

TODAY'S

WORLD

June 1986



HOLY WEDDINGS IN KOREA (P. 16)
MEMORIES FROM DANBURY BY LARRY EVOLA (P. 38)



Heavenly Father!

We, as historical witnesses to the first
Holy Marriage Ceremony for the
second generation, wish to offer words
of gratitude.

On the foundation of True Parents'
worldwide victory, and Un Jin Nim's
and Jin Hun Nim's marriage, the Holy
Marriage of the second generation of
blessed families can now take place.

The door of eternal marriage has been
opened, and because of this historical
event, a foundation of prosperity for
the future world has been laid.

We sincerely offer our thanks.

Excerpt from Rev. Chung Hwan Kwak's prayer
at the Holy Wedding of
the 36 Couples of the Second Generation
April 12, 1986, Seoul, Korea

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FRONT COVER: Un Jin Nim slips the wedding ring on the finger of her bridegroom Jin Hun Park at their Holy Wedding on April 11, 1986. (Photo: Robert M. Davis, NFP)

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ROBERT M. DAVIS / NEW FUTURE PHOTO

THE DAY OF VICTORY OF LOVE

BY REV. SUN MYUNG MOON

EXCERPTS FROM PART 2
JANUARY 3, 1986
SEOUL, KOREA

*All living beings want to submit to love.
Even all the laws of the cosmos want to submit
to the realm of love.*

Because of the length of the original speech, we are dividing it into four parts. Part 3 will appear in the July issue.

LOVE IS FUNDAMENTAL FOR HUMAN BEINGS, BUT TRUE LOVE IS never influenced by any environmental factors; it is not influenced by the seasons. If it were, human beings would not pursue it. How many people throughout history ever had such an absolute criterion for their love that they could not be influenced by environmental factors?

When an individual's mind is not perfect, the love in his or her mind also cannot be perfect. If a woman's mind changes more often than a man's, then a woman's love will be deemed less true than a man's. People say that a woman's mind is just like a reed, with roots that are not deeply planted; they say that a woman's love is not based on eternal value but on immediate reality. Human beings want unchangeable love because there is an unchangeable nature deep within their original mind.

You should think deeply about why I am talking so repeatedly about love today. Especially those in their adolescence need to seriously consider matters such as love and value. Inwardly they ask themselves many questions: Does God indeed exist? Where am I in the cycle of life? What is the meaning and value of my life? Why am I so affected whenever I see a beautiful young woman? The bigger the changes in your mind and body, the more vulnerable you are to the temptation of love. But you can control your sexual curiosity if you understand the value of love.

If you pursue love before successfully controlling your impulse to experience it, you will ruin yourself, the world, and finally the whole universe. There is a proper order and time for love. If you think that you own love and declare that your parents should not interfere with your experience of love, then you will destroy the social order built on God's ideal, and His world will come to an end.

LOVE TRANSCENDS LAW

All living beings want to submit to love. Even all the laws of the cosmos want to submit to the realm of love. Love transcends law; in love we can even forgive the world's criminals. If the great order of love is firmly established, then there will be no more war and this world will be filled with freedom and happiness.

In all of history there has never been such a world, because human beings fell and lost true love. Because of the fall, the vertical line and the horizontal line of love could not meet perpendicularly. Instead, they came to run parallel to each other. [That is, Satan's realm, dominating the horizontal line, imitated and rivaled God's realm, centering on the vertical line.] The four position foundation of love was never established; thus, no three-dimensional sphere was formed, and no motion in the true sense was

made possible. Therefore, the ideal of love could not be established. That is why all men and all creation are now running to find fulfillment in the Last Days.

The country of Denmark is famous for its high standard of living. Denmark's initial idea for a well-established welfare system was good, but in practice it is causing many problems. Danish law provides for the jobless to receive from the government as much money as any employed person earns. But after giving a lot of money to the jobless, the government cannot even pave the streets. How do the welfare recipients spend all their leisure time? Too much free time has resulted in decadence, and the ethical foundation of the nation is falling to pieces. A rich country is not necessarily a happy one.

People are happy to work when they feel loved, even if they can only eat one meal a day. Human beings can overcome hunger or any kind of hardship if they have love. There is nothing more beautiful or valuable than hope shared between two people who love each other. This wild and rugged world cannot destroy a tower of love built in such a way.

If your happiness is not proportionate to the amount of money you have, or if you earned money at the cost of love, can you say that you are happy? In a similar way, can a person who has lost the value of love really be helped by a college education? That person may receive a lot of knowledge, but he may turn into a materialistically minded individualist. Just like a rice cake, education must be placed in the offering bowl of love in order to fulfill its true purpose.

PEOPLE NEVER TIRE OF TRUE LOVE

People who have tasted true love will never forget it and will never change their mind about it. We can easily get tired of fast food. If we can get love just as easily as we get fast food, then such love is probably not true love. Today there are many people who just cannot see any difference between instant love and instant food. This is a very great problem. Even a luxurious bubble bath will not deepen such a person's sense of love. The love between a couple living in the countryside who gratefully share a cold bath will be purer and deeper.

It is not natural for lovers to brush their teeth before they kiss each other. They want to smell each other's distinctive body odor. Do they want to taste love or toothpaste? Lovers who criticize each other's appearance and insist that their partner be dressed up all the time must have a self-centered motivation. Such artificial and ego-centric demands make love false and deceptive. This kind of love, which is so prevalent, will cause this world to perish if it is not changed.

The primal cause of our existence is God, and the immediate cause is our own parents. These causes exist and interact through love. The universe has its own laws of

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existence and interaction, and without love, no one can adapt to them. For one thing, we survive physically under the protection of the universe. Without the appropriate atmospheric pressure, our bodies would burst into pieces and return to their original elements. More essentially, we need genuine love in order to exist and harmonize with the universe. Then the value of our existence will be recognized everywhere.

At the point where the true vertical relationship and the true horizontal relationship come together, a human standard centered on true love will arise which is one with the standard of the universe. Blessed members of the Unification Church stand on the line of true horizontal relationship through their position as husband and wife. They form the line of true vertical relationship through giving birth to children. All of the positions thus established are relative to God, who is at the top of the vertical line.

Children eventually grow up and arrive at the point where they have the same stature as their parents. This point of arrival is the crossing point of the vertical and horizontal lines. Young men and women who arrive at this point have no further place to go; it is the very last point they can reach on their own. After this point, they must make a new start by harmonizing with their spouse as well as with God; there will now be three parties. Through such continuous harmonizing, there will be eternal, revolving motion in the universe.

PREPARATION FOR LOVE TAKES TIME

Until adolescence everybody holds an ideal of, and a belief in, pure love. A young man should grow up with a mind to love the natural environment, his parents, and his country. Such a mind is clean and pure. When his mind and body come together, resonating with God's will, he has matured centering on the core of love. He has perfected himself. This means the time has come when he can play the role of a man.

Before a man's beard and moustache start to grow, his sperm have no ability to fertilize an egg. The growth of his facial and body hair is a signal that his sperm have matured and can bring forth life. You cannot find this information in any medical text, but it is true according to the Principle. Women are also fertile from the time that their underarm hair begins to grow. During this time they blush easily, and their hearts throb when they hear tender love stories. These are signs that their eggs have ripened and can bear the fruit of love. Men and women should wait until this time before meeting their partners in marriage. God gave the commandment, instructing minors to wait, because the preparation for love takes time.

As the Principle explains, the fruit of the Tree of the Knowledge of Good and Evil means the fruit of love between a man and a woman. If you think that because you are blessed, the fruit of your love does not carry the



NEW FUTURE PHOTO

potential for evil any longer, you are mistaken. You were not blessed at the perfection stage, but at the top of the growth stage. You still have to go through a seven-year course to reach the perfection stage.

If our human ancestors had fulfilled their responsibility, God would have been able to deal with them directly. There would have been no fall. Their responsibility was to perfect the unity of their minds and bodies as individuals, and they should have become a true man and a true woman with ripened sperm and ova respectively. Then, with God's blessing, they could have become one in love, releasing the seed of life and bearing its fruit.

When a man and a woman are blessed and become one in love, they form a core of expansion through their children. Such a core is eternal and is connected to the love coming from God Himself. The core of human perfection has no way to connect to the original core of love unless human beings turn to God. In being tapped in to God, love becomes circular and eternal. When these cores are connected and united, human beings cannot get out of this revolving love—nor can God Himself!

GOD CANNOT DEAL WITH IMPERFECT LOVE

Originally, the vertical love core of God and the horizontal love core of human beings should have come together at right angles and formed a base of universal love automati-

It has taken my entire life to attain the level of the original Adam and to be accepted into the realm of God's ownership. Without going through this process, no one can enter the Kingdom of Heaven.

cally. However, our ancestors fell and formed a false base centered on Satan's love. God cannot deal with such a false and distorted love base. It has no connection to the absolute reference point, and it causes confusion and conflict through its wayward motion. Its orbit is imperfect and irregular and has nothing to do with the original orbit of God.

If our ancestors had fulfilled their responsibility, their children could have been born from the one love of God and they could have inherited God's own divine nature and power as owners of God's creativity. Then God's ideal world of love could have expanded through the generations.

Adam and Eve should have perfected themselves and come back to God with the whole universe in their embrace; being blessed and establishing the four position foundation would have been a culmination as well as a new starting point. Because of the fall, human beings lost the awareness of their destination. Creation now has no core or axis of love for eternal and orderly revolving motion. All created beings are centering on the false love of Satan; their axes do not merge with the original love axis. Thus, their motion throughout the millions of years of history has not been joined to the original motion of God.

What is blessed marriage? Man and woman are the incarnation of God's original masculinity and original femininity. Through marriage, men and women should perfect themselves as the incarnation of God and start to fulfill the ideal of relationship, harmonizing with each other as representatives of polarity in the world centered upon God's love. All created beings are meant to be connected to each other through the relationship between a man and a woman.

Since the fall, marriage has lost its original meaning and value. In the process of recreation, marriage is a union of a man and a woman which can be established only through making indemnity conditions that will enable them to become engrafted to the son of God, the Messiah.

God wanted human beings to have children so that they could experience joy in the giving and receiving of love. However, since our ancestors bore children by abandoning their responsibility to God, babies born in this world have no connection to Him.

When a true man and woman share love and give birth to children, they cannot go through such a holy process without crying tears of joy. In their love, they whisper secret words to each other: "I cannot do anything without you. You are everything to me." Their union is based on trust and absolute love. The beginning of human life was supposed to be like this, but after the fall, human beings lost this absolute standard and went astray. Union between a man and woman is now made only with the physical body, not with absolute love. Couples cannot unite in the true sense, because the motive of each person is different.

EVERYTHING EVIL MUST PERISH

When the responsibility of Adam and Eve was invaded, they came to have another parent—Satan. In the ideal there should be no enemy before God. No such enemy should ever have existed. The orbit of love centered on God was supposed to be eternal; however, Satan invaded this orbit. It became the orbit of fallen love. The world was begun with the original motive, but was distorted by the fallen motive. Therefore, everything evil in this world cannot help but perish in the Last Days.

As the Last Days approach, people come to forget the original meaning of love. Relationships between men and women are not based on holy love but on carnal desire. Perverted forms of love between man and man and between woman and woman are prevalent and cause a lot of confusion. Women sell their love; men freely change partners; and partners often leave each other as soon as they are sexually gratified. Children ask their parents, "Why did you bear me? You bore me not for the sake of true love but for your own pleasure, didn't you?" Sometimes children don't even know who their father is, so they eventually leave their mother, also.

We cannot find the true order of love in the Western European countries or in America. America today is a hell of love. There are a lot of broken families, illegitimate children, and betrayed lovers, all resulting from the collapse of family order and ethics. As Unificationists we should change this situation. Neither money nor power but only God's love can work to create new relationships and expand them into a unified world of true love.

Up until now, God could not own anything in the created world. Since the rise of the Unification Church, however, God has begun to reclaim His ownership. Liberation will come through the True Parents by the formation of a unified realm centering on the love of God. When people meet me, they come to feel soaring happiness and joy resulting from the power of true love. Everywhere I have been, established Christian churches have come to unite, and different races have begun to harmonize.

When human beings fell, they fell into the position of servant; therefore, in God's providence of salvation all religious leaders and spiritualists have been men. [Editor's note: Father may be referring to the fact that the central figures of the Old and New Testaments were always men. He may mean here that because angels, who have been only male, were created to be servants of God, only men can restore Lucifer's position. This is only a suggested interpretation.] The age of the Unification Church will bring about the liberation of women centering upon men and the formation of true families. After this liberation, centered on His own love, God will be willing to be owned by human beings.

The purpose of having you offer yourselves on the altar of the True Parents was so that your entire families—including your parents, your children, and even your belongings—could be recognized as belonging to God.

GOD CAN NOW RECLAIM OWNERSHIP

This reclamation has been made possible through the True Parents. I entered the realm of common ownership together with God. Therefore, that realm is mine as well as His. My ownership is also Mother's ownership, since she and I are one centering on love. Our children can also claim common ownership when they are one with me and Mother in love. And once God can reclaim the ownership of His children and all things centered on His love, He will own them forever.

Love has unifying power. Therefore, no one dislikes love. Yet before marriage, no one can claim ownership of love. To claim ownership, you must become one with the realm of God's love; and to enter heaven, you, as couples, must be authorized as being owned by God through His love.

In the Kingdom of God, ownership is based on God's love. You should ask yourselves if you can belong to God in any situation. You should be able to assert that you belong to God in such a way that nobody can deny and everyone can recognize. You should also consider if your ownership of your children is based on God's love or not.

In order to return to God, you must start in the position of servant of servant, then go to the level of servant, then adopted son, and finally true son. You cannot belong to God fully unless you come to stand on the level of Adam who did not fall. The same is true for me, as well. It has taken my entire life to attain the level of the original Adam and to be accepted into the realm of God's ownership. Without going through this process, no one can enter the Kingdom of Heaven.

You must not forget that because of the fall you are false olive trees. As a false olive tree, you must be grafted onto the true olive tree; you must meet the Messiah and be saved. You must walk the path to become God's children according to His love and Principle. You can do this only by becoming one with the Messiah through belief and love. He will restore the love which was lost and bequeath it to you.

I have passed through suffering, persecution, and imprisonment in order to belong to God. I could endure suffering because I knew that the joy of belonging to the realm of God's love would be great enough to offset any difficulty or hardship. I was destined to gain recognition as one belonging to God on the individual, family, society, nation, and world levels. Therefore, I could not sleep when I was tired; I could not take a break. I could not even kill myself. I could only go one way. Now I have to teach to those who do not yet know, how to belong to the realm of God's love.

VICTORY HAS NOT BEEN WON EASILY

Ever since I started the Unification Church, the world has been trampling upon me as if my character were not worth one penny. Standing in the vanguard to save humankind

and liberate God, I have passed through persecution in a position which attracted no sympathy. People have just pushed me and pulled me in all directions, and I have had to persevere through all kinds of pain. Through this bitter process I could be recognized as a son of God. When I received that recognition, God and I were so happy that we could not say even a single word. But it was a moment of sorrow and defeat for Satan.

As my recognition was sealed on the levels of the family, society, clan, and nation, God became happier and happier, while Satan was overcome with sorrow. As Satan tried harder and harder to maintain the dwindling sphere of his ownership, my path inevitably became increasingly difficult.

I started on the way of God's will in 1945. The year 1985 marked the fortieth anniversary of my beginning point. I asked the blessed couples to participate in mobile witnessing activities from 1983 on because I knew that all of the mistakes throughout the entire history of the universe could be indemnified during the last three years of this 40-year period. The purpose of having you offer yourselves in such a way on the altar of the True Parents was so that your entire families—including your parents, your children, and even your belongings—could be recognized as belonging to God.

You did not understand the meaning of this period, and only complained. Many of you, if not all of you, disobeyed and went your own way. I even heard that some of you behaved in a shameful way. What do you think about that? I never expressed my anger or resentment, and I pretended not to know. Now, after fulfilling my responsibility and freeing myself from all burdens, I want to teach you clearly: From now on you should realize what is right and what is wrong, what should be done first, and what should be done last. Since Korea is my country, I came back, and I am patiently telling you about the bitterness in God's heart. You should become the ones to resolve for me all the insults and the bitterness that I have suffered on the way of God's will.

Ever since I was called by God, my life has been a succession of one suffering experience after another. It has been a lonely fight to bring light into the world of darkness. In America I had to enter Danbury prison to establish a realm of victory on the worldwide level, and I even had to offer my beloved son, Heung Jin, to connect the victory on earth with the spirit world. His sacrifice was based on love, and is eternally valuable. It brought about a day of victory on earth. Thus the Day of Victory of Love could be declared.

The victorious foundation of the Unification Church has not been won easily; it has been won only through sacrificial love in the midst of persecution. But I have never shown my frustration or disappointment. Now you are responsible to create the Kingdom of Heaven by attending and protecting your True Parents. When you fulfill your responsibility, you will be connected to the true realm of ownership of parental love. □

Three missionaries' testimonies about courage in the midst of war, witchcraft, and prison

VICTORY OVER PERSECUTION

Compiled by Nancy Barton



WAR

THE HIGH POINT OF MY MISSION WAS THE TIME I spent in "the bush." My decision to go out with the army took three months of deep prayer and thought; it was a drastic step, a desperate move to establish an internal condition for our country, yet it greatly endangered our lives.

We left the city with an armored car, two white armed escorts, a radio, and a "stick" (eight to ten armed soldiers) and headed out to one of the remote areas of the country. We stayed at night in an army base near a tribal village. The army had never before housed women, and the tribal people had not seen a white woman for three to four years since the war became really hot, much less one who played the flute and slung a guitar over her shoulder. Sometimes we met with hostility, but for the most part, the tribal people welcomed us. Despite the initial mistrust and misgivings, after a couple of hours of talking they were warm and appreciative, and they let us know it.

Communist terrorists often struck areas where we had been the night before or areas where we had planned to go. The war was supposed to be in a state of ceasefire, but

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because we never knew when and where attacks would break out, the situation was actually even more dangerous than if it were wartime. The terrorists were roaming freely, as citizens during the day—guns hidden—and at night as terrorists once again, attending their all-night indoctrination meetings.

We told them of God's love

In the villages we would sit under the trees during the day and I would play the flute. Within half an hour, 150 to 200 people would gather. Then we would speak—I in my broken dialect and one native member who spoke the local dialect fluently. We expressed Heavenly Father's love for them and His understanding of their suffering, and we taught an extremely simplified form of VOC. We would answer their questions about communism and true democracy, both of which they knew very little. Unbeknownst to the white man, these natives are a very wise people.

As we spoke to the people during the day we felt no fear (usually), but after dark the tension mounted; our nerves shook as we listened to the latest news of terrorist activities. But once we were out speaking to and comforting the people again the next morning, we

didn't think of those details.

One day we couldn't find people to talk with so we walked from hut to hut. Our "stick" had unobtrusively surrounded the area within a mile's radius, and our two white escorts had to stay 500 yards behind us so as not to intimidate the people. As we started our walk into the first village, one escort told us, "If you meet any bold young men wearing levis, leave quickly. You realize, of course, that you can be shot in a matter of seconds and we may arrive too late to help you." We went off whistling the song from *The King and I*—"Whenever I Feel Afraid."

Our hearts were in our throats most of the time and tears constantly lived just behind our eyes because we saw such incredible suffering. The situation of the people looked hopeless. All day we heard stories of their suffering at the hands of the terrorists—the wife who was made to kill her husband, the son who was tortured and made to ax his father. The terrorists tortured and interrogated the villagers all night, ruthlessly killing the "sell-outs." The army followed hot on their heels, interrogating and torturing the terrorist collaborators during the day.

If the villagers fed the terrorists, they were shot by the army as terrorist collaborators; however, if they refused to feed the terrorists, the terrorists shot them. The villagers are beautiful people, but their innocent spirits were camouflaged by years of suffering. Their faces reflected this suffering. A story often heard was of the torment of a mother whose one son joined the army and whose other son became a terrorist.

Countless people from the villages had been indoctrinated for three to four years. What they heard from the communists became the facts of life. There was no other way to think—they had never seen a paper nor been touched by a radio broadcast; they simply did not know the facts. No one who spoke about anything different had come there for years. Buses from the main city no longer provided transportation to and from the villages. Church workers and medical professionals had all been killed off or chased away years ago.

Proud to be on the front line

That is why the people could not believe their eyes to see us out there! After we spoke in one area, a woman came up to me, crying in gratitude. She took my hands in both of hers and put them on her chest saying, "I heard your heart speak." Such moments made all the danger worthwhile. We received courage and encouragement from Heavenly Father. We felt Heavenly Father was with us all the way and were proud to be on the front line of all front lines.



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In the evening we stayed up with the soldiers, listening to gory stories of how someone's best friend was blown up before his eyes, and of how he had to pick up the pieces of burnt flesh and put them in plastic bags. The talk was non-stop until we went to bed. People accepted us as confidants and poured out their hearts. We were nicknamed "the God-squad." These are times I cannot forget. Soldiers with beer in hand, slightly drunk, sang Unification Church songs we had taught them. One soldier sobbed, and asked me if Jesus would hold it against him for loving to kill.

Each night we had to report our activities of the day to the officers. We tried to explain to them the attitudes of the tribal peoples whom they lived among. They really knew nothing about them. We had learned more about the bush people in three days than they had in ten years, mainly because we approached the villagers with mutual respect and trust.

On the last night of our mission in the bush, we pulled into the base camp for the final time. We had been asked to attend a briefing of 300 men. On the way over I prayed, "Well, this is our last chance, Heavenly Father. I want to speak the truth. I am tired of mincing words. I just want to give it straight; please let them receive it!" We were taken aback, because we were led not before 300 men, but into a conference room where 20 to 25 white army officers were gathered. The man in charge said, "Well, you've got the floor." I took it and preached a sermon on "the measure you give is the measure you receive." I told them that because they were white and in uniform, they were automatically at a disadvantage among the villagers. I told them that if they wanted to speak to the people, they were just wasting their time and breath unless they could manage to muster up true compassion, and try for a moment to completely put themselves in the shoes of the people.

My counterpart told them, "If you are willing to admit you have been wrong and have made mistakes, then maybe the people will listen to you." The men were shocked. Then I spoke again for about 45 minutes on the importance of developing the right attitude and mutual respect. They felt a bit guilty, and I think they began to understand. It was a fitting culmination to our mission.

We had learned about war and about the fierceness of our enemy—communism. We had also learned that there is basic bravery and valor within all people. The Moonies were spoken about and even became a legend in the whole eastern district of the country. I am convinced that although our country has in a sense gone communist, our time in "the bush" was a condition of absolute victory which Heavenly Father could use.

BLACK WITCHCRAFT

OUR CHURCH FAMILY IN MY MISSION country has had many spiritual experiences with evil because in this part of the world a lot of people believe in black witchcraft. From these experiences all of us have had to learn how to pray with great power and move the good spirit world into action to aid us in our battles. Usually, through our constant prayer, we were able to discern which people were not genuine and discourage them from becoming involved in our activities.

However, one time a very negative woman came into our midst. At first she appeared positive and even prophesied that the Principle was true and that Father was the Messiah. But soon she started trying out her spiritual tricks on us. Many times she would telephone us and proclaim that in a certain number of months she would destroy our church. She visited government offices, law offices, schools, and even the hospitals speaking out against True Parents or us. She became the chief persecutor of our church. Miraculously, she became quite ill and finally left the country.

Through our experiences with her, we were able to understand quite a lot about how effective black witchcraft is, but on the other hand, we learned how powerful prayers in the name of the True Parents can be.

PRISON

WHEN I FIRST ENTERED MY MISSION country in July of 1975, my missionary counterparts had already been working there for two or three months. I learned that they had been witnessing at the university. Little by little, more people had discovered that they were members of the Unification Church. The situation had become so bad that they were often shadowed by the communists. A few days after our initial meeting, the police raided our center. All our belongings were searched and our passports were taken away. All Unification Church literature was removed.

We immediately split up and moved to three separate places. After the police investigated for 17 days, they arrested the three of us. I was questioned for eight hours and then transferred to the central prison. I was confined in an isolation cell in an area where eight others were imprisoned. Three of them had been sentenced to death for burglary, murder, and the assassination of the vice president of the country.

I remembered the words of the lecturer who gave us Victory Over Communism lectures

I RECOGNIZED MY LACK OF FAITH AND REPENTED FOR IT. THAT IS WHEN I BEGAN TO PRAY FOR THE SALVATION OF THE PEOPLE OF MY NATION AND CONNECT WITH FATHER'S HEART.



ON OUR WAY TOWARD DEVELOPING FAITH, WE CAN EASILY FEEL ANXIOUS AND DISSATISFIED UNTIL WE ACCEPT OUR SITUATION WITH GRATITUDE AND FEEL IT IS GIVEN BY GOD.

during my missionary workshop in Japan. He mentioned my particular nation and said it was essential that any missionary working there be extremely careful because communism held such a strong influence over the country. I developed a fear that I might be executed, and the thought consumed me.

At 7:00 a.m. every morning the door of my cell was unlocked. I was allowed to stay out in the main room and read books or talk to other prisoners until 5:00 p.m., at which time I was escorted back into my cell and the door was locked again. I spent each night in complete darkness.

I confessed my real intention

During the first month of my imprisonment, I received no word from the authorities. Then a high official from the office of the vice president came to question me. He asked me what my real purpose was in coming to this country. He also told me that he could not help me unless I made an honest confession. Until his visit, I had insisted that although I was a member of the Unification Church, I had come to this country as a tourist, but they were not satisfied. This time I confessed that my real intention for coming was to evangelize the ideology of the Unification Church.

Then the high official, who seemed to be quite a believer in communism despite the fact that he was a Christian, started to attack my faith. He fiercely questioned me. "Why is the Unification Church opposing Mao Tse-tung and Kim Il Sung? The Unification Church is a tool of the CIA. How long have you been trained as a spy?" Then he asked me if I knew the laws of this nation. When I admitted that I did not, he said, "All those who engage in missionary work without permission from the government must be imprisoned for 10 years!" And with those words, he left. I internally struggled with the possibility that I might very well be imprisoned for that long.

On our way toward developing faith, we can easily feel anxious and dissatisfied until we accept our situation with gratitude and feel it is given by God. This is what happened to me. During the first 40 days of my imprisonment I constantly feared I might be either executed or actually imprisoned for 10 years. I was ignorant about the real situation, but because my imagination was so vivid I was always uneasy, and my heart was very unstable. I fasted for four days to end the 40-day period. Through this fasting condition, my heart began to change. I realized that since it had not been my will but the will of God that I serve this country as a representative of True Parents, I should accept all consequences with gratitude, and simply surrender myself to the will of

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WHERE ARE YOU?

*Testimony
by Robert Kittel*

ELEVEN YEARS AGO, I LEFT THE UNITED STATES as a foreign missionary for a country in South Asia. I remember that the first time we went out to rent a house, we looked for a place large enough for the IOWC to live in, since they were expected to visit our country within months. Oh, the expectations when we left Barrytown in 1975!

Now, when I am asked to give a report about the progress in the South Asia Region (the nations of Afghanistan, Pakistan, Nepal, Bangladesh, India, and Sri Lanka), it's difficult to speak. Our results are so small compared to other mission countries. We have no sausage factories and no restaurants to support our work; nor do we have the thousands of members that some other mission countries have. And just last month, I was officially denied residency in my mission country.

It's easy to give a report if there is something to report about, but when the results are not there and a report has to be made, it's like being asked to talk about everything you've failed to accomplish. The one topic, however, which I do feel qualified to speak about is: "How to continue a life of faith without achieving substantial results."

God tested my faith

After years of struggle and suffering with still no substantial results to offer, my faith was put on the line. It was very difficult at times to keep an internal heart of excitement, joy, and gratitude—and so easy to accuse or blame others for the lack of success.

When giving a report to my Abel figure, I would talk about the few things we were doing and our plans for the future. But internally, I was justifying the lack of results and blaming it on the external circumstances—the poverty, the government, the religion, the people's lack of education. I even found myself taking the next step: After hiding behind a wall of justification, I began to be silently resentful.

Although this was all going on only in the

HOW TO CONTINUE A LIFE OF FAITH WITHOUT SUBSTANTIAL RESULTS

solitude of my own mind, it was nonetheless very real. Yet I found that there was an alternative, a solution to these Cain-type thoughts. In a one-on-one talk with God in prayer, He asked me not to blame others, but to take responsibility myself. Through this test of my faith, I understood the internal aspect of my own fallen nature and I learned how to change an apparent external failure into a substantial internal victory.

God, however, waited until I really changed my attitude of trying to justify my shortcomings to that of being internally responsible. Then, in prayer, God was able to use this experience to teach me an internal aspect of the fall of man which I had never known. The account of man's actions and God's response immediately after the fall, as recorded in Gen. 3:8-9, was the story God used as an example for me:

And they [Adam and Eve] heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called to the man, and said to him, "Where are you?"

The situation reflects an important dynamic between the heart of God and the heart of man. It was not man who went to God, but God who came after man. When God asked, "Where are you?" He was not looking for the physical location of Adam but seeking man's internal state of mind and heart. God was asking man to reflect internally and find himself. In one sense, God was asking Adam to make a report of the situation.

In my times of failure, I realized my heart could go in one of two ways. I could either look for excuses, or assume responsibility. When God asked Adam, "Where are you?" He was really asking, "Will you look for excuses or be responsible?" The Bible is clear—Adam accused Eve. And when God put the same question to Eve, she, too, passed the blame and accused the archangel. I think what God really



ADAM AND EVE FACE GOD AFTER THEIR FALL. PATRICK (ITALY)

wanted to say was, "Okay, the fall has happened. Yes, it is a great tragedy. But let's get on with the work of restoration. Who is going to take responsibility?"

In the same position as Adam



By relating my emotions to our Father's heart of restoration, I was able to understand the internal victory that Jesus gained on the cross.

Through this, I could understand a very real dimension of the providence of restoration, which Father says has actually taken over one and a half million years. My external situation was different from Adam's—I was living millions of years after the time of the fall—but I had found myself in the exact same internal and emotional circumstances as Adam after the fall.

After 11 years of very little external result God was asking me, "Where are you, Robert?" At first I sought to justify my lack of results, but it was not until I took responsibility and related my experience to God that I was able to use this situation of failure and change it into a source of spiritual growth and internal victory. I could connect to God through this suffering experience. After all, how many restaurants, factories, or members has God had as a result of all His sweat and tears?

I feel that the heart of God's entire providential history can be summed up in the first three words which our Heavenly Father spoke after the fall: "Where are you?" We surely did not cause the fall, but God is not interested in that now. He is asking us, "Will you look for excuses, multiplying the problem, or will you take responsibility?" God is asking each of us where we are—spiritually, emotionally, and heartistically.

The experience of having my resident visa denied reinforced and augmented this internal situation. It seemed that God was making sure that I really learned the lesson.

Being expelled from a country is the worst nightmare a missionary can think of. Without being able to reside in my country, how could I

witness, teach, or do anything for God? It was like being rejected by someone you have been trying to love for so many years. My first feelings again came from the Cain side: anger, resentment, and accusation. I was looking for someone or something to blame—and I could find many of both.

Repentance and forgiveness

After some time, however, and in prayer with God, my second-born emotions surfaced. Instead of anger and resentment, I found a heart of sympathy and forgiveness. Instead of accusing others, I came to see my own failures; then an overflowing of repentance followed. It was not they who failed me, but I who failed them. I didn't teach enough, pray enough, love enough. I also was not able to represent the heart and love of God and our True Parents in a deep enough way.

By relating my emotions to our Father's heart of restoration, I was able to understand the internal victory that Jesus gained on the cross. Jesus was able to take responsibility and overcome the feelings of resentment which he surely must have had. With his dying words Jesus was able to bring out the Abel side of his heart and lay the foundation for resurrection. If he had carried resentment or accusation, even his sacrifice on the cross would have been lost. Therefore, I could understand what a great victory there was behind Jesus' last words, "Father, forgive them...."

I felt this was also an aspect of True Father's course in Danbury. The external situation seemed like a failure, but because Father had a heart of forgiveness and could relate his experience to God both individually and providentially, he could change defeat into a victorious foundation for resurrection.

With these examples before me, I was forced to try to live this standard. Even though the government was expelling me, if I could over-

VICTORY OVER PERSECUTION

CONTINUED FROM PAGE 11

Heaven. The uneasiness and binding feeling around my heart lessened. I thought, "Throughout history many Christians have been imprisoned. Though 10 years' imprisonment seems incomprehensible, it may be God's will that I stay in here even up to three years. Anyway, I certainly don't need to worry about a visa while I am in jail, and it is a great chance for me to learn the official language."

I often thought about Father's course during my nightly solitary confinement. When he was in prison in North Korea and even at the edge of death, Father comforted the heart of God. Although the "persecution" I experienced from the officials was intended to scare me, I

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became ashamed that I worried so much about my own situation. As it was, the three of us were soon released from prison and sent back to our homelands.

But in prison and even afterward, I had some deep realizations. I recognized my lack of faith and repented for it. That is when I began to pray for the salvation of the people of my nation and connect with Father's heart. Learning gratitude in any circumstance is one way of winning "victory over persecution." □

Because of the sensitive nature of these testimonies, the names of these three missionaries and their respective countries are being withheld by request.

come my anger and resentment, changing those feelings to repentance and forgiveness, then the foundation for the nation's resurrection could be laid, even if I were not to be physically present in the country.

After I changed my internal attitude, God showed me how to relate my deportation experience and the whole problem of visas to my own personal relationship with God. In order to reside in my mission country, I needed government permission in the form of a visa. In a very real sense, we are each a government unto ourselves. We decide who comes to reside in our hearts. Even God cannot live in our hearts without our permission. We must issue God a resident visa. If we are the temples and God's spirit is to dwell in us, we must make the foundation for this relationship. By establishing the foundation of faith and substance, we are in fact granting God a resident visa to live in our hearts.

Even though I had almost no external results and was later rejected by the national government, these experiences helped deepen my understanding of God's heart. This was not just a way to justify the lack of results, but it was a way to change an external defeat into an internal victory. In this way, I could at least keep my fire of faith burning and not let it die or become dormant.

Beyond my Cain emotions

By taking responsibility and deepening my relationship with God through repentance, I found myself more determined to work for God's providence of restoration and to end the suffering of both God and man. Ironically, the times of greatest trial can also be the times of deepest spiritual growth. I understood why the Bible says, "Give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (I Thess. 5:18).

If I had kept only my first-born emotions, I would have failed both externally and internally. I may not be able to control all the external factors in a mission, but I am always totally responsible for my internal reactions, which will directly affect my personal relationship with God. If I had allowed the feelings of anger and resentment to dominate my heart, then it would not only have been an external failure, but an internal one too. I would have cut myself off from God spiritually, instead of using the experience to deepen my understanding of God.

Through these experiences, I could realize that both the Cain and Abel emotions are a part of my internal makeup. The anger and frustration I felt when I was unable to accomplish my mission and the resentment I felt when being deported from my country are a real part of me. If I didn't feel these things,



Robert Kittel, right, with another missionary, Masashi Ishikawa, in Afghanistan.

would I even be alive? It is when the desire to accomplish is unfulfilled that these so-called Cain emotions emerge. But that's natural and good. Our Cain emotions become a problem only when they are the end of our emotional journey and become the final basis upon which we act. Then they are wrong.

I realized that I need not try to ignore or kill my Cain emotions altogether, but just search beyond them and find the Abel side of my heart. On the other hand, I would not be a real person if I tried to be someone who had only Abel-type feelings all the time, just pretending that the anger and resentment, that we surely all feel at times, did not exist. This would not be my true self. It is the harmony, the correct relationship between the Cain and Abel emotions inside of us that is needed.

Last November, True Father talked to some of the missionaries during breakfast one morning at the Assembly of the World's Religions. His words have been a great comfort to me and other missionaries in our region and throughout the world. I am paraphrasing, but essentially Father said that he does not judge victory in the mission field by the number of members we find. The real victory is the legend of the sacrificial lifestyle that we leave behind. Membership, Father said, could come by the tens of thousands when we telecast the Principle over the national television stations. But he stressed that our history of sacrifice, suffering, and forgiveness would be the most powerful source of inspiration for the people of our country in the future. He said that our life of faith could bring life to others and be their bridge to the resurrection and salvation which our True Parents want to give to every one of them. □

We decide who comes to reside in our hearts. Even God cannot live in our hearts without our permission. We must issue God a resident visa.

APRIL 11
AND
APRIL 12, 1986

SEOUL,
KOREA



THE Holy Wedding

by Robert M. Davis and Laura Reinig



Holy Wedding of Jin Hun Park and Un Jin Moon

ON APRIL 11, 1986, THE HOLY Wedding of Jin Hun Park, eldest son of the late Rev. Jong Goo ("Tiger") Park and Mrs. Keum Soon Choi, and Un Jin Moon, third daughter of the True Parents, was held in Seoul, Korea, at the Little Angels Performing Arts Center.

By 10 a.m. all the people in the audience—*halmonis* who have prayed day and night in tears for this moment to take place, mothers and fathers anticipating their own blessed children's imminent wedding day, international guests from all over the

world—were seated, waiting in breathless silence for the ceremony to begin.

A long line of wedding attendants, the newly matched blessed children, came slowly down the long center aisle, the women in pink *chimachoguris*, the men in dark blue suits, and lined both sides of the aisle. True Parents were announced; they slowly and majestically came down the aisle wearing their ceremonial gowns with gold trim. At the stage, they mounted a crimson-carpeted platform. Father lighted two 7-candle candelabras on





GARY CAMDEN



The late Rev. Jong Goo ("Tiger") Park, the groom's father, who was for many years the president of CARP in America.

either side of the stage, while Mother stood quietly. Then True Parents took their seats.

Dr. Bo Hi Pak announced the processional of the bride and groom. Un Jin Nim and Jin Hun Park entered arm in arm and began to walk slowly towards True Parents, to the strains of the traditional wedding march. Un Jin Nim, with a timeless beauty and a mature bearing so similar to Mother's, wore a long white wedding gown trimmed with lace, with a veil falling back to the floor behind her, about eight or ten feet long. Because the veil was so long, two bridesmaids constantly attended her, helping to straighten it during the whole procession. The groom walked beside her, straight and noble. The two were in perfect harmony of movement. Behind the bride and groom came Shin Bok Nim, Ye Jin Nim's old-

est son, and Jeung Jin Nim, True Parents' youngest daughter, as a young groomsman and flower girl.

When the bride and groom reached the stage and were standing before True Parents, they bowed slowly and regally from the waist. Then they took another step up. Father recited the traditional wedding vows, and the bride and groom, in a very humble and serious manner, responded with "Yea." Father and Mother placed their hands on the couples' heads, and Father prayed, in tears. The bride and groom exchanged rings, and then Father officially proclaimed the Blessing over the couple.

Rev. Won Pil Kim came to the stage and offered a congratulatory message to the couple. Kwang Yol Yoo recited a poem he had written to commemorate the occasion. Two of the newly-matched blessed children sang a

CONGRATULATORY ADDRESS

at the Holy Wedding
of Jin Hun Park and Un Jin Moon

by Rev. Won Pil Kim

FOUR MONTHS AGO TRUE PARENTS CAME TO KOREA, bringing a world-level victory with them, in order to bless Korea as a providential nation loved by God. Now is the time for the Blessing of one of True Parents' own children. Furthermore, today is a very meaningful day as it is the twenty-sixth anniversary of our True Parents' Holy Wedding.

Before delivering my congratulatory address I have to ask you to forgive me for one thing: Over these many years, True Parents have committed to us all of their time, their thoughts, and their love, which were supposed to be directed toward the True Children. The True Children, on the other hand, have been deprived of the give-and-take of the love of True Parents, their thoughts, and their precious time. Nonetheless, they never complained, but rather developed the understanding that we, the members, should stand in the favored position because we had been attending the True Parents for so long. Realizing this, I do not know how to properly stand in front of the True Children.

It is only because the True Children faithfully attended and loved True Parents, despite their difficult situation, that we can stand in this place today. So first of all, I have to humbly ask the True Children to forgive us. I also now ask them to receive my heartfelt congratulations.

Un Jin Nim graduated as a distinguished student from Hackley High School, and is now attending Mount Holyoke College. Un Jin Nim is considerate, quiet, neat and tidy in every respect, and always keeps everything in order around her. This quality comes from her desire to attend Heaven and True Parents in an atmosphere of cleanliness and purity.

She does not like to be second-best in school or in any other endeavor. She has a strong will through which she achieves her goals at any cost. On Sundays she would often serve True Parents and the True Children a cake she baked herself. She is quite gifted in painting. Her horsemanship is excellent; she did so well in competition this past fall and spring that she will be participating in the coming Asian Games in Seoul.

Her husband, Jin Hun Nim, graduated from Chung Woon Primary School in Seoul, and from Dunn High School in Los Angeles. Currently he is an excellent scholarship student at Columbia University.

Today we hope this couple will make True Parents very proud. We hope this couple will attend the families of their elder brothers and sisters, and take good care of their younger brothers and sisters, so that they will be loved from above and respected from below.

We hope this couple will become the couple who loves True Parents more than any other couple. We pledge that we will also do our best to attend the True Parents, and we hope the blessing of True Parents will extend to the whole Unification family.



The groom and bride with the groom's family. Left to right: Jin Hyong Park, the groom's brother; Jin Hun Park; Mrs. Keum Soon Choi Park; Un Jin Nim; and Mi Soon Kim, Jin Hyong Park's new bride.

GROOM:	Jin Hun Park
Born:	April 18, 1963 (April 18 by lunar calendar)
1975:	Graduated from Chung Woon Primary School, Seoul
July 4, 1977:	Came to America
June 1978:	Graduated from Valley School
June 1982:	Graduated from Dunn High School
Sept. 1982:	Entered Columbia University
1986:	Currently a senior in the Economics Department at Columbia University
Parents:	Rev. Jong Goo Park (deceased), Mrs. Keum Soon Choi; eldest son of nine children
Hobbies:	Reading books, sports
BRIDE:	Un Jin Moon
Born:	December 24, 1967 (November 23 by lunar calendar)
Dec. 23, 1973:	Came to America
January 1974:	Transferred to Hackley Primary School
June 1978:	Graduated from Hackley Primary School
June 1981:	Graduated from Hackley Junior High School
June 1985:	Graduated from Hackley High School
Sept. 1985:	Entered Mount Holyoke College
Parents:	Rev. Sun Myung Moon, Mrs. Hak Ja Han; third daughter of thirteen children
Hobbies:	Fine arts, horseback riding



A radiant Jin Hun Nim and Un Jin Nim, just after they have been pronounced man and wife, return back down the aisle.

beautiful Korean hymn. Then the bride and groom turned majestically to face the audience, their faces glowing. They bowed to officially greet the audience as husband and wife and then the auditorium rang with three victorious manseis.

The music of the traditional wedding recessional accompanied the radiant new couple back down the aisle. As they made their way, laughing, through the throng of guests who were throwing out colored streamers and pressing around them in happiness, they became almost completely enveloped by the paper streamers, like multicolored cocoons!

The whole wedding company, including all the related families, then came back up to the stage and official photographs were taken. The most touching moment came when Mother, who was standing behind Jin

Hun Nim, reached over and wiped his brow with a tissue and smoothed his hair in true motherly fashion. Jin Hun Nim looked so happy and grateful to be her new son-in-law.

The spirit throughout the ceremony was very, very warm. True Parents looked especially happy. This wedding was something that obviously pleased Father and Mother very much. They both broke out in big smiles at the end, and especially at the picture-taking. And the new bride and groom were radiant. The taking of wedding pictures is traditionally a solemn occasion in Korea, but, although the bride and groom started out being serious, they began to smile. Soon there was no effort made even on the part of Un Jin Nim to keep a straight face. She couldn't help laughing. It may have been because of Un Jin Nim's own personality, or



because the way had already been paved in the previous weddings of Father's children; but there was definitely a very light and free feeling at this wedding. Un Jin Nim and her new husband were close with each other, sharing little bits of information and comments and responding warmly to one another in a very touching manner.

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Korean Wedding Ceremony

AFTER THE PICTURE-TAKING, THE True Family and some of the elder Korean members left for Han Nam Dong, where a traditional Korean wedding ceremony was held. The new couple and True Parents re-dressed in traditional Korean wedding clothes. At the ceremony the bride and groom bowed

to True Parents, then bowed to each other. Then the Korean tradition of throwing out a special dried fruit called *tae chu* to the bride and groom took place. The more fruit the bride catches, the larger her lineage is supposed to be. Father and Mother both threw the *tae chu* towards the bride and groom. Un Jin Nim held out part of her Korean outfit, which covered both her hands and arms, and used it almost like a basket to catch the fruit. This was a very joyous occasion for all the people in the room. Everyone was laughing and cheering the couple on.

There was an exchange of bows between the new couple and the representatives of the older True Family couples that were there—Jin Whi Nim and Hyo Jin Nim. Then there was an exchange of bows with the younger children, represented by

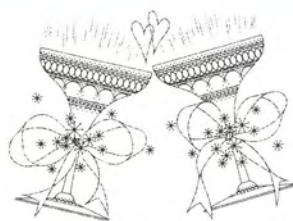
Mother throws out a special dried fruit, *tae chu*, towards the newlyweds, symbolizing the fruits of their lineage.



The bride and groom partake of the traditional meal of long, thin noodles, symbolizing long life.



Jeung Jin Nim. Everyone stayed for a celebration luncheon banquet. Un Jin Nim had changed into a beautiful brocade chimachoguri of mist green and pink with a crimson bow. The couple was presented a cake so high they could hardly blow out the candles on it. At the head table Un Jin Nim spoke freely and easily with her husband on one side and with Father on the other, smiling and laughing. The whole family seemed to be bubbling over with an inner joy. Jeung Jin Nim also sat at the head table like a perfect little lady, keeping Jin Whi Nim company.



Banquet and Entertainment

AFTER THAT, PREPARATIONS were begun for a banquet and entertainment that evening in honor of the new bride and groom at the Little Angels Performing Arts Center. This was a very large affair catered by the Lotte Hotel.

Dr. Pak was the emcee for the evening. There were singers, Japanese dancers, and a performance by the Korean Folk Ballet. President and Mrs. Mose Durst came up and sang a Korean song. Rev. Chung Hwan Kwak also sang in honor of the new groom and bride. For the occasion, Father was dressed very formally—in black tie. Father and Mother sat in their balcony seats watching everything proudly.

Un Jin Nim and Jin Hun Nim came on stage. Un Jin Nim spoke a few words to express her gratitude. Obviously overwhelmed, she stumbled over her sentences, laughing at herself. Jin Hun Nim humbly and sincerely expressed his gratitude to Father and Mother. Then he turned to Un Jin Nim, and appeared to be thanking her, too. This embarrassed her, and the whole audience broke up in laughter.

Jin Hun Nim produced a page of song lyrics, and the couple began to sing. The new bride had not gotten very far into the song when she was completely overcome with tears. Her husband courageously continued singing, but Un Jin Nim could only hold her hand over her face and attempt to wipe the tears away. It was impossible to stop them from coming.

Then True Parents descended to the stage. They were both presented with huge flower leis. Another celebration cake was brought in. Father



At the evening entertainment.
Top: Jin Hun Nim and Un Jin Nim cut their wedding cake.
Above left: Un Jin Nim shares words of gratitude. **Right:** The True Family and friends gather on the stage in a grand finale.





and Mother lit the candles, blew them out, and cut the cake. Then, while the new couple and the other blessed True Children stood like faithful, loyal children at the side of the stage, Father and Mother began to sing in their inimitable way. Mother bravely sang the melody while Father went off into transcendent dimensions of sound.

Soon the singing evolved into dancing. The True Family made a circle which swirled around Father. Some of the older members came up on stage and started to dance along, weaving in and out of the circle. The audience was on its feet, cheering and clapping. The dancing went on and on to endless variations of "Arirang." Finally, everyone on stage formed a line and led the whole house in three thundering manseis.

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Holy Wedding of the 36 Couples

THE NEXT DAY—SATURDAY, April 12—was the Holy Wedding of the 36 Couples of the second generation. At the seven a.m. rehearsal, the couples ran through the steps of the ceremony; they filed in together and went up onto the stage, as they would do later. After the rehearsal all the couples went downstairs to a meeting room, where the official engagement took place.

Because the new generation has come from couples who have participated in the Holy Wine Ceremony, the second generation does not have to receive the holy wine. Father addressed the couples for a little over an hour. [This speech will appear in the July issue.] During Father's



Top: Jin Hun Nim and Un Jin Nim surrounded by their wedding attendants, the 36 newly matched couples. Above: Father gives his engagement address.



ENGAGEMENT BENEDICTION FOR THE 36 COUPLES

by Rev. Sun Myung Moon

Beloved Heavenly Father!

Today, on April 12, 1986, please bless this place where I perform the engagement ceremony of 36 couples, who are the second generation of the blessed family and who will be creating new families. I selected these 36 couples as good men and women to make representative families in Your kingdom. They are now making a promise to become man and wife. I hope and pray that they can be accepted by You forever. I pray that Your love and Your divine protection will always be with these couples who are now beginning their new course of life. I pray all this in the name of True Parents.

Amen! Amen! Amen!

I now proclaim these 36 couples engaged. Amen!



speech, In Jin Nim, Jin Sung Nim, Hoon Sook Nim, and Jin Whi Nim stood at the side and listened intently to Father; and of course Mother was also present throughout. At the end of the speech True Parents picked a representative couple and prayed with their hands on the couples' heads to confer the engagement.

After that, the brides put the finishing touches on their identical wedding gowns and adjusted their elbow-length veils, and the couples lined up in the proper order.

The wedding ceremony started at 10 a.m. Previously blessed couples lined both sides of the aisle. First True Parents slowly entered, and again, Father lit both candelabras. Before the couples came in, a prayer was offered.

Then the couples proceeded down the aisle arm in arm, and as each cou-

ple reached the stage they bowed from the waist, stepped up in front of the True Parents, bowed again and moved in complete precision to their positions on the stage. It was like a beautiful and solemn slow-motion ballet. All the couples stood facing the True Parents. Attendants brought bowls of holy water, and each groom dipped his hand in the water. Then Father and Mother sprinkled the whole group with holy water. Father recited the four wedding vows and received a collective "Yea" in response. Two couples representing all of them stood before True Parents, who placed their hands on the couple's heads. Father prayed and there was an exchange of rings. Father then proclaimed the Blessing over the couples.

Dr. Bo Hi Pak came up to speak words of congratulation, and Kwang



Yol Yoo read another poem especially for them. One of the couples presented flowers and a very large gold-plated trophy to the True Parents. At that point, all the brides and grooms turned in complete unison to face the audience. They came back down the aisle amid soaring streamers, applause, and shouts of joy, followed by a very happy Father and Mother.

Then they all reassembled on the stage and each couple had an official picture taken with True Parents. This was a very special opportunity that their own parents had not had. Individual couples did not have their pictures taken with True Parents until some of the small ceremonies in America after 1975. The husbands stood on one side of the stage while the wives stood on the other, and couple by couple they walked toward each other and stood on opposite

RECITATION AND RESPONSE OF THE WEDDING VOWS of the 36 Couples

- * Do you, as matured men and women of goodness who have fulfilled God's will of creation, promise to establish an eternal husband-and-wife relationship in front of God and True Parents? *Yes!*
- * Do you promise to become true husbands and wives, to raise your sons and daughters according to the will of God, and to educate them so that they can become the leaders that God, humankind, and the whole Unification family need? *Yes!*
- * Do you promise to inherit the tradition of the Unification family centered on True Parents and to bequeath a proud tradition to the descendents of the Unification family and to humankind? *Yes!*
- * Do you promise to inherit the will of God and True Parents centered on the ideal of creation, to love all human beings in the world as God and True Parents do, and to form ideal families that are the basic units for building the Kingdom of Heaven on earth and the Kingdom of Heaven in the spiritual world? *Yes!*

ROSTER OF BRIDEGROOMS AND BRIDES

Order	Parents' Blessing	Name of Groom	Parents' Blessing	Name of Bride
1	36	Jin Young Lee	36	Hoon Sook Lee
2	36	Jin Seung Eu	36	Yoon Sook Kim
3	36	Jin Suk Hong	36	Yang Sook Lee
4	36	Jin Woo Chung	36	Joong Sook Hong
5	36	Jin Ho Moon	36	Un Sook Kim
6	36	Jin Kwon Lee	36	Jong Sook Moon
7	36	Jin Eung Han	36	Eung Sook Chung
8	72	Young Mo Lee	72	Hye Man Han
9	72	Young Kwon Eu	124	Mi Dam Chung
10	72	Young Je Kim	72	Hye Joong Eu
11	72	Young Bum Kim	72	Hye Shim Moon
12	36	Jin Sun Ahn	124	Mi Jin Lee
13	36	Jin Hwa Chung	72	Hye Un Lee
14	124	Kyung Oh Lee	124	Mi Lan Kim
15	124	Kyung Jun Yoon	36	Moon Sook Choi
16	36	Jin Gun Kim	36	Yun Sook Pak
17	72	Young Joon Kim	36	Shin Sook Kwak
18	124	Kyung Suk Eu	72	Hye Lan Aum
19	72	Young Chool Yoon	124	Mi Ho Chae
20	72	Young Hwan Chi	72	Hye Yoon Woo
21	124	Kyung In Suh	36	Ye Sook Lee
22	72	Young Ho Han	36	Min Sook Ahn
23	124	Kyung Ho Baek	72	Hye Soon Song
24	124	Kyung Hyo Kim	72	Hye Sun Kim
25	124	Kyung Sup Lee	36	Hyang Sook Lee
26	36	Jin Bok Lee	36	Sung Sook Kwak
27	36	Jin Hyong Park	124	Mi Soon Kim
28	124	Kyung Hee Kim	72	Hye Min Rah
29	124	Kyung Eui Eu	72	Hye Young Kim
30	124	Kyung Joon Lee	72	Mi Yang Lee
31	124	Kyung Mo Kim	36	Kun Sook Chung
32	72	Young Sun Kim	124	Mi Sang Lee
33	124	Kyung Doo Aum	124	Mi Joong Ock
34	72	Young Soo Lee	124	Mi Suh Kim
35	124	Kyung Chul Eu	124	Mi Hyun Chung
36	72	Young Bo Lee	124	Mi Sun Nam

sides of True Parents for the pictures.

After the picture-taking, there was an exodus to Han Nam Dong again, where a traditional Korean offering table was set up, with an Oriental screen and a banner announcing the Holy Wedding of the 36 Couples. Each bride and groom dressed in traditional Korean clothes for official pictures. It was a moment of utter joy for the couples' parents, who had sacrificed and shed tears and blood for this day for many, many years. Families found they were now related to each other in many different ways, and they spent the rest of the afternoon getting to know more about each other.

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Meeting of the Moon Clan

FROM THREE TO SIX P.M. THE same day, at the Little Angels School, Father and Mother had another meeting to attend—a meeting of the Moon family clan. This is not a church organization, but an association of the whole tribe of Moons

wherever they are in Korea. The Moon tribe originated in the southern part of Korea. They commemorate one particular ancestor, who was the first to bring cotton seeds in from China. As a result, Korea could start to grow cotton. Actually Korea is a very important textile nation, so they can be very proud that their ancestor was part of this. There were probably three thousand guests in the Little Angels auditorium that afternoon. It was standing room only.

When the guests arrived, they each received a color brochure about the Moon family association and the origins of the Moon clan. The front page of this brochure showed a formal portrait of Father and Mother that was recently taken in America. Father's position at this meeting was as special speaker and host.

During the first hour or so, several VIPs with the Moon name were introduced to come up and speak. When True Parents came in, Mother had on a soft pink Western-style suit and a beautiful corsage. Dr. Bo Hi Pak introduced Father by telling the audience about Father's activities around the world and showing them enlarged photographs of Father's achievements. There was lots of applause. Dr. Pak testified about Father's position of importance for Korea and for the world. Then he told everybody how Unification members all around the world are called Moonies. "Doesn't that inspire you, and doesn't that make you want to become Moonies?" he asked. He added that even though he wasn't born with the Moon name, since his son and daughter married into Father's family, he wanted to be adopted as a Moon family member also. This kind of humor kept them very amused.

When Father came to the podium, he started out by saying that although Dr. Pak's name might be only Pak, they certainly should consider his request because he was one of the most flamboyant speakers they would ever see. Then Father began his speech. First he told jokes relating to the Moon family, and to their background, and about his relationship to his name. Then he gave a very serious and straightforward message. Because he wasn't saddled with a translator, Father could express himself fully. He walked all over the



Preceding page, top: Ik Jum Moon, considered to be the original Moon ancestor.

Bottom: The actual loom that Ik Jum Moon is said to have brought into Korea from China.

This page, top: Father delivers his address at the Moon clan meeting on April 12.

Middle: Father shakes hands with Moon clan VIPs.

Bottom: True Parents receive a trophy from representatives of the Moon tribe in honor of their worldwide activities.



stage to emphasize points as he liked. This is something that people listening to Father's non-translated speeches are very fortunate to experience—having the direct influence of what Father is saying by his actions and enunciation as well as the content.

There were quite a few people who seemed to be responding enthusiastically throughout his speech. At the end, it seemed that he was trying to elicit a response from the audience—a promise to unite with Rev. Moon and his movement. This was said partly in jest and partly in earnest. As Father finished, the president of the Moon association came out to congratulate him on his speech. Father brought him forward and seemed to be asking him if he would like to be a Moonie. A couple of other Moon clan members came forward, trying to

give a bit of moral support to their leader about what Father was asking. Everyone got a big laugh out of this. Then flowers were offered to True Parents, and a very large trophy was given to them—so large, in fact, that it couldn't be brought up to them.



Reception Banquet for the 36 Couples

THAT NIGHT AT 7:00 P.M. there was a reception for the 36 new couples at the Lotte Crystal Ballroom. Throughout the banquet, each couple came forward to True Parents' head table with their physical families on either side of them, bowed, and offered their greetings and thanks to True Parents. Then they turned and bowed to the

general audience. Because of the number of people involved, this took place through almost the whole dinner.

The entertainment was backed up by the band that had played at the banquet for Un Jin Nim and Jin Hun Nim the night before. There were professional singers as well as performances by some very talented newly married couples. Eventually the members of the True Family were asked to sing. In Jin Nim sang two songs, Jin Whi Nim sang one very fast-moving popular song complete with a lot of arm and body movements; and then he sang a more serious song. Un Jin Nim was invited up and she sang "Edelweis." True Parents came forward and sang "Um Maya" together. Mother sang a couple of solos which were backed up by the band. Father asked not to be backed up with the band, because his creativity makes it impossible for a musician to follow him.

Then Father told the couples that it was now permissible for them to dance, but he said they had to have a heavenly point of view in their relationship to dancing. "Since you haven't danced together before, you can dance together for the first time now," he said. The band played for several minutes and all the couples started to dance. Some of them danced very shyly, embarrassed to be put on the spot. Some of them danced with wild abandon, and one young man even jumped so hard the stage shook.

Then Father told them that they needed to break the ice with a first kiss. The band started to play some romantic, soft music to aid in the occasion. Father spoke to them about kissing and then announced that, on the count of three, they could try their first kiss. So he said "Hana, doul, set" [one, two, three], but many of the young ladies were embarrassed; they turned their heads at the last moment so they only got a peck on the ear. Some missed altogether!

Father, seeing this, thought he needed to provide some more ice-breaking for them, so he asked Rev. Kwak and his wife to come forward and show everyone an example kiss. Rev. Kwak was very enthusiastic about supporting Father's desire, but his wife was very surprised and embarrassed; so when Rev. Kwak put



At the evening banquet.

Preceding page: Father gives the new couples permission to dance.

Top left and right: Mother and Father each offer a solo.

Bottom left: The newly connected families of Dr. Bo Hi Pak and Rev. Young Whi Kim bow before the True Family.

his arms around her to kiss her, she kept her hands in front of her face. He kept saying, "We have a job to do," and finally he was able to give her a very short kiss.

Then Father asked Tiger Choi and his wife to come up as the next representative couple. Mrs. Choi was also embarrassed to be called on, but Rev. Choi took his wife by the hand and brought her up onto the stage. They embraced in a very warm and long kiss, and as the band played they began dancing while kissing, and everybody cheered.

Everybody was enjoying it, especially Rev. and Mrs. Choi. Then Father asked the new couples to stand up and try their kisses again. Still some brides averted their heads and were too embarrassed, but many couples finally did succeed. After the dancing there were three manseis led

by President Kuboki of Japan.

One of the new grooms shared later that he felt Father encouraged the kissing because he wanted to see the new couples become close right away, so there would be no room for difficulties or doubts to arise between them. They started their married life that very night without any separation period.

These new couples are now on a different level from their parents. From the womb they have grown up as Adam and Eve should have, remaining pure and faithful to their parents and to the Principle. Now they are going out into the world to become the embodiment of God's love, so long hidden from the world. God's deep heart, bitterly wounded at the fall of his first precious son and daughter, can now finally and substantially begin to heal. □

Testimonies from five of the 36 Couples of the Second Generation

TOTAL FAITH IN FATHER



The Today's World had the privilege of interviewing some of the blessed children from the New York area who were married at the Holy Wedding in Korea on April 12, 1986. Among the questions we asked them were:

1. Were you anticipating a Blessing?
2. What were your thoughts when you found out you had been matched?
3. Did you know your spouse? What was your experience in Korea at the time of the wedding?
4. What was your life like growing up?
5. How had you been preparing for the Blessing these last few years?
6. How do you feel your parents helped you lead a life of faith so that you could have trust in Father at the time of Blessing?

We want to share some excerpts from their replies.

Testimony by JIN SEUNG EU

eldest son of
Mrs. Gil Sa Ja Eu &
the late Pres. Hyo Won Eu

RECENTLY I HAD BEEN ANTICIPATING a Blessing, because a few weeks ago the older blessed children in America were asked individually whether they would accept the Blessing if Father offered it to them. But during the past several years overall, I did not think much about the Blessing. I was simply thinking that I should not place my own desires before a call of truth.

One night before my arrival in Korea my spouse, Yoon Sook Kim, daughter of Rev. Chan Kyun Kim, was picked by Father. I had known her for a long time. Nevertheless, I was very uneasy in her presence at first, so we said almost nothing to each other during the first three days I was there. However, during our engagement and marriage ceremony on the fourth day, we suddenly became very close. From the fifth day on, especially during the period of our "honeymoon" and our VOC activity, we were always side by side, chatting like good friends.

At our engagement ceremony Father spoke for about 40 minutes. He said that marriage is similar to the Israelites' going into the land of Canaan. Entering the new land was a measure of a certain level of success, but the Israelites failed to remain God's chosen people because they were seriously influenced by their evil surroundings. Therefore, he said, the fact that we have achieved a certain degree of success, namely the Blessing, does not guarantee that we are now infallible. We should not be arrogant, and we should take the case of the Israelites as a lesson and not commit the same error again. He also pointed out that some blessed children are much too concerned with their careers and external achievements. We should never forget that true love is our first priority. To become a master of true love, we should become involved in church activities. He said we should build ourselves up starting from the bottom; one day we will be residing on the summit.

In all things I try to think seriously and do my best. I always try to consider the best or the "true" way to go in the life given to me.

My mother's life of sincere devotion is the kernel of my faith. Her merit is simply to have shown me, not through words but through deeds, 50 years of purity and faith. I can briefly describe her life of faith in three ways: the sacrifice of her personal well-being beyond the bare necessities, her acceptance of every detail of life in gratitude, and her total obedience and submission to Father.

Testimony by YANG SOOK LEE

eldest daughter of
Rev. and Mrs. Yo Han Lee

ABOUT A WEEK BEFORE PARENTS' Day, my parents called me from Korea and told me to send my picture to Korea and prepare for a possible matching. For years I had thought a lot about the Blessing. I thought I knew all about it, but when it came time to face the reality of it, I realized there were many things I didn't yet grasp.

A few days after that, my father sent me a letter from Korea by express mail. That was truly a gift. He gave me some advice about the Blessing. He explained that without True Parents, there would be no true love. He said it was such a glorious opportunity to be able to be blessed by Father. Of course I knew all these things, but just hearing them from my father once again, I could feel new faith growing deep in my bones.

The day of the matching in Korea I received a phone call from my parents. My mother said, "Congratulations!" I didn't quite realize what had happened; then she told me, "Father has just matched 14 couples and you were the third. You have been matched to Jin Suk Hong [son of Rev. and Mrs. Chong Bok Hong]."

I thought I was in a dream

I didn't feel it was happening to me. I thought, I'm hearing about somebody else. Then my father congratulated me and asked me how I felt. But I didn't know how I felt. I thought I

was in a dream. I couldn't believe it, so I didn't say much.

But then when I hung up I realized it was real, that it had indeed happened. I started to cry and I couldn't stop. I was so grateful for Father and Father's Blessing. Then I called my friend Ye Sook Lee in Boston right away to let her know.

When I was on my way to Korea, I tried to remember Jin Suk's face. I knew him, but not well. His older sister and I are good friends, so I just knew him as my friend's younger brother. I couldn't believe he was the one I had been waiting for my whole life. When I arrived in Korea, I didn't think he would be at the airport to meet me, because I thought everybody would be busy. But there he was, waiting for me.

When I was growing up in Korea I was completely under my parents' guidance. My parents took care of me, and I didn't worry about anything. I just went to school and tried to be a good girl and a good student. I had no difficulty with my faith.

But when I came to America four years ago, I moved into an apartment by myself near my school in Philadelphia where I study piano and I had to do everything on my own. In Korea, my parents had always told me what was wrong and what was right, but here in America I had to make every decision without them. I was very afraid, but in a way I was surprised I could do it myself.

A completely different life

There is a whole different atmosphere here. I'd heard so many things about America before I came, so I was aware of the situation, and I didn't want to get involved in anything bad. At school I just go to my classes and come home and practice. I often talk on the phone with other blessed children. Many members envy us, but deep inside we feel very lonely. When my parents write, that really helps me. Whenever I receive a letter from them, I cry. It's difficult living in this kind of world.

I feel that the condition for being included in this Blessing was absolute obedience to Father. Whatever Father says, we should do it, because we are now in the direct dominion.

When I think about my parents, I just cry and feel sorry for them,



My mother's life of sincere devotion is the kernel of my faith. Her merit is simply to have shown me, not through words but through deeds, 50 years of purity and faith.

Jin Seung Eu and Yoon Sook Kim mount the stage to receive the Blessing.

because all their lives they just did what God wanted. Our parents were the first ones to pioneer the Unification Church. They gave all their blood and sweat and tears. They gave up everything they had in life to follow True Father. Now I realize that our parents sacrificed so much precisely for this moment. We are the living result, the fruits of all their years of sacrifice and love.

Testimony by MOON SOOK CHOI *eldest daughter of Rev. & Mrs. Yong Seuk Choi*

WHEN I HEARD THERE WAS matching going on in Korea, Sung Sook Kwak and I stayed up very late in my room at the World Mission Center. We were both very excited. That night I called my mother in Korea and she told me that Father had matched 14 couples that day—April 8, the day before Parents' Day—and was planning on matching six more starting at 10:30 the following morning.

I decided to make a personal condition on Parents' Day, to pray at the exact same time as the second matching was to start—8:30 p.m. my time, corresponding to 10:30 a.m. in Korea. I said to myself, "One hundred twenty minutes, containing the number 12, should be enough for

True Father to finish matching six more couples. Therefore, I will pray for two hours. If I don't receive a phone call after two hours, I'm going to assume I did not get matched."

During those two hours I prayed like this: "Heavenly Father, I don't care whether I get picked by you or not, but in case You're going to pick me, I want to express only one small thing. I don't care if my husband is crippled, and I don't care if he is dumb. But I hope he is a son who has strong faith and loyalty and filial piety. Then I would be happy. Still, don't listen to my words. I was just asking. I will let You take all responsibility and do as You wish."

When I stopped praying at 10:30 p.m., there was no phone call, so I said to myself, "Okay, everything is over." It didn't matter to me that I hadn't gotten picked. I knew it was all God's will. I started to get ready for bed and totally stopped thinking about it.

Then about 30 minutes later, the phone rang. It was my mother telling me I had just gotten matched to Kyung Jun Yoon [son of Mr. and Mrs. Young Taek Yoon]. Father had started matching late and my couple was the first one he chose that day. I was shocked, but then my feeling was nothing but appreciation. My mother said she had made a bow to Father in acceptance.

I felt very grateful, because I had already given up hope that I would be

matched. I put True Father's picture in front of me and made a deep bow in acceptance and gratitude myself. Somehow I couldn't stop crying.

My difficult childhood

My father had been a pioneer most of his church life, which caused our family to move around a lot. Since I was born, we've moved more than ten times, and my family was often apart from my father. In 1968 True Father asked my father to establish VOC in Japan. So he went to Japan and once in a very great while he would come and visit us in Korea.

Then in 1974, when I was 11 years old, my whole family moved to Japan to be with him. Most of the Japanese are beautiful people, but I experienced living in hell—not spiritual hell but external hell. Because my father was working for VOC, we received many phone calls from communists who told my father, "If you don't stop what you are doing, someday your wife and children will be kidnapped."

My parents wouldn't let us go anywhere by ourselves, because unfortunately one of our next-door neighbors was a communist; so it was very dangerous for us to be out on the streets alone. For two and a half years, I never experienced getting into a public bus, taxi, or subway. Even if I had to buy something for school, or if I wanted to just go out for a walk, I always had to wait until somebody could come with me to be my bodyguard. It was total hell. I was always driven to school by church members. But because they were usually very busy with church work, they couldn't always make it on time to pick me up; so I had to wait around in the school playground until six or seven o'clock. The teachers would stare at me. I couldn't explain anything, because they wouldn't have understood.

I went to an international school where classes were held in English. I could have gone to a Japanese elementary school, but at that time there was a lot of tension between the Koreans and the Japanese. Korean kids at Japanese schools were greatly persecuted. One of the Korean kids I knew committed suicide because of the persecution he felt.

In 1977 we came back to Korea and



I somehow trusted Father completely about the matching. It just grew in my bones that whoever Father would match me with, I wouldn't mind.

Kyung Jun Yoon and his wife Moon Sook Choi with Father and Mother.

I felt I was living in heaven. My father still went back and forth to Japan, but then in 1982 he went to Germany to be the regional director of Europe. After only two months, when Tiger Park passed away, he came to America and worked with CARP.

The whole family moved to America in 1982. Right now I am going to the Manhattan School of Music, which is five blocks north of Columbia University. It's a pretty good school, and my major is voice.

Confidence in Father

The first time I heard the Principle was when I was seven or eight. I knew that True Father was a great man, and I never had a shred of doubt about him. If he gave some direction, I just said, "Well, I can do that. Absolutely." I was completely confident about everything that Father was doing, especially about matching.

I heard many stories about how Father matches, what people's reactions are to their match, and how some couples abuse and fight with each other. When I learned that some members refuse their matches in front of Father or argue with Father, I thought, "That is a terrible thing to do. How dare they do that?"

I somehow trusted Father completely about the matching. It just grew in my bones that whoever

Father would match me with, I wouldn't mind. Whether he was crippled or stupid or ugly wouldn't matter to me at all.

While I was growing up my mother always made a lot of conditions. I remember she sometimes did a special 100-day condition for the sake of her children. Every morning right after she woke up, she would pray hard and then put one grain of uncooked holy rice in her mouth. She would do this every day for 100 days. It was a symbolic offering, to show to Heavenly Father her constancy and loyalty.

True Father taught us that saying "I love you" is not important. Anyone can say "I love you," but the most important thing is to show sincerity. That is the most difficult thing to do, because sometimes when you are busy you can easily forget you made a condition. Sometimes you miss it and then you don't even remember it. So I think that through the conditions they made, my parents were showing me their sincerity and faithfulness.

I knew my parents loved me

Father said that Western people want to make sure all the time that they are loved, so they ask their spouse or their children, "Do you love me, do you love me?" But in the Orient, especially in Korea, there aren't going to be many times when the children

hear from their own parents, "Honey, I love you," but they can sense it; they can feel it in their heart. Whatever my parents did I always accepted. I knew that whatever they were doing, they were doing it for True Parents.

Inside I always felt sorry that I couldn't help them more. I wished I could even forget about school so I could help them. I felt strongly that I should always control myself and never go off the track.

And one more thing. My new husband is neither crippled nor ugly nor dumb. He is totally opposite of all that. I believe I got everything I ever wanted—and more.

Testimony by JIN HO MOON

son of
Pres. & Mrs. Seung Kyun Moon

ABOUT THE BLESSING, ACTUALLY, I wasn't surprised. When I got the phone call to come to Korea, I expected it. When I arrived at the airport, I was told that I had been matched to Un Sook Kim, the eldest daughter of Pres. and Mrs. Young Whi Kim.

Of course to me there was no doubt whether I would accept my wife or not, because I totally trust Father. I knew he was going to pick the right person for me. I didn't have any doubt about her. Besides, I heard so many good things about her from people and especially from my younger sister, who knows her very well.

Before the Blessing I didn't really know my spouse well. I had a chance to get to know her a little last summer during the 40-days blessed children's workshop in Korea. Most of the girls there were too shy to talk, but sometimes a girl needs to speak up for the sake of a successful workshop. I felt she knew the right time to speak up, so my impression of her was pretty good.

My wife is three years younger than I am. During the time of the Blessing she called me *opa*, which means brother. One day her mother said to her, "What do you mean—'opa'? He is your husband! You should call him 'husband'!" But we weren't used to that yet.

My younger sister also got blessed in this wedding. Now with this Blessing all my physical brothers and sisters are married. My two older sisters were born before my father joined the church, and they got blessed in 1982 in Madison Square Garden. My father said now he's sure he did everything right.

Dealing with two realities

As a child I never had very many things to think about. I just followed whatever my parents said. I knew what they said came from True Parents, and ultimately from God. My parents always had a certain expectation of me, how to behave, how to live. But that standard is not common in the world. That's why as I grow older it isn't always easy to follow their expectations because I don't just live in the church; I'm at school, out in the world. Even though my thoughts and beliefs are based on the True Parents, my physical body is in the world, so there is always some struggle. How to deal with both realities? I live between them.

Even though there are constant temptations from the world, I'm not too shaky. I feel strong. I don't know where that power comes from, really. When temptation comes I think, what if my parents found out about it? What would happen if a church member saw me? So I can't do it. If I get confused, I just ask my parents.

Right now I go Drew University, where I study computer science. Father suggested I go into that field. Father really wants us to study hard, so I try to do my best at school. I'd like to make friends there, but it is almost impossible, because people can't understand what we are going through. I have acquaintances, with whom I can talk about superficial things, but I don't have any real friends.

I deeply appreciate what my parents have done. They are my example. My father has had to accomplish so many difficult things, and my mother has had to sacrifice herself a lot. My father is not just a church member, not just one of the 36 Couples; he is also Father's relative, so I think there has always been a strong pressure on him to do what is right. If my father were to do something

bad, his mistake would reflect also on the True Parents.

Whenever he was asked to do something, he couldn't say no. He had to be there. He's not so young—he's three years younger than True Father—but he always had three or four different positions and responsibilities. All my life I watched him working very hard. He didn't talk to me very often, or teach me things directly, but he just obeyed True Parents.

I always want to be with Father

Whenever I had a vacation, especially in the summer, I used to stay at Belvedere, and every morning I went to East Garden. Father is, of course, our spiritual center, and we follow whatever he asks us to do; but to me he is more that that, because he's my uncle several times removed. He's like my other father. It has always been very natural for me to want to be with Father at every opportunity I could get.

At East Garden I usually bowed to Father twice a day—morning and evening. Not a lot of people do that. I would wait until Father came down for breakfast and then I would bow. A couple of times I got a chance to talk personally with Father. When just Father and Mother and one or two others were at the table, Father would talk to me about personal things, and how school was going.

At East Garden only about 10 people can sit around the breakfast table. Whenever lots of leaders came, there would be no extra seats. So sometimes they would call me over and ask a sister to make one more place for me.

Father and the leaders liked to tease me around the table: "You are old enough to get married. You need a girlfriend!" Father used to talk about the ideal wife for me. Sometimes he would joke, "You know, you're very skinny, so you can't expect a skinny wife!" One time he asked the leaders, "Who's the fattest girl among the blessed children?" So they told him who was the fattest, and who was the second fattest, and so on. Actually, I don't mind when he makes fun of me. I'm always happy when he's teasing me and telling his funny sto-

ries. I'm always happy when I see that he's happy.

My chance to discover love

I have plenty of ideas about how to live and how to act, so all I have to do is to put these ideas into action. I think this is the first time I've really had the opportunity to show concretely what God wants me to do. I was single for 20 years, but now it's time to add one more person. Everything is based upon the family foundation. So this Blessing is like a starting point for me.

Of course you have to love God, heaven, and the whole universe, but you can get lost. They're too big. How can you do it? You have to start with your family, and before your family, yourself. And then you can expand and get bigger.

Father has spoken about love so many times. But actually I can only imagine what love is in my head. I can't really feel it. I ask myself, What's love? Now I think I have a chance to find out. It's not just a chance—I have to take the initiative to find out what true love is.

The Blessing in our church is one of the most precious things. Now, since this Blessing, I feel I am a 100 percent church member. Now I am a real Moonie, because I have my wife. Father always emphasized: "The give and take of love between husband and wife is what God wants to see from you. Nobody will blame you if you love your wife too much. I'll be glad to see that. So love your wife."

Of course, to be honest with you, I don't miss my wife a great deal yet. I hardly know her. We were together the whole time for two weeks, but it was too short a time to feel love. But I don't think that's a problem. She's my wife. And the most important thing is that we trust each other.

I know I can love my wife. I've thought about that a lot. I think we just need to spend more time with each other and then we will be able to understand each other. I think that's natural. You don't have to try—you just take care of your wife and your wife takes care of you. I think that's what love is.



I used to think that Father was on a very high level, very holy, and very out of reach. But now, when I think of Father, I think of love. To me, Father equals love.



Jin Bok Lee with his bride Sung Sook Kwak just before the wedding processional.

Testimony by SUNG SOOK KWAK second eldest daughter of Rev. & Mrs. C.H. Kwak

WHEN I FOUND OUT ABOUT THE matching I was really excited, and although I had sent my photograph, I was wishing I could be at the matching in person. But I remembered that Mrs. Eu said one time: Even though you are not there, even when Father only has your picture, he knows your spirit.

I felt unqualified and still very young, but I really wanted to get blessed in the first blessing of the second generation. I always prayed, "Heavenly Father, I know that I am unworthy, but I wish I could be one of those couples." I was very nervous about it, but somehow I knew that Father loved me and that I would be among those couples.

About 11:00 at night, while I was in my room at the New Yorker, I got a phone call from my father, congratulating me on just getting matched. I was excited to find out who my spouse was, but I asked him whether my sister Shin Sook had gotten matched. He said she had been matched to Young Joon Kim. I was very glad for her, but then when he said "...and your spouse is Jin Bok Lee [eldest son of Mrs. Mal Sook Lee]," for two minutes I couldn't say anything. I was so shocked.

Until that moment I had been praying hard. I was so nervous. Although I had tons of schoolwork to do I couldn't do it at all! I was reading Father's words about the Blessing—everything that I could find, preparing my mind for it. I really wasn't a hundred percent sure that I would be in this matching, but I felt I had to prepare myself.

In 1984, just before In Jin Nim's and Heung Jin Nim's wedding, the blessed children had been asked to gather, too. We were really nervous, because Father was trying to match Heung Jin Nim and In Jin Nim. At that time Father had said, "A person's face is not important. You have to see all the aspects of a person—the ears, the forehead, the arms, the feet. They have to be harmonized."

"How is his faith?"

I had been reading and preparing myself, so the moment I heard my spouse's name, the first thing that came to my mind was, "How is his faith?" Although we both live in Tarrytown, I didn't know him very well. Anyway, I knew that Father knows about us better than we ourselves do.

I didn't answer, so my father got worried and said, "What kind of reaction is that?" I said, "Yes, Father, I'm happy." And I asked him, "Did you bow down in acceptance?" He said yes, he and Jin Bok's mother had

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MY EXPERIENCE AT THE HOLY WEDDINGS

LOYALTY BRINGS SUCCESS

by Betsy Jones

I LEFT FOR KOREA ON APRIL 2. MY MAIN purpose was to purchase some blessing robes for the Blessed Family Department. I was also grateful that I would have a chance to visit my son Matthew, who is studying at the Little Angels School. I had originally planned to return on April 10, but while I was there many wonderful events unfolded.

One day, we went on a tour to the 38th parallel. Hundreds of South Koreans were there on tour, straining to look across the border. I could taste the desperate hopes of the South Korean people for unification. Just as we came back from that tour, Mr. Joo, the director of the foreign students at the school, strongly encouraged me to go to Pusan. I hadn't thought about going there, but Mr. Joo, Trenor Rapkins, Matthew, and I left for Pusan that afternoon.

We had a very difficult time getting there. We missed the train and had to use a bus, and we didn't get to Pusan until 2:30 in the morning. The trip was physically very strenuous. When we arrived there, we had no place to stay, so we started knocking on hotel doors. Finally we ended up knocking at the church center at about 3:30 in the morning, and were able to stay in a little room at the church.

The next day we went up to the place where Father had built his cardboard house, and where the museum commemorating it now stands. I began to get a sense of the early history of our church just by looking at the place where Father's house had been and the pictures of the early members. Then we climbed up the hill to the Rock of Tears. One of the church leaders prayed and asked us to place our hands on the rock and make a wish in prayer. I began to pray.



Left to right: Mrs. Betsy Jones, Matthew Jones, Mr. Joo, and Trenor Rapkins at the Holy Rock in Pusan.

I had a very deep
experience of my tears
mixing with Father's tears
on the same rock.

During that prayer my heart began to shake. I had a very deep experience of my tears mixing with Father's tears on the same rock. Somehow through the power in that place, I felt that Father's victory at Danbury had actually made it possible for my ancestors to finally be liberated through me and my husband. I prayed that all of us as blessed families could realize that we are the inheritors of Father's victory. I felt

the accumulation of all the work that Father had done to set the conditions for the liberation of the world, and I also got a sense of the tremendous effort of all the early blessed couples who made so many conditions themselves.

Spiritual renewal

It was a very deep spiritual experience for me. When I finished praying I felt that God was very much with me, and as I looked around, everything seemed different, and much brighter. On the way down I saw two small children near the path. They bowed to me, saying "Anyong hashimnika." I had an overwhelming feeling of God's love for them. This whole experience reminded me of the time of my Blessing in Seoul 16 years ago. After offering our confessions to True Parents, my husband-to-be and I prayed at the holy ground. There I felt completely forgiven, as if I were a real part of True Parents' lineage. This time I felt even more deeply cleansed and forgiven and more sure of my place in Father's lineage.

This was actually a moment of spiritual renewal of my faith. The feeling remained with me throughout my whole stay in Korea. It made me spiritually receptive to everything that was to happen to me after that.

On April 8, Mrs. Won Pok Choi invited me to True Parents' pledge service at Han Nam Dong on Parents' Day. I felt very privileged to be invited. She also said that I should plan on staying in Korea a little while longer than I had intended because something special might happen. We left at 5:15 the next morning so we could be at Han Nam Dong early. Many members came from all over Korea, and even Japan. We all went to

the basement to change into our robes.

I felt so much purity from all our older brothers and sisters there. Old and young, men and women, were all changing into their white robes in one room. It was such a pure feeling that all of us were brothers and sisters under our True Parents. I was again awed by Father's work.

Then we had pledge service, and at some point after pledge, Father spoke to Mother, and Mother walked over to Un Jin Nim. Un Jin Nim took off her white robe, and underneath she had on a traditional Korean dress. Then Mother said something to Rev. Kwak. Shortly after that, I saw three young men come into the room. Then again Father said something to Mother and Mother spoke to Rev. Kwak, and Rev. Kwak asked Jin Hun Park to leave the room.

At this point no one really knew what was happening. Then Jin Hun came back after about ten minutes wearing a white robe with gold trim. At that moment, the whole room began to fill with a sense of joy in what was happening. Everyone burst into applause at the realization that Jin Hun Park was to be Un Jin Nim's husband! When I looked around the room I could see that many of our members had tears in their eyes. It was a very happy moment.

An atmosphere of great joy

I saw that Mrs. Park was overwhelmed with joy. Pictures were

taken, and many people rushed up to the couple and especially to Mrs. Park, to congratulate her. Most of the time I kept pinching myself, wondering why I had the privilege of being there at this precious moment.

I felt an atmosphere of great joy surrounding Un Jin Nim. I also learned at that point that many of the children of the elder members were to be matched during this time.

Among many of the parents that

All the couples had been through tough times, but the moment of their Blessing was so powerful. God was pouring upon them His heartfelt congratulations.

were there, I sensed an element of great anticipation and excitement.

After that, Father was to give his Parents' Day speech at the headquarters church, so we all went over there. I couldn't understand most of what he was saying, but someone told me that he was explaining how in Korea now, people are coming up to him and Mother and calling them True Parents, calling them Father and Mother, even at the hotels where

they stay. There is such a different atmosphere surrounding them now, everywhere they go.

As I watched him speaking, on the foundation of my experience at the Rock of Tears, I kept saying to myself, "I believe, I believe!" It was such a deep renewal for me. I felt completely grateful. This was really a God-given trip! I didn't have any concept that all these things would be happening to me. I had somehow felt pushed to make a plan to go to Korea at this time. Mrs. Choi had encouraged me to stay on without exactly telling me why. Little by little Mrs. Choi had let me know that something special was going to occur. This kind of thing happened throughout the whole trip.

On April 11, I attended Un Jin Nim's wedding. The newly-matched brothers were in their dark suits and the sisters wore pink chimachoguris. They looked beautiful. I came in the back door thinking that I would just watch from the back, but someone escorted me all the way up to the fourth row. So I was very close to the scene of events. I sat next to some of the jubilant parents whose children were going to be blessed the next day.

Watching the wedding was a very beautiful experience. At one point after the ceremony was finished, when Father proclaimed Un Jin Nim and Jin Hun Nim a God-centered couple, I felt that both of them had spent their whole lives preparing for this moment. Some people had said that Jin Hun Nim was a very quiet, studious person. I could see that from the day he was matched, he just started to blossom and mature in stature and dignity.

During their wedding ceremony, Rev. Won Pil Kim gave a very personal address to the new couple. Instead of facing the audience, he faced them, as they themselves faced True Parents. He spoke to Un Jin Nim and Jin Hun Nim very personally and parentally, often using their names as he spoke. The loving heart with which he spoke was quite moving to me.

Some of the couples had been matched the day before Un Jin Nim's wedding, and more were matched during that day. Father brought together some couples whose parents were both from the original 36 Cou-



Mrs. Betsy Jones, center right, visiting the Western blessed children at the Little Angels School in Seoul.



ples, but mostly the couples were from different Blessing families.

It was so exciting to see the new young couples everywhere. On the evening of Un Jin Nim's and Jin Hun Nim's wedding, some of them came up to me and expressed how elated and relieved they were.

Their moment of liberation

When I was watching the wedding of the 36 Couples the next day, I remembered one of Father's expressions, which is: Loyalty brings success. I felt that these children had been truly loyal to God and True Parents, and to their own parents, following them faithfully their whole lives. This was almost like their moment of liberation, because now they knew whom they could give their hearts to and share their love with. I felt tremendously glad for them.

I had even helped some of these blessed children in some way when they were younger. I had either taught them in Sunday school or I knew them from different places. I

This was almost like the blessed children's moment of liberation, because now they knew whom they could give their hearts to and share their love with.

knew Mrs. Mal Sook Lee's son, Jin Bok, and Rev. Kwak's second daughter, Sung Sook, and when Father put this couple together I thought, "This is a 100% perfect couple!" And Rev. Chan Kyun Kim's daughter was blessed with Mrs. Gil Ja Sa Eu's son. They looked so dignified as they lead the line of couples when they came in. Dr. Bo Hi Pak's second daughter was blessed to Rev. Young Whi Kim's oldest son. These are some of the couples I knew. I could see their parents sitting in the front row looking so glowing and proud.

I realized that the ways of the world must have made these children feel that there was something not normal about them while they were growing up, because their parents were members of the Unification Church. But now I felt that they were not merely normal, but the very completion of God's ideal—God's pride and joy. They were True Parents' pride and joy, too. Having helped some of the children myself, personally watching them grow up, I knew that they had been through many lonely times, often without their parents, often having to separate from the ways of the world, in terms of dating and other things. Now they could be proud of the fact that they had been true to their beliefs. And because they had never deviated from that position, because of their beautiful, unchanging quality, their true value could now be expressed. How valuable each of those couples are to God!

I especially felt this for Un Jin Nim and Jin Hun Nim. They had both been very loyal to True Parents, quietly living principled lives. They were both college students and doing the best they could, and then in one instant God could bless them. All the couples had been through tough times, but the moment of their Blessing was so powerful. God was pouring upon them His heartfelt congratulations.

What I noticed about Mother was that she seemed extremely happy, especially during the time of Un Jin Nim's engagement. I sensed from Father as well as from Mother that they were deeply satisfied with all the couples. As I watched True Parents, I could just imagine what it will be like for my own children to come to such a point as this and to feel total oneness with True Parents' decision about their matching.

The way has been opened

Some of the Western blessed children who study at the Little Angels School came to the wedding. Many of them had a profound experience just seeing True Parents. I think it also struck them that one day they would be there on stage like this. Their future Blessing wasn't just a concept any more. It became very much a reality

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MEMORIES FROM DANBURY

"HE WAS SO SIMPLE, SO DOWN-TO-EARTH"

Dialogue based on an interview with Larry and Theresa Evola

by Tanya Redmond



Larry and Theresa Evola with their two daughters.

Larry Evola was transferred to Danbury from another prison and arrived there on July 20, 1984, the very day that Father was admitted. Later, Father told Larry and his wife Theresa, who also became close to Father and Mother, that Larry's transfer to Danbury was no accident but heavenly destiny. By the time Mr. Kamiyama's sentence was over, Father had gotten to know and trust Larry, and Larry had developed a genuine affection and loyalty for Father. So Larry became his guard and companion.

While Larry was in Danbury, Theresa ran the pizza shop that the Evolas owned in Queens, New York. Larry was released on August 20, 1985 and is now back in Queens with his wife and children. Several church members have gotten to know the Evolas well. This interview was conducted by Tanya Redmond in December 1985.

Larry: I had heard a lot about Father before coming to Danbury and I was never prejudiced about him. Years ago the Moonies used to come into our pizza shop and fundraise with flowers. Somebody would always ask, "Are you a Moonie?" When they'd say yes, some people said, "That's good" and some said, "That's bad." But I was never against any religion or any person.

Theresa: We had always heard the negative stories, the propaganda. But we're the type who doesn't really judge anybody. We never look at a person from somebody else's point of view; we wait and see what our own impression is. So we never thought, "Who is this guy? Is he really doing what the newspapers say? What kind of people are following him?" When Larry first met Father, he didn't think, "Here's this famous man—what can I get out of him?" No. Larry just extended his friendship and his help the way he would for any of the other inmates that were there.

Larry: I would do it again if I had to. I would do anything for him.

Theresa: As a matter of fact, we've received altogether too much.

Larry: Yes, we've received a lot. The experience, the spirit, the people around him that we met, the way Mother used to treat us—it was all something that I never could have even imagined before I went to Danbury.

Larry extends himself to Father

The night Father came, a lot of inmates were watching TV and wait-

ing around to see Rev. Moon. We couldn't go out because of the ten o'clock curfew, and through the windows all we could see were lights and police and cars. He came in very late, about 12:30 a.m., with Mr. Kamiyama.

Every new inmate is supposed to get sheets, a blanket, a pillow, and a pillowcase. But at that time of night there was nobody around. The guards found some sheets in a locker but no pillows. I had an extra blanket on my bed from last winter, so I thought, "I'll give him my rolled-up blanket if he needs something for his head."

I knew where he was, but it was hard to locate him in the dark, so I called out, "Hey, Rev.!" Somebody said the Rev. was already in bed. He woke up and I said, "I have a blanket for you. Use this." So he took it and thanked me.

The next day I walked up to Mr. Kamiyama and said, "If you two need anything until you get your money posted, I have crackers, juice, grapefruits, oranges. You can have whatever you want. Maybe the Rev. would like something. What kind of juice does he drink? Does he like apples?" At first Mr. Kamiyama said, "No, no, no..." but then he said, "Well, okay, maybe I'll take some pineapple juice."

The three of us became closer and closer, because I helped Father with whatever he needed. When I would walk by, Mr. Kamiyama would say, "Please come and sit with us." And I would say, "Hello, Rev. How are you?" They began to see that I was friendly and didn't have any prejudice.

Every night Father and I used to walk all around the grounds a couple of times. And every morning after breakfast Father would do his exercises—big movements with his legs and shoulders. I would usually have my coffee on the table outside, while he did his exercises.

Then Father would get a book and sit under a special pine tree that he liked until it was time to go to work. He would sit there for three or four hours straight, never taking his eyes off his book. Everybody was amazed. How could he do that? The sun used to hit him in the neck. While the sun was high, he would be in the shade for a while; but after a few more hours, the sun would hit him again. He was so deep into reading that he didn't care if the sun burned him. And oh, did his neck ever get red!

Theresa: Sometimes he wouldn't even remember that it was dinner time because he was concentrating so deeply on what he was reading. Larry would go to him and say, "It's time to eat!"

Larry: "Okay, one more chapter!" he would say. I'd say, "We gotta go eat, because otherwise we're gonna miss dinner." "Okay, okay! One more, one more!" When the time ran out, I would run to pick up his newspaper, the styrofoam pad he sat on, his book, and his glasses, and say, "You go. I'll put these inside, and meet you at the cafeteria right away." I used to worry about him, because if you miss dinner, you don't get anything to eat until the next morning.

Many important visitors

Theresa: There were a lot of people who came to visit him. One was Dr. Joseph Lowery. Larry and I were sitting right there in the visiting room when we heard Dr. Lowery say that he wanted to serve some of Father's time. At first we thought it was just a figure of speech. Later we found out that he had literally gone and asked the warden, but the prison wouldn't allow it.

One of the greatest events we ever witnessed at Danbury was the visit of a famous government official. When he came he took Father's hand in both his hands and said, "On behalf

of the United States government, I apologize." Seeing that was a turning point for me. I said to myself: If a famous public official comes here and apologizes on behalf of the whole United States government, there has to be something very significant happening. At that time I still was not aware of all the facts concerning why Father had been put in prison, but I learned about them later. The government had really gone after an indictment that never should have been brought in the first place. And this man apologized so sincerely! I was flabbergasted. Father just shook his head, and invited him to sit down at one of the long tables in the middle of the visiting room. They had a discussion and exchanged viewpoints. Larry and I witnessed a lot of amazing things, and that was one of the most spectacular.

Larry: There were always about six or seven people sitting around the table with him. One day I told Father, "That table looks like the Last Supper!" And he laughed. Many church leaders from Japan, Korea, and all over the United States used to come and visit him. They would bring a lot of papers and magazines—a lot of printed information. He would know everything about what was happening with the church.

I noticed that Father never hid anything from anybody. Whatever was happening in the church, good or bad, he would tell me. He is totally honest. If a situation was difficult, Father would say, "Little by little, things will improve." He has courage. If people said, "No, maybe this won't work," he always had hope that things would get better and better. He never gets discouraged. He only gives everyone else courage. He would say to people, "Everything will be okay. You will get stronger. You will become a better person."

Growing through hardship

Larry: I used to be a little worried for my wife. Father would see that sometimes, when I got off the phone after talking to her, I was not too happy. I used to tell him, "My wife has a problem with the workers at the pizza shop. Why can't the employees do

There were always about six or seven people sitting around the table with Father. One day I told him, "That table looks like the Last Supper!"

their work right and make it easy for her? She has the kids to take care of." "She will make it," Father would say. "In a way, this period of time is good for her; she will become stronger."

Theresa: You know how some people say, "Oh, there's nothing to worry about." They don't understand a thing. But Father understands everything. When he told me not to worry, I trusted him. He wasn't just trying to pacify me.

Knowing Father and Mother made it easier for me. They were a great help, encouraging us and just being there. A lot of the members came out to visit them, and all of a sudden these people were meeting us and honestly offering their help. I said to Larry, "Look at this. People that we don't even know are offering to help us, but expecting nothing in return." Larry and I are like that, too. But when you look out into the world, you very rarely see those qualities in people. Most of the time if people offer help, it's because they want something. This was really unbelievable.

The employees were getting a little out of control, especially because I wasn't there on a full-time basis. I was seeing Larry two or three times a week. I told Larry, "If you want to keep this business I have to be there steadily. Either I come and visit you, or I stay down there. Something has to suffer, one way or the other." We made the decision that I would continue going to Danbury. And everything finally worked out all right. And I think in many ways the difficulties brought us closer.

Larry: Now the business has increased a little more.

The experience, the spirit, the people around him that we met, the way Mother used to treat us—it was all something that I never could have even imagined before I went to Danbury.

Mother's inner beauty

Theresa: My impression of Mother is that she is just gorgeous. She's beautiful. When Larry told me how many kids she had, I said, "What?" My jaw just dropped! I said, "She can put any 22-year-old girl to shame with her beauty." And she has this inner beauty that just shines out and envelops everything.

I had the chance to be with her on a few occasions and get to know her. One Sunday Larry and I were in the visiting room. The prison officials had started a policy of terminating some people's visits if there were too many visitors. I had arrived there with the children at 10:00. Mother had been there since 8:30 as usual. Around 11:30, they terminated both our visits. Mother and I were standing close to the door, and we talked for about half an hour. Then Father told Mother, "Take Theresa to East Garden." I had no other plans really, and it was still early in the day. Larry said, "Sure, Theresa, go ahead." I'm not usually very shy, but at that moment, I did feel shy.

Larry: By that time, I was close to Father, and to both of them. They were already like family to me. I had never been to the house, but from the way Mother talked, I felt like I had already been there. So when Father asked Mother to take Theresa to East Garden and let the kids play there, I said, "Yes, go ahead, take Theresa."

Theresa: I didn't really feel worthy. Anyway, I followed Peter Kim's car and Mother's car. There was a whole

line of cars, and we all drove together to East Garden. When we arrived Mother said, "Let's let the kids stay here, and we can go out." We drove to New Jersey, which was just across the river. Mother turned to me in the car and said, "It's going to be my birthday soon, and we have a family tradition: When it's our birthday, we can buy gifts for whomever we choose. And I want to buy something for you." I said, "Oh, no please." She said, "I want to! You can't refuse."

So Mother took me shopping. She bought me a beautiful blue suit, a beautiful shirt, and a black coat. And she wanted to buy more and more, but I said, "Please, no more!" She is incredible. Her heart is so big. There were a couple of other people with us, and she bought things for them too, and a few things for her children. Then we went to eat lunch. She wanted to take me to a movie, but I saw that she was a bit tired. It had been a long day, so I said, "Maybe another time." But it was all absolutely unbelievable.

Mother has all the best feminine qualities that any woman dreams of; she is everything that any woman would want to be. She's very refined and delicate, and extremely polite. Her heart is as big as she is, and even bigger. When we were waiting for the car to come around in the parking lot, she said to me, "Be a good wife to Larry." I said, "I'll try." She's just so gentle and loving—so caring toward everyone. I could see that she

genuinely cares for every person she knows, for every person she comes in contact with, and for every person that she influences in a physical sense or even a spiritual sense. You can see that quality in both Father and Mother; they are really the way parents should be. They're parental not only towards their own children, but toward everyone else, too.

Parental love

Larry lost his father about a week and a half after Father came to Danbury. In many ways, Larry felt even closer to Father than he had been to his own dad. He even told that to Father. Father and Mother have a parental love. That's the way they guide you. And they do it so naturally that you don't even realize that they are watching over you and helping you. It just comes out and you automatically feel their guidance and their love.

After a while I started to see who Mother really was. What impressed me the most was seeing how Father and Mother were so loving toward each other. There were a few times when there weren't very many visitors, and they were able to spend some time by themselves. I could see just by the way they looked at each other that they felt so much love for one another. I think Larry and I had a special glimpse into certain aspects of their lives that many people unfortunately don't have—those special



Father always kept the cafeteria at Danbury spotlessly clean and in order.

times they shared together, and the special times they shared with us.

Whenever one of the children had a birthday or there was some special occasion, Mother would bring rice cakes for Father.

Larry: With 12 kids, there's one birthday a month at least.

Theresa: Mother knows how much Father likes rice cakes. But she would always make sure to keep something for Larry and me. Her heart is just too much even to put in words.

Larry: And the members! It's all Father and Mother talk about.

Theresa: Do you know, when I asked Father something about the Principle, he said, "Read the Principle, and then read it again, and then read it again." He puts so much faith in the Principle, and he feels that his revelations are the hope for the world. His true hope is that through reading the Principle, people will realize what has been done so far and what needs to be done, and how to take on the responsibility to overcome the state that the world is in.

Larry: Father wants to help everybody—the whole world. He used to tell me, "Moonies are good people. They work hard, and they're very close to one another." Sometimes we hear bad things from other people but I always say, "I know the Moonies; they don't do things like that. They know their religion, and they study hard. The more they study, the more they know about God and the right way to do things. They really have faith."

Theresa: What Larry means is that the more you study and learn, the more you realize what needs to be done. Then your faith can become stronger and you can realize your responsibility. You'll take on the hard work, no matter how hard it gets, and hopefully, you'll be able to report a change. Father's ultimate ideal is just to be able, in his lifetime, to bring the world together and create heaven on earth. That's what we would all love to see. His ultimate hope is to see it now. Father really does have faith in people. He believes that they can do it. I guess that puts it all in our ball park then.



Father giving a rare interview in the visiting room at Danbury prison.

Always thinking in advance

Larry: That's why he's always busy speaking everywhere. He knows that people need him to be around. He knows that the members work hard, but he works ten times harder than anyone. He's always thinking in advance. He plans for something that will take place months later. And the way it is planned—that's the way it comes out, maybe even a little better. He figures out how the people will react, how he should prepare everything. And then when all the results come in, everything works out just the way he said they would.

Theresa: Father thinks on such an extremely large scale. We could never even think one hundredth of the way he thinks. He looks far into the future and feels that everything is possible. Often people would come to him and he would give them an assignment. Then they would look at each other as if to say, "We have to do this?" Then Father would say, "You can do it!" I don't understand any Korean, but I knew what he was saying. Some time later they would come back and sure enough, they did what Father recommended—and it worked! Then he would give them something even harder to do! He's unreal!

Larry: His mind is so big. But he's a man who doesn't have to have expensive clothes, or expensive cars, or

I think Larry and I had a special glimpse into certain aspects of their lives that many people unfortunately don't have—those special times they shared together, and the special times they shared with us.

expensive anything. He's very simple. He could live on bread and butter and not complain. He is happy with whatever you give him or whatever he has.

Theresa: The way the media depicted him was so different than what I saw. The media depicted him as some kind of extravagant fanatic. When I met him, I saw that he was so simple, so down-to-earth. He doesn't have any phony airs, and neither does Mother. When you really come down to it, they are both very down-to-earth and extremely humble.

Larry: The papers used to talk about all the money that he makes. But Father said that whatever he makes is already forgotten: it all goes for education, for the church, for the children. He says, "Whatever we do is for the people. And that's why we have to work hard, because it's for the world. I don't need anything. I'm old. How long I can live?" I said, "You're going to live for another hundred years at the rate you're going. You're going to see me go."

He's physically strong. He can put any younger guy to shame, and I'm talking about guys that are just 30 years old. They move slow compared to him. When he starts walking, I have to run after him. Every time I said, "Let's go for a walk," by the time I got my jacket on he was already gone. So eventually I learned to get up and start running, carrying my jacket, and I would put it on on the way out. That was the only way I was able to keep up with him.

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"For where two or three are gathered in my name, there am I in the midst of them."

"A CALL TO UNITY"

CAUSA Ministerial Alliance Convention Seminar

April 11-12, 1986, Manhattan Center, New York

by Laura Reinig

"When the call of CAUSA comes, you've got to drop everything and come together. Don't let anybody turn you around."

THESE WORDS OF REV. DR. DAVID Licorish, world famous lecturer as well as editor and publisher of *The Baptist* magazine, summed up the essential message of the first New York CAUSA Ministerial Alliance Convention, held April 11-12 at the Manhattan Center.

Under the theme of "A Call to Unity," approximately 500 pastors, religious leaders, and evangelists were brought together from the five boroughs of New York. About 100 of them were new contacts, but the majority had been to one or more national or local CAUSA seminars before. The purpose of the convention was to revitalize the faithful friends of CAUSA by presenting a high standard program combining regular CAUSA lectures, famous speakers, lots of gospel music, and a chance to address issues of vital interest especially to the black Christian community in New York.

A tremendous amount of preparation was put into this convention. According to William Peat, executive director of CMA of New York, "Many of the ministers expressed that this time they really *felt* the spirit of CAUSA. Many of them already knew each other. It gave them an opportunity to feel that CAUSA is really their own movement."

Bishop D. Ward Nichols, senior bishop of the AME Church of the United States and lifetime member of the NAACP, spoke congenially and optimistically on Friday evening. "The

world situation is so bad that it is frightening to even fly a plane any more," he said. "But all we need is a little bit of love, a little bit of fellowship, and a little bit of Jesus Christ to come into our minds." He emphasized that with unity in Christ, all things are possible. "I have never seen the righteous forsaken," he said. "God made the world, and the gates of hell shall not prevail against it!"

"There are no Methodists in heaven. You go to heaven by what you are, not by what you believe."

Dr. Wyatt Tee Walker, senior minister of the Canaan Baptist Church of Christ and former close associate of Dr. Martin Luther King Jr., then spoke on the topic "What Price Freedom?" He said that Rev. Moon was the symbol of the erosion of religious freedom in this country. "We must not be apprehensive about coming together with people of other religions," he said. "There are no Methodists in heaven. You go to heaven by what you *are*, not by what you *believe*."

"I will have to pay a price for being here, but this is important. There are risks some of us must be willing to pay. You don't have to answer to your church board that you were here tonight 'associating with the Moonies.' You only have to answer to

God. The Baptist Convention isn't going to convene on Judgment Day. You've got to stand before the judgment seat yourself. No one else is going to stand there for you!"

The next day Rev. Dr. James Cokley, pastor of the Abraham Thompson Memorial Church, presented the lecture on the CAUSA Worldview of Man, succinctly, eloquently, and powerfully.

Key issues of concern

The most unique and insightful aspect of the convention was the workshop sessions, which covered six key issues that clergy need to be concerned about—the fractured family, the situation in Nicaragua, religious freedom, liberation theology, the church and social action, and alternatives for American youth. For each workshop session, several experts were invited in.

The featured speaker at the session "The Fractured Family" was Dr. Lorraine Hale, daughter of the famous Clara "Mother" Hale, who founded Hale House in Harlem, a home for children born addicted to drugs. Her main topic—the appalling lack of parental authority today. "A child will forgive a parent for being wrong," she said, "but he will never forgive a parent for being weak." When parental authority is absent, a child flees to the peer group, she explained, a group that provides immediate gratification but takes no responsibility for consequences. Because of this, the family is losing its ability to be a continuing structure in society today. She recounted how her own mother was



Almost 500 guests attended the first New York CMA Convention at the Manhattan Center.

very serious about making God and the church the center of their family life, and she feels that the only way to stem the dissolution of families today is to bring our communities back to God.

In the same session, the founder of B.MAD, Black Mothers Against Drugs, and the head of Resurrection House, a family advocacy center in Harlem, spoke about the appalling problems facing families in Harlem today and how their groups are dealing with them. Dr. Billy Johnson, president of CMA of New York, added that CAUSA should be a vehicle to provide training for clergy to deal specifically with these difficult family issues.

"Let us be unified on God's side"

A question-and-answer period on the second day allowed participants to address a panel. The main issue brought out: How can the clergy actually bring the communities back to God? The combined advice of the panel: through contacting your local, state, and national representatives. Prayer can get back into the schools in the same way prayer was gotten out of schools—through legislation. If enough clergy make their voices known, anything can be accomplished. It just takes committed voices willing to speak out. "The devil's side is so much more organized," said William Peat. "Let us be unified on God's side."

Rev. Ken Sudo, vice president of CMA of New York, spoke at the luncheon banquet on Saturday on the

frightening aspects of God-denying communism. "When you deny God, you deny all love, life, purity, and goodness," he said. "Somebody's calling from upstairs. It's time for all Christians to unite and take responsibility for what is happening in the world today. We are all brothers and sisters of one God. If we are united, we cannot be broken by any evil force."

As Rev. Dr. David Licorish put it, "It's not what we get out of CAUSA that's important; it's what we give to CAUSA."

Rev. Dr. David Licorish said in his speech that followed that when he was invited to speak he was amazed that CAUSA had invited "the most controversial preacher in Harlem" to talk about unity. "My critics stay away so I won't disturb their equilibrium," he said. "They are afraid because they know something important is going to happen here."

He spoke about the need for prayer. "Prayer puts you in shape to be one of accord," he said. "The most important thing is for all the churches to get together. Ministers should not listen to other people talking CAUSA down and telling us not to go. The important thing is to get back to one accord and take these



Some of the speakers at the CAUSA Convention with the convention organizers.

problems and sit down with one another and try to solve them together. Don't let anybody turn you around!"

At the final meeting of the convention, Mrs. Lynette Williamson, president of the New York Council of Small Churches, who was being challenged by the city for violations of the building code on her headquarters building, was presented with a gift of \$536 dollars, which had been spontaneously collected after lunch from the participants, to help in much-needed repairs. The gift was a monument to show that CAUSA cares.

This convention gave the ministers a deeper understanding that the CAUSA worldview can be applied not only to educate people about the evils of communism but to help solve the real, immediate problems in our own communities.

Many smaller, in-depth conferences dealing with the specific issues that were touched on in the convention are planned for the New York area in the near future. These seminars will deal with the breakdown of the family, the crisis in South Africa, and the conflict in Nicaragua. The New York Chapter of CMA hopes that this convention and other conferences like it will continue to inspire the clergy of New York to roll up their sleeves and get involved.

As Rev. Dr. David Licorish put it, "It's not what we get out of CAUSA that's important; it's what we give to CAUSA." □

천국창건에 대한 말씀

CREATING AND BUILDING THE KINGDOM OF HEAVEN

Father's words Part II

4. 천국이란 무엇인가

천국이 무엇입니까? 지나가는 거지들도 들어와 자고 싶고, 지나가는 개도 들어오고 싶어 문전을 서성이고, 날아가는 새들도 와서 깃들고 싶어 하고, 똥을 싸더라도 그 집에 와서 싸고 싶어하는 가정이 바로 천국이라는 것입니다. 우리 통일교회 축복가정들이 그래요? 그래야 천국인 것입니다. 본은 되지 못할 망정 동네방네 다니면서 말썽이나 피우는 사람이 되어서는 안됩니다.

천국이라는 것은 본성의 세계를 말하는 것입니다.

천국이 뭐냐? 거기에는 사탄의 참소가 없고 사탄이 활동하지 못하는 곳입니다. 사탄을 몸 밖으로 추방해야 합니다. 천국이 내 마음과 몸 안에 있다고 할 수 있는 사람이 되지 않고서는 환경천국을 만들어 나갈 수 없다는 사실을 알아야 합니다.

천국은 어떤 곳이나? 천국은 안식할 수 있는 곳이고, 사랑이 깃드는 곳이고, 평화스런 곳입니다. 안식하려면 나 혼자만이 그것을 누려서 되는 것이 아닙니다. 원수가 없어야 하고, 자기 부모와 자녀, 가정, 종족, 민족, 전세계가 다 들어가야 되는 것입니다.

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5. 잘못된 천국관

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4. What is the Kingdom of Heaven?

What is the Kingdom of Heaven? It is a home where even wandering beggars want to come and sleep, where wandering dogs want to come and linger in front of the door, and where the birds in the sky want to come and dwell and leave their droppings. Are the homes of our blessed families like this? If not, they cannot be called the Kingdom of Heaven. If you cannot show a good example, you should at least not become troublemakers in your neighborhoods.

The Kingdom of Heaven is the world of original character.

What is the Kingdom of Heaven? It is the place where Satan cannot work, and where no satanic accusations can be made. You should expel Satan from your bodies. You should know that you cannot build the Kingdom of Heaven in the environment without first becoming people who can say that the Kingdom of Heaven exists in your minds and in your bodies.

What kind of place is the Kingdom of Heaven? It is the place where love dwells, where there is peace—where we can rest. You should not enjoy even your rest by yourself. Your parents and children, your entire family, your clan, your people, and the whole world should enter in. You should not have any enemies.

The Kingdom of Heaven is a world that all people treat with deference, and a world that even God treats with deference.

The Kingdom of Heaven on earth is the place where you live together with your physical True Parents; the Kingdom of Heaven in the spiritual world is the place where you live together with your spiritual True Parents. You should know this.

5. Misguided Viewpoints of the Kingdom of Heaven

Our viewpoint of the Kingdom of Heaven is completely opposite from the traditional viewpoint. Most people expect to go to the

지상에 천국을 이루어 놓고 가야 합니다.

나라야 망하든, 세계야 망하든 나만 구원받고 천당가겠소! 하는 사람이 과연 천당에 갈 것 같습니까? 어렵도 없습니다. 만일에 예수님이 그렇게 가르쳤다고 말한다면 그건 예수님을 하나님의 적이요, 인류의 적으로 만들어 버리는 말입니다. 개인주의는 물론이요, 민족주의, 국가주의, 종파주의는 이제 통하지 않습니다.

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천국실현은 공중에서 그냥 되어지는 줄 알고 있으면 큰 오산입니다. 오늘 내가 밥을 먹는 순간부터 감정과 행동이 하나님과 완전일치 되어야겠다는 원칙이 세워져야만 합니다.

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Kingdom of Heaven after they die. We want to build the Kingdom of Heaven on earth. We should complete the Kingdom of Heaven on earth before going on.

Do you think it is likely that the people who say, "I will be saved and go to the Kingdom of Heaven whether my nation and the world perish or not!" will actually go to the Kingdom of Heaven? No way. If you say that Jesus taught that, then you are making Jesus into the enemy of God and humankind. Nationalism, chauvinism, and sectarianism, to say nothing of individualism, do not work any more.

What kind of people go to the Kingdom of Heaven? Those who hold their beliefs for the sake of God and all humankind can go to the Kingdom of Heaven, while those who hold beliefs for their own benefit cannot go to the Kingdom of Heaven—even though they may attend church until they become old enough to die.

It is a big mistake to think that the Kingdom of Heaven can be realized in midair without any effort on our part. Fundamental rules should be set up through which our emotions and behavior can be in complete accord with God, even from the very moment we sit down to eat every day.

Build and complete the visible, substantial Kingdom of Heaven before yearning for the invisible Kingdom of Heaven! This is what Jesus liked to emphasize.

Christianity will perish if Christians want to have their faith fulfilled through Jesus' words alone. They cannot avoid judgment. They can enter the Kingdom of Heaven only after they connect themselves with the heart of Jesus himself, who spoke in such a heartbreaking way, and after they settle accounts with everything that belongs to the secular world.

Many of you, especially leaders, seem to think that the Kingdom of Heaven will be realized in your own style. You should know that such an idea is not only quite mistaken, but dangerous.

You may believe that Jesus now resides in the Kingdom of Heaven, but actually he is in Paradise. He said that he would go and stay in Paradise. Paradise is the waiting room for the Kingdom of Heaven. The purpose for Jesus' coming to earth again is to liberate Paradise and open the door to the Kingdom of Heaven.

Reprinted from Tong Il Sae Gae, February 1986

"He was so simple, so down-to-earth"

CONTINUED FROM PAGE 41

Prayer in the chapel

Larry: I often had the chance to pray with Father. Every Sunday morning at about four o'clock we would go to the chapel and pray. We were only allowed to stay for one hour. Afterwards we would call Mother, and then go for breakfast.

Usually when we prayed it was dark. I couldn't see too well. He would fold his legs up in the chair and pray. He prayed in Korean and I prayed in English. One day I asked him, "What do you pray about?" I heard the words "Washington," "White House," and things like that. I said, "When you pray, it sounds like the newspaper." Theresa and I are not used to praying that way. Father expresses his hopes for God, but he also specifically mentions whatever concerns the church—"Bless the churches, the buildings, the people, the President."

Theresa: Father would set up a symbolic chair there for Mother, too. He would sit in one, cross-legged, and lead the prayer, the meditation period, and the final blessing, which would be for everybody in general as well as for specific issues. Finally he would mention all of his children.

Larry: I used to move the desk and whatever else was in the way, and then I'd set two chairs here and two chairs there. He would sit by the window, facing us. Bill Sheppard and I sat across from him. I used to ask questions to find out about how he prays. When he explained, even though he still didn't speak English very well, I could understand most of the words. If I didn't understand then I would say, "Can you say that again?" or "I didn't understand you." Then he would explain in the best way he could, or maybe he would put it in other words. He made a lot of progress with his English in one year, mainly because he didn't have any other choice. And after six months, Father was with me all the time. He had to speak English with me, unless he wanted to speak Italian!

Theresa: He wasn't allowed to preach or convert anyone. He wasn't allowed to show his true faith, or openly be the religious type of person that he is. He had to just be another inmate. He couldn't tell anybody what he really felt they should do with their lives. But he would always stress to all the inmates that their wives and children should come first. When the inmates felt anger, he said that instead of arguing with each other, they should try to look at each other as brothers and not with so much hatred and dislike. Father was very good at making peace among them and helping them see the real priorities.

Larry: So when people wanted to say something, they'd think twice about it. With Father around, the inmates were more calm. Father's a man who's very easy to get along with. If you don't want to get along with him, there must be something wrong with you. When the other prisoners were unhappy, he used to explain to them, "Things will be okay. This is just jail; it's temporary. You have to try to do your best." □

TOTAL FAITH IN FATHER

CONTINUED FROM PAGE 34

already bowed in front of Father. I was so grateful that my father had accepted without even asking me.

After that I immediately lit Heung Jin Nim's candle and prayed. My mind was reeling incredibly. Thirty minutes later my father called me again and said, "You will probably have to come to Korea right away, so you'd better get everything ready." I started worrying because it was time for finals at school [Parson's School of Design]. That night I couldn't sleep until four o'clock in the morning.

I actually got the news before Jin Bok, who was in Tarrytown. I found out that my younger sister had called him right away and told him. Jin Bok is the youngest brother who got matched. Father didn't include anyone born in 1966. He was born in December 1965, so he thought that he might not be included. He was very shocked to hear the news, maybe more so than I was.

The next day, about an hour and a

half before my plane left for Korea, Jin Bok came to visit me in my room, wanting to talk. But I still had so much to do to get ready! I couldn't spend much time talking with him, but I told him that I had prayed deeply and that I didn't worry about anything; I was only concerned that he had good faith and that he loved True Parents.

At our engagement, Father said that from now on we shouldn't follow the guidance of our parents, but only the guidance of the True Parents. He said that the couples of the first generation didn't fulfill their responsibility, so from this point he was going to treat us like his own sons and daughters. He was very serious. He has a great expectation of us. He said, "You are the inheritors."

My mother was always praying

I was born in 1964, during a very difficult time in our church. We were very poor, but I can say confidently that I had quite a smooth life of faith. My parents have to take all the credit

for that. As I grow older, I am more and more appreciative always prayed in front of True Parents' candle wearing a white Korean dress. She prayed a lot, especially during the five or six years that we were apart from my father.

I could feel that it was very difficult for my mother to raise six children by herself, especially when we had so little money. In every respect, when I think of what my parents did in their life, I feel deep gratitude.

When we were in Korea my father always had exciting news to share with us about the True Family. He would write us many letters from America and very often he would send us a tape recording, so we could really sense his love and personal care.

Another thing I am extremely thankful for is that my parents have kept a diary from the time they joined the church. It's about four feet high now. My mother was 19 years old when she joined the church and her feelings about Father and Mother and Heavenly Father were so pure. Whenever I read their diary, I can

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imagine their situation exactly, even though I wasn't there at the time. It tells me a lot of things that I never knew about my parents. Often we don't know our own parents very well. I think this diary has really helped me.

My bridge to True Parents

My parents were always my bridge to reach True Parents. When I was in Korea and True Parents were in America, I was able to feel and know them through my parents. I think they did a very good job.

I used to think that Father was on a very high level, very holy, and very out of reach. But now, when I think of Father, I think of love. To me, Father equals love. When he looks at us or when he speaks to us, I feel he is love itself.

True Father sometimes used to talk to the blessed children about matching. "Do you want to get married?" he would say. In our situation, of course, we don't have boyfriends. It's kind of funny, but I used to wish I

could have a boyfriend recommended by Father. Not someone to marry, of course, but just to be with because I was very lonely. When I was young I was always with my parents, but as you grow older, you want some love or affection from the opposite sex.

Even though Father gives the Blessing to many people at the same time, each couple's success depends upon how those two people work together centering on God's will and the tradition of True Parents. Their own children will be influenced by them in turn. This is something Father is concerned about.

During the 40-day blessed children's workshop I realized that the education we receive from our parents is very important. I'm not a parent yet but I want to work hard at being a good parent, and inherit our Father's tradition without my own interpretation. □



Loyalty brings success

CONTINUED FROM PAGE 37

to them that their wedding day would be only about four or five years from now.

Right after the wedding, Pres. Durst came with me over to the dormitory at the Little Angels School where the Western blessed children stay. He took everybody out to lunch for some Western food and shared with them what he felt was the meaning of their opportunity to study in Korea. He helped them understand that by living in this Oriental culture, and trying to adopt the best parts of it, they would become universal people.

I also shared my thoughts with the children and told them, "You can have great hope now, because the way for the second generation has been opened at this wedding, not just by Father and his children, but also by your older brothers and sisters. They have been able to go this way, and open the way for you, too." □

**"IF THE GREAT ORDER OF
LOVE IS FIRMLY ESTABLISHED,
THEN THERE WILL BE NO
MORE WAR AND THIS WORLD
WILL BE FILLED WITH
FREEDOM AND HAPPINESS"**

Rev. Sun Myung Moon
January 3, 1986