kinds of tribulation. I also thank You from the bottom of my heart, in the name of True Parents, for Your concern for us; You are always watching us in Your grace, protecting us, and wishing us to be loyal to the mission of restoration, whether we are joyful, lonely or sad. Father himself tries to endure all the grief of the long, long days of the past; still, however, I cannot help feeling deep pain for You when I reflect upon the old days, which are woven with so many aching stories. This earth is darkened with death; all lives are lost in chaos. In such a time and generation, You have chosen us to be the True Parents, Your flag of hope. And centered upon True Parents' family, You have been persevering through Your tragic suffering and course of tears for many decades, in order for the Unification Church to succeed in the midst of persecution. I again deeply thank You for all these.

Since You persevered in pioneering so persistently, today the Unification Church has finally appeared in the worldwide level, attracting vigorous attention. It is so famous that there is no place that the name of True Parents has not reached. Yet, I am aware that that holy name does not maintain Your authority and is confronting the same course, under the shadow, which many have gone in the past.

Human beings are asleep, but they are about to start a new day with brilliant sunlight dawning in their hearts. They can look forward to the heavenly Blessing of becoming able to recognize the new way, even in the midst of confusion in direction, value and environment. Please have mercy upon them, and ring Your new bell. After such severe battle in this America, we are waiting for March 1st to be the day of victory, when the entire army is ready to march forward. And, dear Heavenly Father, please let this day hold the chance to bring victory for Your will through our transcendence of race and nationality, and through the unity of all ancestors and religious leaders in the spirit world. I know that all individuals, families, tribes, races, nations, and the world itself, hold deep grudges, which must be resolved in heart. Please take this chance and help them to indemnify their grudges while they are on earth. For this, let all spirits visit this world through their foundation of goodness, and be united with them. Let the angelic world liquidate their impure past history, and let Adam and Eve, who were not faithful to Heaven, liquidate their own sins. Thus, let this occasion be the transitional point whereby True Parents, this earth, and the angelic world can be united and serve You all together.

Let the countless spirits who have been looking forward to this day, all ancestors, and especially Israelite spirits who have taken responsibility for the whole, be dedicated for the sake of Heaven to stimulate their respective denominations. I wish and pray sincerely that there may be a historical turning point in which the world can be driven into one unified world, whose mind and body are geared toward God's one will.

Mother has just turned forty. She has walked countless paths of suffering. Now let this earth be full of the bright sunlight of Your blessing for eternity. On this day of celebration, let Your joyous will be revealed before all heaven and earth, and Your wish fulfilled. Let it be a day of transition in which True Parents' will can be praised as a bright hope.

Please bless all Unification Church members who are praying for this day throughout the world. Guide those who could not attend this celebration so that they can be proud of being Your sons and daughters, and responsible to the spirit world by working hard on earth. Let them march forward as heavenly victors who can be worthy to be complimented by God.

Please bless this year to be truly a new one, one which can bring a resolution to the broken hearts of the True Parents on earth, and the grudges of all the tribes, churches, nations, and entire world. Let them march toward the victory of Heaven.

I pray all this in the name of True Parents.

TRUE PARENTS' BIRTHDAY 1983
MARKED THE BEGINNING OF THE YEAR 7
OF THE KINGDOM OF HEAVEN ON EARTH

SEVENTH ANNUAL COMMENCEMENT
UNIFICATION THEOLOGICAL SEMINARY IN BARRYTOWN



On June 25, 1983, 45 students of Unification Theological Seminary gathered at Barrytown, with their teachers, friends, and parents, to participate in the Class of '83 graduation ceremony. Most importantly, True Parents themselves attended the event, giving it a special, historical significance. To the surprise of many, Father left immediately afterward to continue fishing with Ocean Church members

Among the speakers was Mr. David Kim, president and "papa" of UTS. His last words to the graduating class included the following:

"When you go out into the field, you will be working on the front line between good and evil, harmony and conflict, and diplomacy.

"I hope that out there you will bring many more successes and achievements in order to become congratulated not only by me but by the nation and the world."



COMMENCEMENT ADDRESS
REV. SUN MYUNG MOON

Ladies and Gentlemen:

I am truly grateful to you, the parents and families of the graduating students, friends, professors, and distinguished guests, for your attendance at this seventh graduation ceremony of the Unification Theological Seminary.

The Unification Church has recently emerged as a unique group, without precedent in history. Parents of our members, the larger society, nations, and the world recognize our uniqueness but they generally fail to understand the nature of it.

People in the world tend to see things primarily from a self-centered perspective. However, members of the Unification Church learn to view everything from a higher and larger dimension. For example: money, power, knowledge — even salvation — are regarded from a worldly viewpoint as benefitting the individual, or at most the family. How rare it is to find a person who puts even the welfare of the nation above that of the family! But for us the entire cosmos, both spiritual and physical, takes priority over the individual, the family, and even the nation.

LIFE GOALS

Goals such as liberation, freedom, and happiness are generally sought for the sake of a few people rather than the human-family as a whole. But unlike the rest of the world, we strive toward liberation, freedom and happiness not only for all mankind, but even for God. Anyone who overlooks this difference fails to understand our true nature.

Because our perspective is different and our goal is different, the direction and contents of our lives are different. This difference is analogous to that between a sprinter and a marathon runner. Like the marathon runner, we need not only long-range thinking, but also more training. Our task demands more perseverance, longer periods of self-sacrifice, and more pain.

Coming from a narrower perspective, many parents, families, and even nations have failed to understand this, and have opposed us. In spite of this opposition, we have tried to embrace everyone; and fortunately, more and more people are now reflecting on their previous attitude and beginning to understand us.

HOLY SONS AND DAUGHTERS

From the point of view of the family, sons and daughters who love and serve their parents for the benefit of the entire family are called children of filial piety. From the point of view of a nation, citizens who love and serve their country are called loyal patriots. From a global point of view, people who love and serve all of mankind are called saints. And from a cosmic point of view, those who love and serve heaven as well as mankind are called holy sons and daughters of God. In the Unification Church, our goal is to become holy sons and daughters of God.

What does history need most? Does it need people with a narrow, worldly perspective, or does it need the Unification Church? If the conscientious people of the world really understood the Unification Church they would agree that history needs us more than anything else. And if we were to ask God, the answer would be the same.

As sons and daughters of God, we can be proud of our

historical mission. When our generation passes away, we must leave behind a worthy history, a secure mankind, and a satisfied God. Such a mission enjoys the protection of history, mankind, and God. For this, we can be grateful in our daily work.

Those of you who are graduating from the Seminary today are part of this historical mission. Reverend Moon and the members of the Unification Church have devoted considerable effort to your education, and have high hopes that in your future careers you will become true leaders of tomorrow. We are praying that you establish a royal pattern which will liberate mankind and God, and will defeat Satan and communism. We are also praying that you will establish a new and higher tradition for future history, mankind and God.

I would like to close by congratulating the graduates on their achievement; and by thanking once again the parents of these historically important young people, the professors who have instructed these people whom history needs, and the distinguished guests who will watch them with new hope.

FATHER'S CLOSING PRAYER

Loving Father!

Before Thy noblest and highest Will, all human beings can not even hide their miserable faces, because in the past, we failed to set up an acceptable standard of human dignity and prestige for Thee. Throughout the ages of history, Thou hast been following the path of human sorrows and miseries, working hard with these suffering human beings and sacrificing numerous people in the course of Restoration Providence, with the sole hope of fulfilling Thy Original Will. Our human ancestors failed to cooperate with Thy Will and failed in their heavenly responsibilities, for which we ask Thy sympathy.

In order to fulfill the noble task of Thy Will, Thou hast established many conscientious religions on earth; amongst them, Judaism and Christianity assumed special missions as central and leading forces to do Thy Will. However, up to the present, they failed to accomplish their noble responsibilities, for which we also humbly beseech Thee for Thy sympathy and forgiveness.

To totally indemnify all the failures of the past and present in the course of the Restoration Providence, Thou established the Unification Church, and Thou hast been the guiding force in overcoming severe suffering, hardships and unbearable persecution. The work of the Unification Church began out of the small and distant nation of Korea, now reaching out to the highest levels of the contemporary world. This development and these accomplishments, derived from Thy guidance, protection and love, now await the final confrontation and challenge to the whole world, for which I am deeply grateful to Thee.

To accelerate such a noble Will, the Unification Church inaugurated the Unification Theological Seminary nine years ago to train and produce important leaders. We are now celebrating the seventh graduation ceremony today; we pray that Thou be in this ceremony with these new graduates. They studied here for two or three years and worked very hard to become respectable, proud and victorious leaders-to-be in the course of God's Dispensation on behalf of all mankind, to influence the past, present and future of all mankind.

These new graduates will stand firmly in the front line centering on this land of America, the leader of the world; protecting free nations; controlling the rapid spread of Communism to conquer the entire globe; and establishing the Kingdom of Heaven on earth, the noblest task to be accomplished. We pray that Thou bless, protect and guide these 45 new graduates who will challenge this troubled world of reality. Thy divine protection, infinite care and intervention be with them throughout their entire life. I humbly place all these new graduates in Thy hands and Thy direct guidance. I again beseech Thee that they will not fail Thee, since they did already pledge their life to Thee a long time ago.

In expressing gratitude to all those who are attending this graduation — distinguished guests, faculty, staff, parents, relatives and friends — may Thy blessing today be upon them forever.

*In the name of True Parents
Amen. Amen. Amen.*

Graduate Response

James Flynn

Rev. and Mrs. Moon. Distinguished Faculty, Honored Guests. Brothers and Sisters:

On this momentous day, we are proud and grateful to stand before you as members of the 7th graduating class of the Unification Theological Seminary. We wish to thank you with all of our hearts for the love and support that you have given to us throughout our course of studies here.

Our education at the seminary has been broad and rounded. We have been challenged not only to increase our knowledge but also expand our hearts and our faith. In our increasingly secular society, it seems that theological seminaries often convey only knowledge *about* God. But here, our intellectual pursuits are placed in the context of a vital religious life. The varieties of our experience at UTS have been rich and meaningful — from community worship and personal prayer, from classroom work and individual study, to ecumenical dialogues, CARP, fishing, tennis-playing, and even washing dishes together. All this and much more has been part of our learning experience. We have had the opportunity to gain not *only* knowledge about God, but also understanding of

God and experience *with* God. For this we are deeply grateful.

We have been taught by a diverse and distinguished faculty, representing various aspects of the Judea-Christian tradition. From them we have learned to respect and appreciate the rich spiritual heritage that has gone before us. We pray for the humility to inherit from those traditions, as well as for the willingness to respond to the unfolding of God's providence in our time.

Today is for us not only a day of completion, but also of new beginning: not only of celebration, but also commitment. For we have come here not to study and prepare simply for careers in ministry or religious education. Rather, we are striving to be the great men and women, God-centered people, through whom God can work to make His ideal real. Through the inspiration of Rev. Moon, we have come to believe that the great hope of the Kingdom of God on earth can be realized in our time. Therefore, as we complete our studies at UTS, we commit ourselves wholeheartedly to this great mission, to become the catalysts for the building of God's Kingdom.

We are especially grateful today to Rev. and Mrs. Moon. By their words and example they have imparted to us a vision of a better life and a better world. They have instilled in us the

courage to take responsibility. The malaise of our world today is obvious. There is great need for inspired people with the strength and humility to serve, to minister, and to lead. It is our hope and prayer to become such people.

We are glad that you — our parents, teachers, friends and relatives — can join with us to celebrate this day. Each of you is precious to us, for your love and trust in us has been so meaningful and important.

We go forth from this seminary today with high ideals, a great vision, and the foundation of the skills we need to translate the vision into reality. We have shared much together here, and the bonds of heart that were forged will not be left behind. We are convinced that it is not simply knowledge about God that will build God's Kingdom, but further our cooperative efforts, with each other and with God, to create true and loving relationships.

The world today is desperately in need of healing, and God is in need of those willing to take responsibility. We hope to express our gratitude to God for all that we have been given, not simply in words, but more importantly, in our deep commitment to become the instruments of God's peace, God's hope, and God's love. Thank you very much.



James Flynn, a graduate responds . . .



Graduate June Morris during Father's prayer.



Father and Mother with the senior graduating class '83.



True Parents and several of the True Children enjoying the evening entertainment.

FATHER'S INSTRUCTIONS

Leaders' Conference, June 27, 1983

FROM NOW ON, IT'S ME. I AM RESPONSIBLE.

I. MY RESPONSIBILITY

Not God's responsibility, nation's responsibility, but my responsibility. Mafia, gangsters, everything going wrong out there is my responsibility.

II. I AM THE SACRIFICE

Since everything is my responsibility, I am the sacrifice. I will sacrifice for the sake of the mission.

III. I WILL ACT AND TAKE INITIATIVE.

I will stand up. Not Rev. Moon, not Bo Hi Pak, not CAUSA, not IOWC, but me. I will act.

IV. I WILL SET MY TRADITION

I will be a focal issue of tradition. It can be handed down to generations to come. Don't just command others, but act and sacrifice. Each one is responsible for his own tradition of love. So far you talk about tradition like it was somebody else's business. Tradition is Father's heart, servant's shoes, shedding tears for earth, sweat for man, and blood for heaven. If you're just blindly waiting for Father's instructions, it's already too late. Take initiative.

V. MY OWNERSHIP

I want to own something. You must make your tradition substantial, visible. Something you can bet your life on. Something — not necessarily material — that no one can take away from you. Witnessing, fundraising, everything comes under this.

VI. MY HEAVEN

Upon that foundation, you are building your own heaven. Unless you have your own heaven, how can you talk about family heaven, national heaven, etc.? But to get to heaven you must pay the price. Indemnity. Your own realm no one can take away. Your own property.

VII. MY HAPPINESS AND MY PERFECTION

I am a happy man, God's man, perfect man. Achieve original blueprint of man centered upon heart of God. My happiness, not Father's happiness or Unification Church happiness. More precious, valuable.

The center is you. To fulfill this, you must be above any secular standard. Below the secular level is fallen man/Satan's realm.

If you follow this kind of instruction you don't need Father.

WHATEVER HAPPENS, PERSEVERE!

Mrs. In Ju Kim is one of the early members in our church. She met Father for the first time in 1946 in Pyongyang.

On June 22, 1983, Mrs. Kim spoke to brothers and sisters of the New York Tribune sharing her extraordinary experiences. Nick Buscovich, her son-in-law, who is also vice president of the paper, gave a short introduction: “. . . and it is through the living testimonies of our older brothers and sisters that we can understand the foundation on which we are standing today . . .”

I Corinthians Chapter 13 . . .

Out of all the words in that chapter, “faith” and “love” have been the most meaningful and treasured words in my life. I grew up in a Presbyterian family. My grandparents were Presbyterians, and my father and mother were elders in the Presbyterian church.

My primary school was different from regular primary schools during the Japanese occupation. It was more like a parochial school run by Presbyterian teachers, and from one teacher at school I learned why I should love Jesus and how I should be a Christian. From when I was a Sunday school student until I became an adult, my deepest desire always was to know more about Jesus, because he was the center of my life. In fact, throughout my schooling and my life, there were people around me who told me about loving Jesus and about how wonderful Jesus’ life was.

My Sunday school teacher always taught us that we should industriously memorize the verses in the Bible, that we should witness with all our hearts, and come to church every day, not missing even one day in the whole year. On Saturdays, we would go witnessing in order to have a lot of people coming to church on Sunday. During my primary school, and also during junior high school, I always received many awards from the church because I was very dedicated. Later, I attended a missionary school and dedicated myself 100 percent to Christian work. The minister of this school taught the Bible as a main course, so I took the opportunity to learn more about the Bible.

At the time I lived in Pyongyang, which was the capital of North Korea. They used to call Pyongyang the second Jerusalem because the revival of Christianity there was so strong, with huge revival meetings and many individual spiritual inspirations. I attended almost all of those meetings trying to find out more about Jesus and Christianity.

In such a city, with a high spiritual atmosphere surrounding me, I grew up as a teenager. Since my parents were elders in the church, I was told to attend only the prayer meetings sponsored by the Presbyterians. However, I secretly attended almost all the revival meetings of other churches as well. I would simply lie to my parents, telling them that I was going to my friend’s house to study. Then I would escape and go to different revival meetings.

In those days, Buddhist monks came down from the mountains and had powerful revivals of their own. They’d come around to the houses asking for alms of rice and other food. But my parents would never give them anything because as Presbyterians we gave only to our own church. But behind my parents’ backs I would always try to give alms to the Buddhists.

Looking back now, I came to know many different denominations at a young age.

When I was 20 years old, I had finished my high school and I was trying to go to college, but in Korea by the time you are 20 or 21 you are considered an old maid. So my grandmother and parents were adamant that I shouldn’t go to college. Otherwise I would be too old to get married. So I married Won Pil Kim’s uncle, who was suggested to me by one of Won Pil Kim’s relatives. That’s also how I met Mr. Won Pil Kim. Since I myself couldn’t go to college I was determined to send all my children, which I did. All five of them are college graduates.

Soon I gave birth to two children. And around that time my sister-in-law came one day and told me a very famous preacher had come from Seoul and would speak. I still was going to a very well-known Presbyterian church in Pyongyang, but because I liked revival meetings and new things, I listened to my sister-in-law and went to this place to hear the new teacher speaking.

A new teacher — a new teaching

I was used to the big church protocol where you sang a few songs, then prayed, and then a man would give a testimony or speech. But at this place, everybody was singing holy songs all the time, just kept singing and singing. I became so moved and received the

I. COR. 13

IF I SPEAK WITH THE TONGUES OF MEN AND OF ANGELS, BUT DO NOT HAVE LOVE, I HAVE BECOME A NOISY GONG OR A CLANGING CYMBAL.

AND IF I HAVE THE GIFT OF PROPHECY, AND KNOW ALL MYSTERIES AND ALL KNOWLEDGE; AND IF I HAVE ALL FAITH, SO AS TO REMOVE MOUNTAINS, BUT DO NOT HAVE LOVE I AM NOTHING.

AND IF I GIVE ALL MY POSSESSIONS TO FEED THE POOR, AND IF I DELIVER MY BODY TO BE BURNED, BUT DO NOT HAVE LOVE, IT PROFITS ME NOTHING.

LOVE IS PATIENT, LOVE IS KIND, AND IS NOT JEALOUS, LOVE DOES NOT BRAG AND IS NOT ARROGANT,

DOES NOT ACT UNBECOMINGLY, IT DOES NOT SEEK ITS OWN, IS NOT PROVOKED, DOES NOT TAKE INTO ACCOUNT A WRONG SUFFERED,

DOES NOT REJOICE IN UNRIGHTEOUSNESS, BUT REJOICES WITH THE TRUTH.

BEARS ALL THINGS, BELIEVES ALL THINGS, HOPES ALL THINGS, ENDURES ALL THINGS.



Mrs. In Ju Kim

LOVE NEVER FAILS, BUT IF THERE ARE GIFTS OF PROPHECY, THEY WILL BE DONE AWAY: IF THERE ARE TONGUES, THEY WILL CEASE: IF THERE IS KNOWLEDGE, IT WILL BE DONE AWAY.

FOR WE KNOW IN PART, AND WE PROPHECY IN PART.

BUT WHEN THE PERFECT COMES THE PARTIAL WILL BE DONE AWAY.

WHEN I WAS A CHILD, I USED TO SPEAK AS A CHILD, THINK AS A CHILD: WHEN I BECAME A MAN, I DID AWAY WITH CHILDISH THINGS.

FOR NOW WE SEE IN A MIRROR DIMLY, BUT THEN FACE TO FACE: NOW I KNOW IN PART BUT THEN I SHALL KNOW FULLY JUST AS I ALSO HAVE BEEN FULLY KNOWN.

BUT NOW ABIDE FAITH, HOPE, LOVE, THESE THREE: BUT THE GREATEST IS LOVE.

Holy Spirit in my heart, feeling tremendous blessings from God.

Father himself wasn't just singing the songs. While singing he sweated all over, and his eyes were filled with tears even though he was just singing a song, a regular Christian hymn. When I looked at him, after I opened my eyes, his clothes, his teeshirt and even his outside suit were completely wet. And so was the Korean style floor made out of paper around him, soaked with his tears and sweat.

Then Father was giving a small talk to the group that was gathering. On that day Father's sermon was about Jesus. He declared that Jesus did not come to earth to die on the cross; and he made it very clear that God did not send his son, who was 33 years old at that time, to die on the cross, but he sent him on earth to substantially accomplish God's will and do great things. However, because of the Jewish people, because of the Pharisees who didn't listen to Jesus, he had to go on the cross. But this was not God's desire. That was the first sermon I heard from Father.

From my Presbyterian church, of course, I was taught that Jesus had come to die on the cross, and it was stressed that only because of the cross, I could be saved. But here was a man saying that without the cross Jesus should have brought forth salvation to mankind. When I heard this message, I was feeling almost the same pain that Jesus must have felt from the spear that was stabbed into his side, and the nail that was put through his feet and hands.

A dream of Jesus

On that first day when I met Father I was blessed with so much revival feeling and Holy Spirit in my heart. And in the same night I received a spiritual dream.

In my dream, I had to go to a big cave, a very long tunnel-type cave, which was very dark. At the gate there was a man standing who told me, "You have to go through this dark tunnel, which is very dangerous and difficult. But don't give up, don't waver, just go straight forward." After meeting him, and hearing this, I started walking in, but it was so dark and it soon was getting hard for me to continue. Then I remembered what the man had told me and I went straight on. Soon I saw something like a ray of morning piercing the darkness, a white ray coming from the end of the tunnel. This gave me strength and I continued on.

As I came to the ray, there was a light shining and a man was standing there. It was the man I had seen the day before, Father, and right next to him were some Koreans who carried a casket in a ritual way. I was very afraid to see the casket, because it was open and contained a rotten body which then was being melted. The very dirty, putrid fluid from the body came toward me, wetting my legs.

But Father was standing there. He motioned to me to come over. I recognized in him the same man I had met the day before, so I went there. And in front of me I saw a big bowl, like the kind in Korea in which you wash your face. It contained a little water and Father himself cleansed my leg with it and told me to go to the next mountain in front of me. So I did.

There were small bushes before me, and I felt as though Father told me to go through. I just followed my feeling. After I passed through the bushes, a forest of flowers opened in front of me, flowers of a beauty such as I had never seen before.

I love flowers (they always make me very happy), and these flowers there in front of me were truly magnificent. But what was even more surprising to me was that, as I went along the flowery path, there was a man standing together with Jesus. Even thinking of Jesus gave me so much happiness, and here he was standing in front of me! Especially seeing him for the first time in the dream was really overwhelming. He took my hand, and led me all over the garden, giving me a very good tour of each place with all the different flowers.

The day of this dream was June 11, 1946. Father came to Pyongyang on June 6, and I met him on June 11, and that same night I had this dream. So the next day, I went to see this young man, Father, again.

In Pyongyang, only the people who went to church morning and evening in any weather would sometimes receive a dream of Jesus, but only after hours and days of long prayer. But with me, I met Father once, and I saw Jesus as a real person — walked with him and everything — so I decided to follow this man to see more of Jesus.

Prophecies and visions

I went to see Father every day, and each day I received so many blessings, so much of the

Holy Spirit. Some mornings I didn't realize whether I was in my body or out of it, because prophecies were flowing out of my mouth. Every morning I would look around, and God would show me what the new Garden of Eden looked like. Every day I would hear His voice in my ears. I would go to hear the young man talk, and I came home and received great blessings from God. This was happening all the time.

Also I constantly had spiritual dreams. In one dream all the kings of the world came to Father and bowed down to him. Father was just 27 years old and I was 30 years old. This dream was fulfilled in October in Seoul at the time of the 6,000 couples Blessing, when representatives from all over the world gathered before Father.

When I had these dreams, I usually went to Father to tell him about what I received. Yet before I could even speak anything, he would say, "Well, did you see all the kings come to me and bow down to me like that?" He always knew what I had dreamed and told me before I could even open my mouth.

One day I had a dream in which God told me that the words in Isaiah 60 will be realized by this young man, Father. So the next day when I saw Father again he greeted me with the words, "Did God tell you last night that Isaiah 60 would be realized?"

I really had to look again at this young man. Who is this person who knows my dreams? Who can tell before I speak what my dreams were the night before? I decided that this was the man I must follow. He was the one to whom I must confide all my things, the one who should decide things for me. It was clear that I must give him all my attention and confidence.

From that moment on, I couldn't go back to my Presbyterian church, where I had been an ideal member, the treasurer of the teenage group, and a Sunday school student and teacher.

Christian elders try persuasion

The minister, the lay leaders and many others came to my house and told me, "Listen, in the last days many antichrists will come, and will try to convert you to end your spiritual and physical life. Therefore, please, don't go there any more." They would hold special prayer meetings in my home, but God would tell me, "Don't attend the meeting." So I never would go to those special meetings at my own house.

My parents, being elders of the church, would tell me, "You are really insulting us and shaming our family, because we are elders and you are attending this crazy antichrist group. What are you trying to do? You've gone to our Christian church all your life, and now you're saying that God does not reside here any more? God only resides in your group?" My parents started persecuting me in this way.

They told me, "Since you don't listen to us any more, Satan surely has entered your body. So we must expel Satan from you and restore you from that terrible antichrist organization. Since you won't listen to our words, we'll have to use force." Then my father and my mother started beating me, my father not so much but my mother every day.

In spite of their abuse, I kept going to Father's place. So one day they tied two big German shepherds to the front and the back gate, so whenever I tried to leave the house, the dogs would bark, and then my parents would catch me and beat me again.

Sneaking out to see Father

There was almost no way I could see Father to learn about the Bible, so I created an excuse, telling my parents I had to go and buy a toothbrush. Then I left, saw Father, and came back. On the next day, I told my parents I needed to buy toothpaste and other things. I don't remember all the items I decided to buy, but I divided up my shopping list and bought one item at a time, using each occasion to meet Father.

One day, my parents found out about my trick and, of course, prevented me from shopping. From then on, I had no way to see Father, so I made up another excuse — to see my in-laws. My husband's house was behind the place where Father was staying, so to go to my husband's house there was one wall to overcome. I prepared very beautiful presents and food and told my parents I would visit my in-laws and give it to them. Then I escaped to Father's house and learned more about the Bible and Heavenly Father.

In order to go over the wall, which was twice my height, I would get a chair, place it by the wall, and stand on it. Then my sister-in-law would cross her hands and lift me up so I could go over the wall. At that time, I was pregnant with Nicholas Buscovich's wife (Hae Young), but still I would go over the wall to Father's house and listen to him.



EVERY MORNING I
WOULD LOOK AROUND,
AND GOD WOULD SHOW
ME THE NEW GARDEN OF
EDEN.



Brothers and sisters from the New York Tribune (who could afford the time) listening to their elder sister's testimony.

FATHER ALWAYS KNEW MY DREAMS AND TOLD ME THE CONTENTS BEFORE I COULD EVEN OPEN MY MOUTH.

In Korea, people usually say that if a woman is carrying a boy, she can lose him very easily if she doesn't take care. But in my case, even though I was pregnant I kept going over the wall and I didn't lose the child. Therefore, I thought it must be a daughter. So it was.

I actually needed tremendous courage to climb over the wall and see Father and I always expected him to especially notice me and to tell me more about the new teachings of the Bible.

At that time, Father was giving sermons based on the Divine Principle, but it was not written down. He was telling about the mission of Jesus, the process of restoration, and so on, one topic after another, and I had to wait and listen to him on all these things. Right now, you are very lucky because you have everything written in a book. In those days, I had to go over to Father's home to listen to only a bit at a time.

Father's very long prayers

Once Father started praying, he wouldn't stop for a long, long time, and I'd be so frustrated and sometimes even angry because I would go through all the trouble to see him and hear his words, and he would start praying and seemingly never end. So I'd go to the next room and I would wait until he stopped. When Father starts praying he really becomes one with God, and the tears come out, and he always perspires a great deal. After that, Father would come to the room where I was and talk about the meaning of the Bible.

My parents again found out that I was still seeing this young man Moon, so this time they locked me into my room, in my house, and wouldn't even let me cook or anything. My mother still beat me. But after some time, she gave up. Finally my parents gave permission to my husband, saying, "Now you have to beat her and make sure she doesn't leave. We clean our hands. It's up to you now to take care of our daughter, your wife." My husband was a very athletic man — he was famous in North Korea. Besides, he also was a gymnastics and physical education teacher.

I was completely imprisoned in my own house, and at that time Nicholas' wife was born, a very small baby. It was January and very cold. My room had a glass window, but they replaced it with wood from outside so I couldn't see anything. I couldn't see Father nor the members any more. But there was a crack in the window, and I would peek out in the winter time and was able to see members going by. I could see Won Pil Kim



and some others. Just even looking at them going by filled me with so much warmth and joy.

Mrs. In Ju Kim and translator, Mr. John Park.

Beaten by my husband

When I was locked in my room, I still received revelations from God. I recorded everything and gave it to the girl who was working in my house to give to Father. But I still wanted to see Father in person.

So when my husband and my parents were out of the house, I managed to sneak out to see Father and come back again. My mother again found out about it, but she wouldn't do anything since she already had given up on me. So she waited until the end of the day for my husband to come back and told him, "Your wife took off again to that crazy place." And he just smacked me right in the face. As I said before my husband was a very athletic man and I am a very small woman. If you get hit in the face by a man like that, you see stars.

Thinking back, I could have lied to him, but I just could not do it when he asked me, "Did you go and see that young Moon today?" I always said yes. And he hit me. So one day he went to the kitchen, brought back a kitchen knife and said, "Okay. Today we will make a final determination. We will end everything now. I cannot stand this any more."

I couldn't pray with my eyes open, so I closed my eyes and prayed to God: "I really believe that I have so many things I must do for You God, and for mankind." I was praying like that, and he swung the knife hard. But instead of hitting me, he somehow hit his nose, got a big cut and started bleeding all over his face. Of course, there was a big commotion. My parents accused me of being the cause of all the trouble.

My husband was also an expert basketball player. He would play basketball during all his free time. One day when he came home from work, I served him dinner. Then he said, "Okay, I'm finished, take away the dinner." So I did. Everything had been on the table, but when I looked again I realized that the bowl of rice wasn't there any more. And as I looked around, he threw the rice bowl at me. But because I was a good runner in school, I quickly dodged, and the whole bowl smashed into the wall.

During the time of persecution within my family, Father knew that I was getting beaten. So every time Father sensed, "In Ju is getting beaten up again," he would assign one member to go to my house, stay outside, and start to pray for me. So when I looked outside, there was a woman standing praying for me. She was wearing a white Korean dress. And when I was getting beaten, I would look outside, see her, and get very

EVERY TIME FATHER SENSED, "IN JU IS GETTING BEATEN UP AGAIN," HE WOULD ASSIGN ONE SISTER TO GO TO MY HOUSE, STAY OUTSIDE, AND START TO PRAY FOR ME . . .

. . . AND WHEN I WAS GETTING BEATEN, I WOULD LOOK OUTSIDE, SEE HER, AND GET VERY INSPIRED.

**I COULDN'T PARTICIPATE
IN THE PROVIDENTIAL
BENEFIT OF THE TIME
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RECEIVE.**

inspired. Because of that, I would never even feel the pain. Afterward, angels came to me singing holy songs and really making me feel good.

One day I received a revelation from God saying that "if there is an elder who is persecuting you, and doesn't stop doing that, he or she will be paralyzed." Since my parents were elders, I told them my revelation. But my father would say, "How can you believe in a group whose God tells you that your father is going to be crippled and paralyzed?" But actually my parents didn't become paralyzed. However, another elder of the church who always told my parents, "Do not send your daughter to that new group because it is evil" — that person became paralyzed and crippled.

There also was a certain woman who was another source of my persecution. This was a Mrs. Do. She was my mother's friend and kept telling her, "your daughter will become very evil if she keeps going to this place — Satan is possessing her." She became completely blind. She went to every hospital to try to fix her sight, but without success.

Many years later, my husband heard the Divine Principle from one of the professors of his academy in Korea, and after that he came home and said, "I realize for the first time that the Unification Church is not a false church. So all our children and everybody can now attend the church." My second daughter is now blessed with Nicholas Buscovich.

Other temptations from Satan

In my personal life I went through much persecution and many difficulties, and I could withstand a lot of physical persecution and abuse. However, my first real temptation came through a materialistic thing.

When you get married in Korea, they give you a golden ring. So I got one, too. However a lot of my other friends received a diamond ring. I actually didn't know what a diamond ring was. I thought it was just a piece of glass, not so exciting. But then Satan appeared to me saying, "If you do not follow this man Moon any more, I will give you a diamond, and many other great things." But I realized that the happiness in my heart that I received from this man was so great. So I told Satan, "Even if you give me a diamond the size of Korea, you could not change the happiness I get from this man. And I will not leave this man, ever." Satan just took off, disappeared from me.

But he came again and said, "This time I am going to take your life." He had a knife and a gun. I told Satan, "Okay, just give me one chance to pray to God so I can send my spirit to Him." Satan agreed, and I started praying. When I opened my eyes he was gone.

I woke up and saw that my pillow was wet with tears and sweat because in my dream I was praying and fighting in a tremendous battle.

The Book of Life

To end my testimony, I'd like to share with you a very important revelation.

It was in a dream. I was going toward a mountain, and on the way I saw the tracks of a tiger. So I knew there was a tiger nearby. I was very afraid to go on. But my older sister, who had come with me, encouraged me to continue. I reached the spot where I saw a very big, white ginseng root. It touched me, and I touched it, and it said, "Let's go together," so I followed the ginseng root. We came to a very big palace and suddenly the ginseng root turned around and became a wise old man with a very white beard. He said, "In the palace there is a very precious place and I want you to take a look at it."

When we arrived there, he said to me, "This is the Book of Life. Let's see if your name is there. He opened the book, and there was Kim such and such, etc. And he said, "Your name is also here, because you witnessed to Won Pil Kim."

And this is what I learned: Your name will be written in the Book of Life *only* after you have three spiritual children. That's why Father stresses so much that we need to have three spiritual children.

My sharing this with you is very important. Because I joined the church in the early times, I went through tremendous persecution and sacrifice. I couldn't participate in the providential benefit of the time which you are able to receive. Each of us has a cross to carry. So please persevere! If you endure, then you will receive the crown of victory from God, and your name will be written in the Book of Life.

Remember, I had an even heavier cross to carry than you and did not benefit from the time of the providence. Just have patience and continue on, even though it's difficult. Be like Joshua and Caleb. When they went to the Promised Land they never complained.

At the end, you will be victorious and your name will be written in the Book of Life. God bless you!

THE MISSIONARY

Gen 17:1-9

by Lloyd Howell

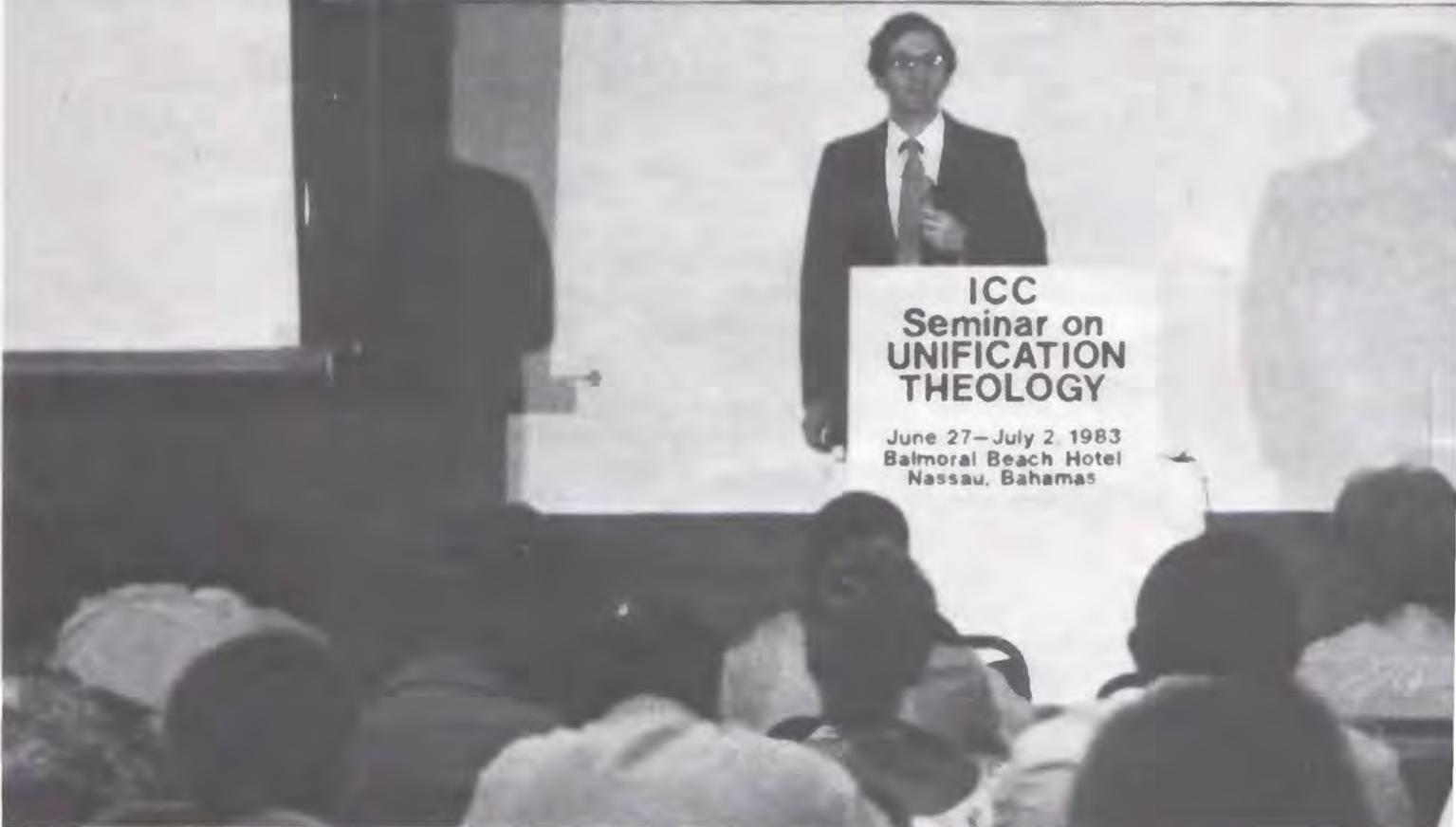
everymorning
I go about the yard
on my knees the ground is hard
it is because I see
a multitude of dandelions
so proud, arrogant and free
I dig and dig for awhile
oh my aching back
I collect them in a pile
consistent I must be
to terminate their liberty
but in this garden overgrown
sometimes I ask for help
I'm so alone.
I crawl from one to one
praying that somehow, someday
this crusade will be done
oh this intensity I feel
I know to you
it looks unreal
but in my heart I hold a secret dear
which I've told to God's almighty ear:

this lawn, this garden, this little piece of ground
to me 'tis Portland and Oregon and the world around
and as they dry these weeds, these weeds
I imagine the end of pride all unrighteous deeds
and in these blades of grass
that seek to cover wounds
so blatant and so crass
I see and hear your promise
of children not yet born
finishing the job to which I've sworn.

7/16/82

Interdenominational Conferences for Clergy Seminar on UNIFICATION THEOLOGY

June 27—July 2, 1983
Balmoral Beach Hotel, Nassau, Bahamas



The great challenge of our day is to strengthen Christianity so it can be an instrument in rene-

The International Conference for Clergy (ICC) sponsored a seminar on Unification Theology June 27–July 2 entitled “Unification Theology, with Implications for Ecumenism and Social Action.” The conference was held in Cable Beach, Nassau, the Bahamas. One hundred fifty Christian ministers from all over America attended. Most of the conference participants were contacted through the National Council for the Church and Social Action (NCCSA).

This stimulating conference started Monday at 7:30 p.m. with Dr. Mose Durst, president of the Unification Church of America, greeting the par-

ticipants. A general orientation was presented by the executive director of the International Religious Foundation, John Maniatis. Dr. Alex Chambers, president of NCCSA and the ICC conference convenor, also welcomed the ministers.

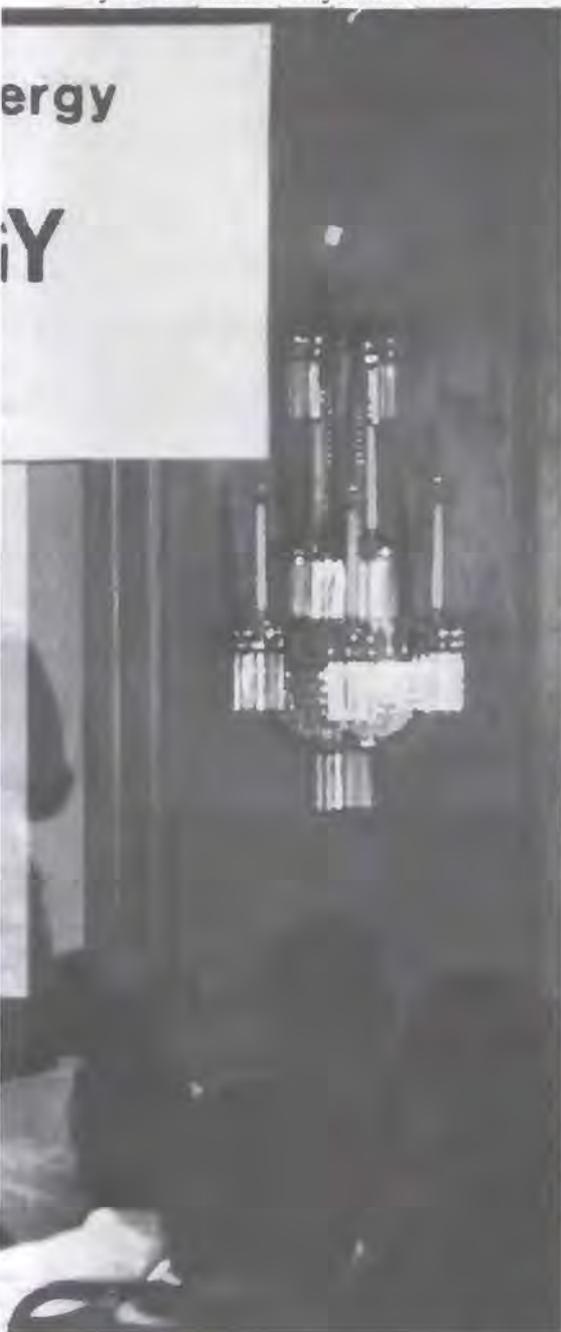
In the course of the five days, various Divine Principle lectures were presented, showing the ideals and teachings of Rev. Sun Myung Moon. Each presentation was followed by a lively question-and-answer session. Then, participants were divided into small discussion groups of 12 to 14 ministers for further sharing about the seminar. This also facilitated the devel-

opment of friendships between them.

The lectures presented were: God, Humanity and the Creation; Spiritual Life; Fall of Man; Jesus as Savior; Resurrection; Principles of Salvation History; God’s Work in History to the Present; and Eschatology and the Second Coming.

The lecturers were Sandra Lang, Andrew Wilson, Shirley Stadelhofer, Ken Gray and Dr. John A. Sonneborn.

In the evening, different presentations were given to show Unification Church activities promoting ecumenism and social action. John Maniatis outlined the church’s ecumenical programs such as New ERA, World



ing the earth.

Youth for God, the Global Congress of the World's Religions, and the Sun Myung Moon Institute, all of which are projects under the newly formed International Religious Foundation.

Dr. Mose Durst presented the film "People of the Quest," and introduced many Unification Church projects.

On the third evening, Dr. Herbert Richardson, who described himself as a Unificationist theologian, presented an insightful commentary on Unification Theology and messiahship.

Dr. Frank Flinn, a Catholic theologian from St. Louis, provided a stimulating and provocative paper on ecumenical Kingdom-building.

Dr. Osborne Scott, chairman of the International Coalition Against Racial & Religious Intolerance (ICARRI), closed the evening with a moving talk about the violation of religious and racial rights that new religions and the Unification Church in particular are being subjected to.

One of the major presentations of the conference concerned NCCSA. Many of the ministers had come to the conference as a result of their interest in and involvement with NCCSA. Executive director Mr. Kevin Brabazon moderated the program which included a slide show on the many NCCSA urban social action projects. He introduced officials and organizers of the 10 NCCSA chapters that are presently incorporated and active in the following cities: Washington, D.C.; New York; Atlanta; Memphis; Los Angeles; St. Louis; Baltimore; Detroit; Jackson, Miss.; and Louisville, Ky.

As a result of this meeting, 10 new chapters are being organized in cities from Boston to San Francisco. Each chapter is an incorporated coalition of churches and social service groups in an urban area, which mobilizes local resources from city, state, churches, and private enterprise, and addresses the burning social issues in the communities.

If the mission of Christianity is to complete the work of the Savior by building God's Kingdom on earth, the paramount problem of our time is the weakness of Christianity.

The NCCSA was founded in 1977 after dialogue between members of the Unification Church Interfaith Affairs Department and ministers of various Christian denominations.

Operating costs and seed money for chapters is provided by the Unification Church, channeled through the International Religious Foundation.

In the past six years the NCCSA, which emphasizes self-help, has secured \$4 in cash contributions for every dollar invested by the Unification Church. In addition, it has secured \$25 worth of foods and other materials for each church-invested dollar.

One evening spontaneous hymn singing broke out after dinner. The ministers melted together through Christian songs — the spirit of God

moving their hearts, transcending race and religious affiliation. The music of one heart in the love of God prevailed.

The paradise-like Bahamas provided an idyllic setting for the workshop. It took the ministers beyond their usual busy and hectic schedules and gave them a place of peace and rest to hear the lectures of the Divine Principle, which addressed the topic of building the Kingdom of God on earth.

Ministers left the conference respecting the Unification Church more and even desiring to work with us. Some wanted to study Divine Principle more and others wanted to work with the NCCSA. Many recommended their colleagues for participation in future ICC seminars. They came to believe that Unification Theology is highly relevant to ecumenism and social action in the world today.

What the NCCSA is all about

(from the keynote speech by Bruce Casino, executive vice president of NCCSA)

We are confronted with and are a part of a Christianity that is in many cases pathetically weak, both internally and externally.

Internally, it has not been able to stem the flood of immorality, has not been able to bridge the chasm of racism, and is subverted by materialism. Externally, its attitude towards Communism is ambiguous, while atheistic materialism is rampaging through the world violating not only civil and human rights, but even the right to life itself.

If the mission of Christianity is, as I believe, to complete the work of the Savior by building God's Kingdom on earth, then we can say that the paramount problem of our time is the weakness of Christianity. The great challenge of our day is to restore and strengthen Christianity so it can be an instrument in renewing the face of the earth.

I believe the causes of this sorry situation are as follows: an over-spiritualized concept of the Kingdom and salvation, fragmentation of effort as evidenced by denominationalism and parochialism, and, above all, by devastating racism, timidity in the face of an over-extension of the doctrine of separation of church and state, and lack of faith, concern, and courage.

The NCCSA exists to counteract

these great evils, to uproot their causes, to restore the church and this great nation, America. Specifically, it exists for four major purposes:

- 1) To develop and propagate a model of the church as a community of service rather than one merely of doctrine and ritual;
- 2) To help individual churches meet the needs of their communities and their members;

- 3) To overcome individualism, racism, and denominationalism; and
- 4) To develop a unified Christian front on a community, city, state, national, and international basis; that is, to engage the churches in the actual process of cooperation with God in building the Kingdom.

We need your help. Just as God promised to save those ancient cities of Sodom and Gomorrah if but a few

good men or women could respond to His call, now we feel the call of God to find a few good men or women who can walk the walk that will lead to the salvation of their cities.

Together we are not just talking that talk, we are walking the walk, and invite you to come walk with us and together we can fulfill Jesus' words, "Thy Kingdom come, Thy Will be done on Earth."

THE ICC CONFERENCE IN THE BAHAMAS

The conference was wonderful from beginning to end — from the first drive down the Bahamian road from the airport to the final flight departure. Coconut trees, palms, and other tropical flora were everywhere — and then there were the salty sea and the large, art nouveau Balmoral Hotel that reminded me of some 1940s Hollywood movie.

The conference group was very racially integrated, and we spent the seven days of the conference talking, laughing, praying, singing, and embracing together as brothers and sisters under God.

Our little discussion group included one firebrand — a young black Baptist pastor whose beliefs were deeply rooted in the Scriptures. He and I clashed a few times, so I spent all of one afternoon and most of the night praying for him and praying for my own heart to be humble before him.

The next day, he was a transformed man, partly due to the ministrations of Gilbert Starr, a representative from Minority Alliance International, and partly due, I feel, to my prayers. He and I greeted each other with a deep sense of love and respect, and I felt of all the people in a conference he and I had restored something by loving each other in spite of our differences. In fact, he said he was completely satisfied and felt a great deal toward our teachings — that they were so good they had made him feel shaky inside himself. He became very interested in Father and, in fact, some people felt he had actually had a conversion experience.

The last night of the conference was a social night — a feast of music, dance, and food on the hotel's private island — Balmoral Island. One of the ministers and I went for an exploratory swim around the island and found coral, sea urchins, and beautiful sea shells. It was an adventure for both of us.

Then we heard distant drums from the other side of the island — it was like something out of a movie — and we went back to find a native Bahamian band on the main beach. What an exciting island adventure.

Oddly enough, just as the pleasure trip was ending and we were waiting for the boats to take us back to the main island, a terrific rainstorm brewed up and all the people were trapped boatless out on the dock! At first, it was frightening in the dark and the storm, not knowing when the boat would come. The sea was dangerous, too.

But we huddled together and tried to protect one another from the rain with our clothing, and began to sing spirituals. By the time the boat came, we were all very happy and feeling strong in our unity and faith. We got on the boat and an older man whom I had shielded from the rain told me I'd gone "above and beyond the call of duty." It felt good to be able to love and help one another under adverse circumstances as well as relate with each other amid the luxuriousness and opulence of the conference. On the way back, people were dancing and laughing on the boat but I watched the waves and wondered what Father would be thinking.

The boat couldn't pull up to the dock because of the storm, so the captain ran it aground on the beach and, to my surprise, as I got off the boat, two deep-voiced native Bahamians were singing a rich black spiritual, "Wade in the water, wade in the water, children! Wade in the water!" and demonstrated that that was what we needed to do. People splashed in up to their knees and waded onto shore. One minister joked that we had all been baptized.

It felt so good to be grasped by warm black helping hands as I got off the boat! It felt so good to embrace people on the dock and hold hands during prayer! I felt we were all really God's children, one in heart.

I think that the conference did a lot to promote interracial love and harmony as well as to convey our other teachings. We all truly had become brothers and sisters, maybe more so in the storm than during the sunshine — a beautiful family enriched by differences in background and skin color, not divided by it.

June Morris



Discussion group of professors and ministers.



ICC seminar on FICATION EOLOGY

7—July 2, 1983

*Rev. Chung Hwan Kwak, Chairman of ICC speaking on
Rev. Moon's lifestyle.*



Balmoral Hotel.



International attendees during lectures in the main conference hall of Balmoral Hotel.

HAPPY GRADUATION DAY!

Jacob House —
pioneer school in the field
of education for blessed children



The "honorable graduates" introducing themselves one by one.

Angelika Selle

Which preschool or kindergarten in the world awards its young boys and girls with certificates for superior achievement in patience, effort, and enthusiasm?

Well, there is one such junior educational institution, hidden behind wild forest on the outskirts of Tarrytown, New York, and it is called Jacob House.

On June 29, 1983, 11 children of various 43, 777, and 1800 blessed couples graduated from preschool to kindergarten. This was the first graduation since the school was founded by Father on February 23, 1977. A special graduate in the group was Young Jin Nim, the fifth son of our True Parents. Young Jin Nim just had celebrated his fifth birthday two days

before.

Some fathers and mothers who could afford the time were present to proudly watch their youngsters graduate.

Mrs. Phyllis Kim, as the master of ceremonies, welcomed everyone warmly and asked Mr. Ken Sudo to speak the opening prayer. Then Mrs. Mal Suk Lee the spiritual leader and "mummie" of Jacob House delivered her graduation address in English. (see page 29)

Before the "honorable graduates" entered, 10 preschool "suns" presented holy songs in English and Korean. It was a pure joy to see those little adults performing, each of them presenting such a unique character.

"Here we are!" the 11 white-dressed graduates concluded in unison

after they had slowly paced onto the stage, accompanied by Beethoven's "Land of Hope and Glory." Each graduate introduced his parents by stating the year of their blessing, daddy's and mummie's mission, and finally added their own name. One could see in their eyes and faces how proud and happy they were to be graduating, to have attained the status of a little adult, who will now move on to a higher level.

When performing songs and reciting a poem in English the little ones invested their whole hearts. Kamiye Furuta then gave the farewell speech in seemingly perfect Korean — repeated in English by Kensho Watanabe — expressing gratitude to True Father and True Mother for bringing together their parents so the graduates could be born.

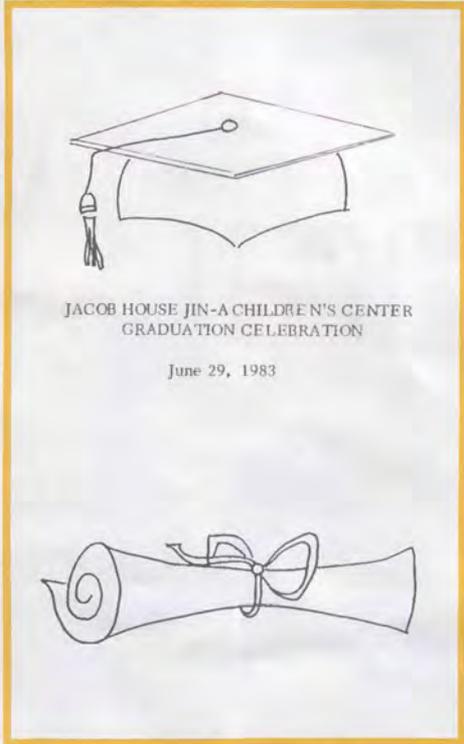
Now the moment had come to receive the well-deserved graduation certificates:

Special awards were given to students who did very well in Korean: Kensho Watanabe and Young Jin Nim

Moon (special graduate).

Graduation gifts were handed out by Mrs. Carl Rapkins. On an occasion like this, of course, a celebration cake could not have been lacking. The three-tier cake was cut and the candles

were blown out as the song, Happy Graduation to you was sung. There were happy faces everywhere. Outside in the big garden, a picnic lunch was waiting. Time to relax, eat, play, and to enjoy the day. *continued*

<p>Inmay Kiely: special award for social development</p>	<p>Kensho Watanabe: superior achievement in advanced reading and math</p>	<p>Hanyoo Sheftick: exceptional progress academically and socially</p>
<p>Mary Hose: superior achievement in music, art, and reading</p>		<p>Egiko Hiraide: exceptional work in math and progress in reading</p>
<p>Takateru Ushiroda: superior achievement in reading and enthusiasm</p>		<p>Dukil Ohnuki: exceptional work in leadership and reading</p>
<p>Kamiye Furuta: superior achievement as best all-round student</p>		<p>Danso Sawamakai: exceptional work in patience and effort in studies</p>
<p>Masato Sudo: superior achievement in patience and effort in studies</p>		<p>Limi Perry: superior achievement in oral expression</p>



Mr. Kamiyama leading a powerful "Mansel" concluding the official part of the graduation day.

6-29-83



Mrs. Lee, Hyung Jin Nim, Young Jin Nim and Sun Jin Nim getting ready to cut the three-tier graduation cake.



Kensho Watanabe reading the farewell speech in English.



Mrs. Phyllis Kim announcing the beginning of the ceremony.

For us church members, an event like this makes us think: How will these blessed children develop? Will they be able to persevere in the values they have been taught and live according to them? Will they develop the seeds that were sown into their little hearts so they become strong men and women, leaders of the future?

There is certainly much yet to

accomplish in creating an environment which can properly nurture them in their later childhood and adolescent years, but there is also much hope because of our True Parents' and God's protection for these children.

Jacob House is a pioneer school in the field of education for blessed children. With this graduation, the first fruits now can be seen after seven

years of its existence!

We are certainly looking forward to more Jin-a centers like this in other parts of the country and around the world, and we congratulate our young blessed children as well as the staff from Jacob House, wishing them a very successful, glorious future.

Graduation Address

by Mrs. Mal Suk Lee

Today we share this historical moment of our first graduation for the providentially chosen children of our blessed families in the Jin-a Children's Center and Kindergarten.

To Heavenly Father and our True Parents, who have protected us, we offer our humble gratitude. We would also like to express our deepest gratitude to all of you parents and family members who have gathered to celebrate this graduation during this busy time.

Most of our graduates' parents were called to follow the path of the providence, so their children were separated from them early in their lives. However, today we can see with deep appreciation and overflowing joy the growth of goodness that abounds in them. For this we would like to offer once again our warmest appreciation to our Heavenly Father and our True Parents.

On January 12, 1983 at 10:50 a.m., Father gave us the name Jin-a Children's Center. This name Jin-a implies a day-by-day growth in goodness toward becoming praiseworthy sons and daughters before Heavenly Father. Thus, Jin-a Children's Center means that this is an important educational center for the training of blessed children in the heavenly tradition.

In an effort to follow our True Parents' providence we have sincerely tried to fulfill the following directions:

- 1.) To provide an education to help our children become true children who are completely one with the direction of Heavenly Father's and our True Parents' hearts.
- 2.) To develop respect for elders, concern and care in relationships with others, and the potential to lead younger brothers and sisters in the direction of goodness.
- 3.) To develop the ability to clearly distinguish between right and wrong and the perseverance to endure any hardships.
- 4.) To teach proper habits of goodness in words and actions.
- 5.) To develop and maintain a healthy, bright, confident appearance and spirit. To accomplish these goals we have and will continue to offer all our strength and energy.

As all of you, our first graduates, enter elementary schools, please become an example to others in your school life by showing your filial piety and love for your parents. Please quickly rise up to bring joy and hope to Heavenly Father and our True Parents. From the bottom of our hearts, we hope that many admirable blessed children will follow this tradition. We ask for the graduates' parents' deepest care and concern in this direction.

Finally, we pray that abundant glory, honor, and love will always surround our first graduates' future.

Jacob House

Kindergarten: children from 2½ to 3 years (called the "stars")
from 3 to 4 years (called the "moons")
from 4 to 5 years (called the "suns")

Nursery: For babies from three months old. They get round-the-clock care.

Summer schedule:

8 a.m. Breakfast

9:00 Morning exercises

9:15 Morning service

9:30-10:30 Meeting in five different groups (like swimming; arts and crafts; Korean; and everyday life, familiarizing students with things like cooking, shopping, going to a gas station, ecology, and nature studies)

This program is for the "suns." They can choose their own subject. They have more freedom and more opportunity to think. After reaching the age of 5 or 6, they enroll in a public school kindergarten.



Anucha Panpeecha, a Thai member who works at Sikieu camp with the IRFF medical team with Vietnamese children.

I wept then as all their eyes and faces came back to me. I could understand God's heart and what He must feel as He looks at our world.

REFUGEES IN THAILAND

Claire Bowles

Claire Bowles was one of the original foreign missionaries of 1975 and associate editor of Today's World in summer and fall 1982 before joining her husband in Thailand.

I had been trying for months to get a "camp pass" from the government, which would enable me to visit the Vietnamese refugee camp of Sikieu where International Relief Friendship Foundation (IRFF) of Japan has a medical team working. Finally, it was arranged and I went to see the camp. I had already been to several refugee camps with my journalist husband, so

I was prepared for what I would see there. We had gone to both Laos and Cambodia border camps. We even went inside Cambodia and visited camps in the "liberated zone."

That is the kilometers of land that the resistance army liberated from the communists. There is a constant tugging back and forth for those few miles; the resistance takes it and the communists take it back again (aided by the Soviets, of course) and so on. We had met Laotian, hill tribe, and Cambodian refugees, talked with them, interviewed them, laughed with

them, felt for them. But I had never met Vietnamese refugees or been to a Vietnamese camp.

Waiting for the future

I arrived at the Sikieu camp in the morning and the IRFF workers were already busy. The hospital was crowded with patients waiting to see the doctors and pick up the prescriptions. I made a big splash, being the only blonde among thousands; all the IRFF workers are Japanese, so many of the children had never seen light hair before. There



The "minors' center", the author with guides, the children, some visitors to the camp and Jack Hart, president of IRFF in Thailand.



One of the buildings in the living area of the crowded camp. It's bath-time for one happy child (center).

were many big, dark eyes on me as I made my greetings to the team. I had met them all in Bangkok so no introductions were necessary, except for the Vietnamese medical workers who had backgrounds in medicine back at home and, after escaping the communist regime of Vietnam, volunteered to help at the hospital in the camp. These were very strong, capable people who wanted to help their people while waiting for their future to be decided by governments such as America, France or Canada.

All refugees were waiting for resettlement in a third country, and those governments can accept and reject whom they wish. Everyone we met told proudly of his brother in Canada, his sister in Oregon or Ohio, or his niece in France. These will be accepted by any country, most likely.

As my tour of the camp began, I quickly acquired several volunteers to guide me around. These young men were from the seminary run in the camp by a Catholic mission. They all looked much younger than their age. All of them had been in Communist "re-education" camps back in Vietnam for more than five years. They laughed when they called them "re-education" camps because, my guides told me, they are really prisons and there is no education involved except hard work. Most of the people in these prisons were connected with the American army in some way and posed a threat to the communist government. I learned that all three of my guides had been to America during the Vietnam War to train in the military. Two had been helicopter pilots and one was an explosives expert. They told of their escape from Vietnam after being released from prison. One man had set sail at night in a small boat with 38 people. They were attacked by pirates who wanted their boat. The pirates threw everybody overboard and took the boat... 25 people died. The strong ones swam. "I swam 5 hours. I was surprised that I made it." He laughed.

Minors' Center

They took them to the "Minors' Center" which is an orphanage for the children whose parents are either dead or still in Vietnam. Many families pay large sums of money to have their child accompany a group of boat peo-

ple, even though they are often strangers and the future of their child is extremely questionable. Somehow, they find this better than life in Vietnam. The child is given over to the "Unaccompanied Minors" official upon arrival at their camp. Sikieu has over 200 of these kids, some of them only three years old. They have a large, bamboo building, lots of bamboo beds (no mattresses or pillows) and blankets, because it is sometimes very cold in Thailand. Fifteen Vietnamese volunteers help out at the minors' cen-

ter, taking care of the children, cooking, counseling, trying to arrange American sponsors by helping with all the paperwork.

camp "cafe," where we ate boiling rice soup under a plastic and bamboo canopy. The Japanese sisters were amazing to watch. They seemed so quiet and gentle when talking to them, delicate and sensitive. But when there was an infection to lance or a deep wound to wash, they went at it with a strong concentration that seemed totally unruffled by the tears or groans of the patient.

I spent a lot of time watching a young woman (again, probably older



One of the living areas of Sikieu Camp. Hundreds of people live in each building.

ter, taking care of the children, cooking, counseling, trying to arrange American sponsors by helping with all the paperwork.

No privacy, no luxury

Itoured the living areas next where the 7000 refugees live and do their chores. They have no privacy, no luxuries, and very little water. (Only one bucket per person per day). Many receive money from their relatives in America or France, but there is little to buy besides soap and extra food.

Back at the hospital I toured all of its seven rooms. Each room is double-purposed. One is office/pharmacy, another is laboratory/pediatrics, another is minor surgery/obstetrics, etc. I spent several hours watching in the various rooms as patients came in with wounds to be cleaned, illnesses to be diagnosed, new-born babies to be washed and checked over. There was a constant stream of people, old and young, until evening. Our brothers and sisters worked constantly, with only one short break at noon to visit the

than she looked) volunteer from Vietnam as she washed babies who were between 2 and 15 months old. The fathers usually brought the babies to the hospital while the mothers rested or worked at home. I held each baby and spoke to each father, even if he spoke no English, although most of them did speak at least a little. Besides fathers, lab workers, the "baby-washer" and myself, there was a stream of curious children and adults who peeked in or came in unchecked just to see what was going on and find out who this strange woman, "the American," was. In these small rooms, no one seemed to mind when people came to watch the proceedings.

When the last baby was washed and wrapped and given back to the nervous father, who would hold it like it was a big soap bubble, I had a chance to speak to this attractive young woman and hear her story. She had brought her 11-year-old daughter with her on the boat from Vietnam. Her husband was in prison there, and she seemed to have some hope that he would be released soon and would try to escape



Baby strapped on her back, she's going to church on Christmas. About 2% of the Hnongs are Christian.

by boat himself. Her boat had been attacked by Thai pirates, as most boats are, and she had been raped along with all the women on her boat. Fortunately they let the boat continue on its way, after robbing them of anything they had. She had tears in her eyes as she told this, but she never said anything to win my sympathy or my pity. It was her story and the story had played an important part in her life, so she told it. She smiled even as she told it, in her broken English, and I felt again how brave and strong these people are.

I was grateful that there are many people, in many countries who are giving their lives to do something about the pitiful situation humanity has found itself in

I saw several women being treated for syphilis which they had contracted from rapists on the boat from Vietnam. A long, slow, painful series of injections will cure them of this disease, but what can cure their spirit now? Though they don't seem bitter or angry, they can't help but be scared by the terror and misery of their life.

I was very weary at the end of the

day and happily climbed in the van with the Japanese brothers and sisters to go to their home in a nearby town to spend the night. These Unification Church members seemed tired but happy on the way home. Some dozed, some talked, some sat together quietly.

Their home is very simple, a Thai-style house right beside a stream that rushed noisily past. The house stood amid an orchard of Thai grapefruits and jasmine bushes. After dinner, the members studied individually, either English, Thai, or Divine Principle. I

slept, after a short prayer, so tired from all the new and intense impressions I had received. It was so very quiet and peaceful there, without traffic or noise of any kind except the stream running by endlessly. But I knew the people in the camp were not sleeping as well as I was. Each family in their tiny cubicle, separated from the next family by a curtain of woven bamboo. Hundreds of

people in one huge building; children, young couples, old grandfathers, the sick and the healthy.

Feeling God's heart

I didn't cry till I got home to Bangkok the next evening, and not until I was safely in my own bed. Suddenly everything poured in on me. All the children's faces; all the women, so many of them violated sexually and humiliated; all the young men who were strong and brave but helpless now to do anything for their country; all the young mothers looking at the future of their children wonderingly. I wept then as all their eyes and faces came back to me. I could understand God's heart and what He must feel as He looks at our world. I could understand True Father's decisions to take up this mission offered to him so many years ago. I was grateful that there are many people, like this medical team, in many countries who are giving their lives to do something about the pitiful situation humanity has found itself in.

THE JAPANESE MEDICAL TEAM IN THAILAND

Ikuko Kitakouya



Keiko Onishi



Keiko Onishi

Keiko was trained as a medical student before she joined the U.C. in 1975. From 1978 she worked in Isshin hospital.

I have only been at the Sikieu camp for three months. so I don't have contact yet with many people in a deep way, but I know one lady very well.

Her father escaped from Red China so she was the second generation to escape from communism. She wished she could go back to her father's house in China, but she hates communism.

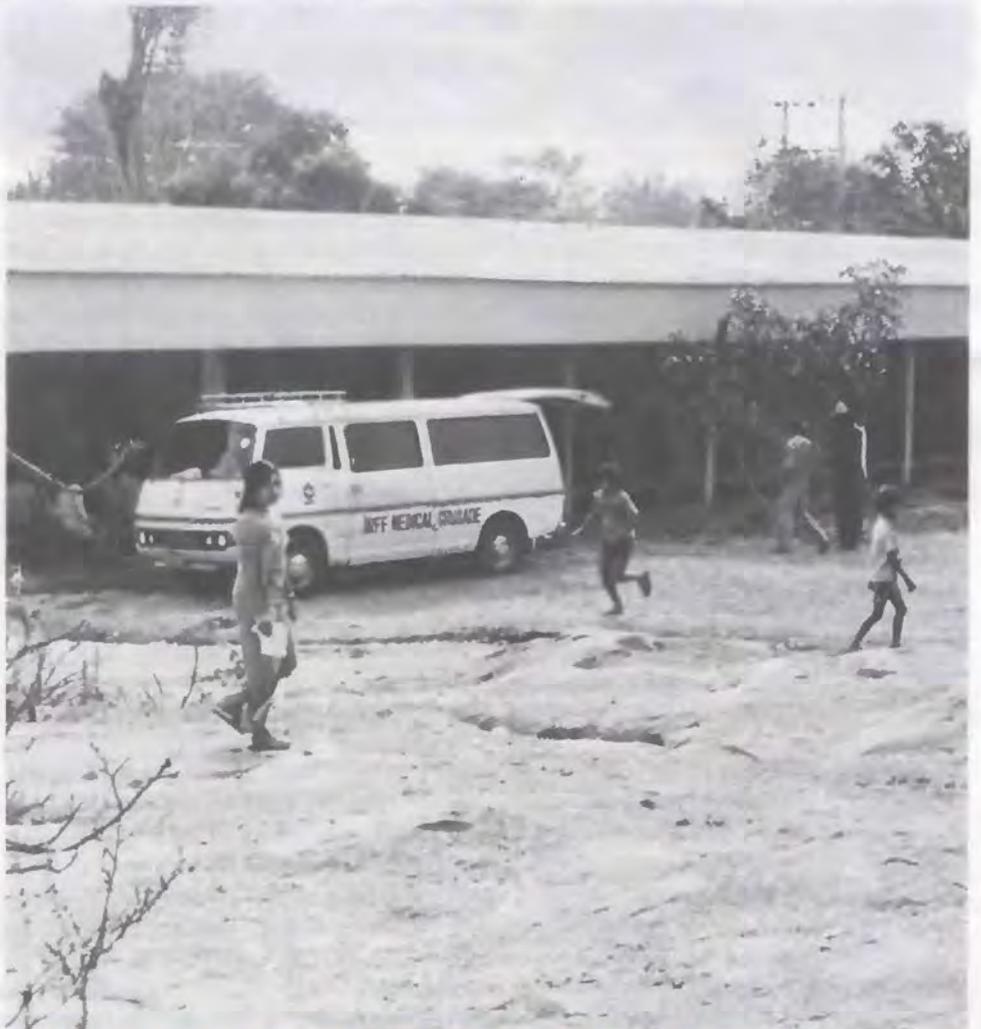
Through this, I realize that Asia is almost taken over by communism. Father said a long time ago that Korea, Japan, and Taiwan must unite, but I couldn't understand it until now.

Ikuko Kitakouya

Ikuko joined the Unification Church in 1973. For seven months she worked in Nichi Ichi Clinic which is run by the church in Japan. She arrived in Thailand in June of 1982.

I love one child at the camp so much that he almost feels like my own. His mother is still in Vietnam so he missed her very much. He comes every day to the hospital to visit me and I make a little time for him. Recently the "minors" center" was built which holds 200 orphans here in Thailand. Now I work in the surgery, but if I have time I like to make a puppet show or something to help in education. Under communism the children could not go to school because of soldiers and officials who fought against communism. I am afraid of their future.

When we cooperate with the Vietnamese workers they always smile, but their hearts are miserable. Sometimes I feel their heart so much that it's difficult for me to talk with them. When it's cold at night they can't sleep because they have so few blankets. Their eyes are swollen in the morning. Because of that I become so angry at communism. At this time we cannot witness to the Vietnamese people but I hope we'll meet some of them who can understand God's work.



Sikieu Hospital and IRFF van. Patients wait on benches on the porch.

Yoshiasu Homma

Joined in 1979 and has always worked in Isshin hospital as a pharmacist.

When I came to Thailand at first I wanted to defend Thailand against communism, but now I am worried about the children's education.

I want to explain about the sanitation camp. Everything is bad: water, toilet facilities, their living places, even the air. The number of patients we see every day will decrease when these things are taken care of. One brother who recently went back to Japan started a water chlorination program. Since the water is being chlorinated our diarrhea cases have decreased.

We don't want to give only material things to the refugees, but especially moral education.



Aiko Arato

I have learned how to control a large group of people in the camp. The people used to crowd in and almost overpower me since I was the first to receive their prescriptions and get their medicine. But now I can handle the situation.

Aiko Arato

Joined the church in 1970 and worked for more than a year at Isshin hospital. She has been in Thailand for a total of 18 months.

Our situation is not very good. On the other hand all camps have problems. Actually our camp is even better off than others in many ways. Even though we don't have enough money or medical equipment we must give 100 percent of ourselves, our heart. Through contacting us I hope the Vietnamese can get inspiration from God and feel His heart. We must give to them things in His place like comfort and hope for the future. Vietnamese people are being resettled. I hope they can meet True Parents in their new country of resettlement and learn why their own country has had such a miserable situation and what they must do to get it free again.



Yoshiasu Homma



Dr. Katsu Tada



Toshiko Muro



Toshiko Muro

Toshiko joined in 1977. She worked for two years at a University hospital in pediatrics, and from 1979 to 1981 in another hospital in surgery. She came to Thailand in January 1982.

I feel very sorry because the refugees have many suffering experiences. I have none like that, so I think

they are more mature than me. I want to learn how to love. I couldn't love myself and give love before I joined the Unification Church. But here at the camp I learned already to give more and more of myself and ask nothing from others.

Now, after working and living together with them, I respect the refugees very much.

Katsu Tada

Joined in 1975 and continued his medical school and passed his final exams for medical school in 1981 and from then on worked in the Isshin hospital.

Before I came to the camp I didn't like Vietnamese. I thought they were barbarians. But when I met them I was surprised to come to know that they have a very high culture. For example they speak French and English very well. They are very honorable and have respect for elders. This is even expressed very much in their language. I learned how sad a person is without belonging to a country of his own: no visa, no passport, illegal immigrants.

Why do I read Today's World Magazine?

TODAY'S WORLD SUBSCRIBER PROFILE



Betsy Orman

For years my mission in the church has been involved in business and creating a foundation to support our families someday. At times my mission involved driving from state to state in the western part of America, visiting stores and people, representing our company.

I was out in the West for seven years and saw True Parents only once in my first five years of church life. Through Today's World magazine Father's life and family become more a personal reality for me, especially during these years of pioneering in my mission. Sometimes while on the front line, I was really bombarded with every obstacle in the pathway of heaven, but by reading brothers' and sisters' testimonies, I could share the common reality of all pioneers. Especially I could understand True Parents' love for me and how difficult their course really is. Through this I could gain strength to persevere over so many difficulties.

Reading Today's World opens my heart, and no matter how much I've been working with the practical side of business, it brings me right back to the heart of God and the true situation of the world today.

When my husband asked me what I wanted for our anniversary, I said, "Of course, a subscription of Today's World magazine."

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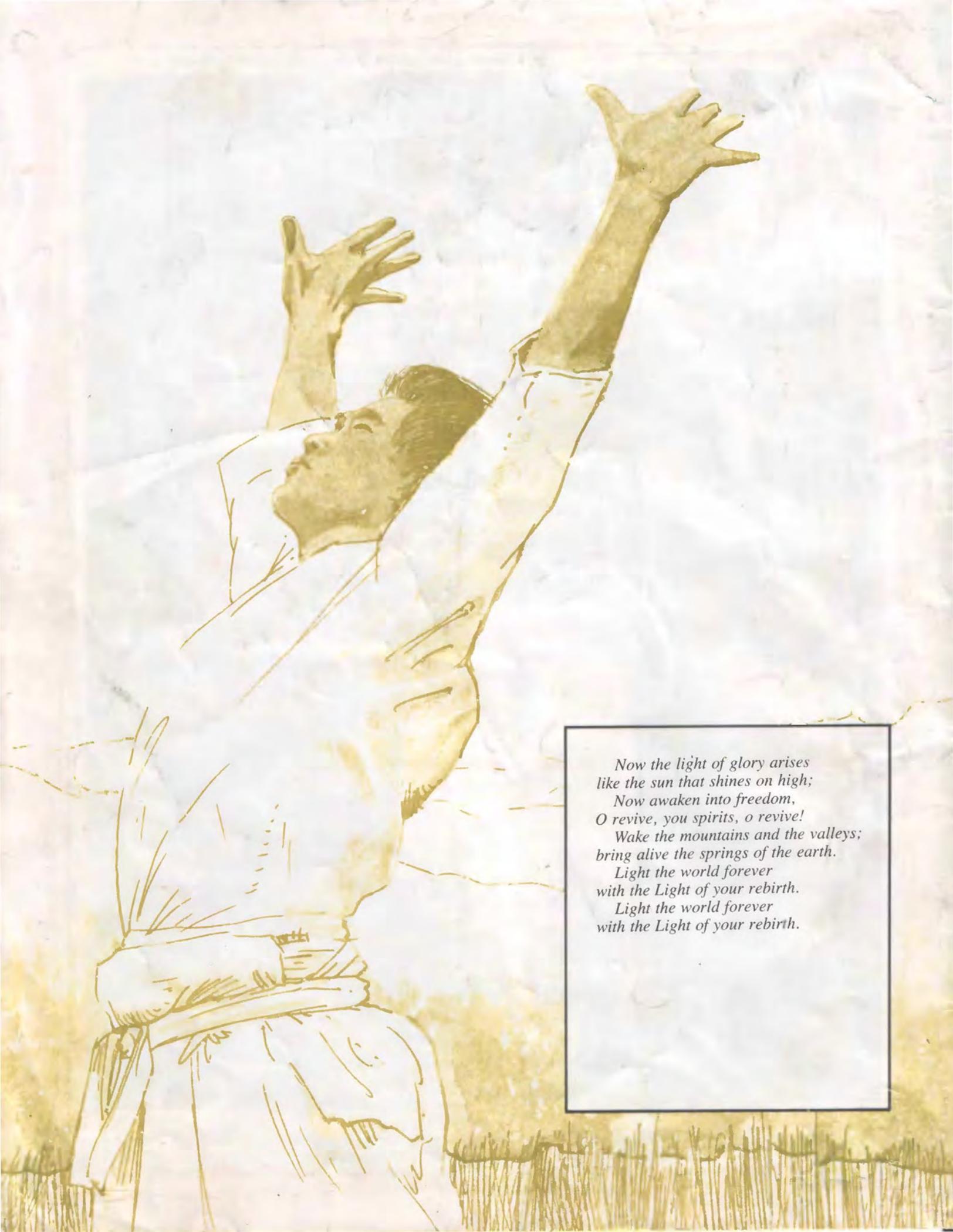
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*Now the light of glory arises
like the sun that shines on high;
Now awaken into freedom,
O revive, you spirits, o revive!
Wake the mountains and the valleys;
bring alive the springs of the earth.
Light the world forever
with the Light of your rebirth.
Light the world forever
with the Light of your rebirth.*