

TODAY'S WORLD



1951년도 문 선생님께서 사용하시던등
THIS LAMP IS USED BY
OUR FATHER IN 1951.

MAY 1982

INSIDE: Father's Early Ministry in Pusan.



CONGRATULATIONS TO
YE JIN NIM AND JIN WHI NIM

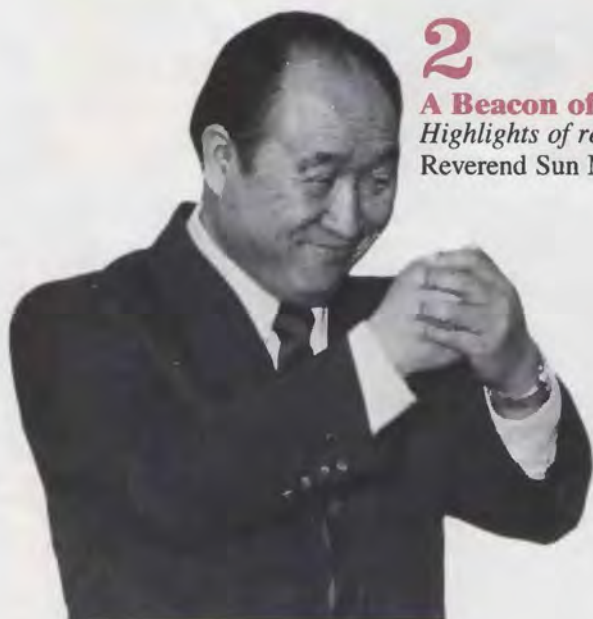
on the birth of
their son

SHIN BOK

(Faith and Good Fortune)

7.7 pounds

April 26, 1982, 9:16am



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Today's World is a publication of HSA-UWC.

Highlights of Recent Speeches

This is like **A BEACON** *in home*
the moment before **OF HOPE** *church, you will*
the sun rises;

REVEREND SUN MYUNG MOON

PARENTS' DAY MARCH 25, 1982

WORLD MISSION CENTER

What is grieving the creation that God made? Creation is pursuing the original ideal home, wanting to live and prosper there. If you ask anyone on the street whether he has parents with true love, he will say no. He cannot say he has original brothers and sisters with true love. Neither does he have the original relatives, original world, or original God.

God is a God of love, and He must be thinking of how to create some model or microcosm of a world with true parents, true brothers and sisters and a true society, which the world can copy in order to be saved. God wants the whole world to see that model. The fallen world, however, is exactly the opposite, so when that model world comes, the fallen world will want to destroy it.

At the end of the world, it is the destiny of all four billion people on earth and all those in spirit world to be linked to True Parents. God is bringing His dispensation to a close centering on this ideal. In looking at this Parents' Day, we can see that God has already accomplished this idea of true parents and true children, true society and true nation. This is the reason for our celebration.

No matter what Satan may say, God wants to proclaim that you are His honorable, great and beloved sons and daughters. When God can say that you are honorable, He means that you have shown you will not be shaken by any temptation or suffering. When God says that you are great, He means that you give Him great hope because you have confronted the satanic world and won the battle.

I want to become the first honorable and great and courageous son of God. That has always been my determination. The American government is trying to prove that I am a criminal, but I will walk into the courtroom as an honorable and courageous son of God.

People of all religions and all countries are firing arrows at me. Arrows can fly silently and pierce your heart when you aren't aware of them. I have been the target of silent arrows coming from all over the world, at all times of day and night. The only reason I could survive is that God defended me; God mobilized the universe to protect me, and that is the only reason I am still alive. Wherever I move, God's attention follows. God cannot afford to see this ideology of True Parents fail; it is God who declared an emergency.

God wants His son to prepare a dwelling place for Him on earth. I have to do that in every continent. Every day reports

from around the world reach me, of how our members are suffering and even dying through accidents or persecution. What kind of news do you think I hear more of each day—sorrowful news or joyful news? What is the reason I keep going? The future of God and mankind is resting on our shoulders. Our work may look trivial, but the purpose behind it is divine. I want you to be proud.

I was young like you at one time. I was dynamic and could have enjoyed my life. Instead, I chose to become a cast-out, to be the leader of the Unification Church for the sake of God. I knew God's will and His heart, and I could take no other way. I saw only one way to save mankind from tragedy. The salvation of mankind might have taken hundreds of years, but I wanted to do it in the shortest possible time, definitely within my lifetime. Now the world is beginning to understand my true ideal and purpose. Regardless of how corrupted the world is, conscience still lives in people, and in time it will explode like an atomic bomb.

My human side is saying that I am sorry for you. You are such beautiful young people, but ever since you began following me you have encountered only one difficulty after another. Sometimes you are in anguish and don't know what to do; sometimes you feel you can no longer continue. Each one of you has wavered, and at the same time, the entire world is trembling. I am the only one who holds firm like a rock.

I want to give you some instruction on this Parents' Day: Those who feel that they love me but that this life is just too difficult for them may go out the door now and come back later, when everything is done. I am telling you now that I don't want anyone here who will not be a positive element in this movement. I need the kind of people who will join me and be like rocks, who want to bring comfort and victory to God and salvation to mankind.

You should think that you will live on until the day you can inherit the true tradition of the heavenly kingdom and God's ideal, and then you can die. Until you consummate the ideal on the family level, tribal level, national and world levels, you should feel you cannot give up. Until my death I shall continue on. How about you? Your recommitment to this goal of becoming one with True Parents in establishing the true family, society, nation and world, will be the most important aspect of this celebration.

Every day I am thinking of the members who are working



underground. I wish I could be just an ordinary member who could run after those brothers and sisters and help them, but I have no freedom of movement. How free you are in comparison! Free to dedicate yourself and work hard every day. Your potential is great. Last night Mother and I re-read a 1979 letter from a brother assigned to work underground in a communist country. This brother asked me to come, but even if I did go, he could not greet me openly; at best, he could see me from a distance or make some secret sign. But even under those circumstances, he still wanted me to come. How fervent is his love! In my heart I told that member I would talk about him in my Parents' Day sermon. Our members have gone to the place of death without fear, without fanfare. Only with the power of God's love could we do these things.

Spiritually, millions of people are dying every day. If you cannot feel this while you are out in the world, then you are dead inside. You really need to give yourself for the salvation of this society. That must be your dedication today.

This giant country is paralyzed; you must become its blood, muscles and nervous system so it can move again. You should want to give every drop of your blood for this nation, even if your time of joyful youth passes away. Members speculate about when the next Blessing will come, but what kind of blessing do you want when this nation and world are crumbling? The Blessing is not for your own sake, but for your posterity. Revolutionize your way of thinking; love your country as much

as you love your fiancée.

Centering on True Parents, we should determine to give our lives so that all mankind shall see a day of hope, and rejoice one day with God and True Parents.

I did not come here in order to leave my own achievement and tradition, but to leave God's work and tradition. My goal is to save not just this country but the world. That is your mission as well. If another country welcomes me and I go there to guide the people and our members there, who will guide this country? When you Americans go to other countries and do exactly as I have done here, you will be persecuted and misunderstood; but you will have the power to persevere by remembering that when white people persecuted me, I loved America to the end. You can demonstrate the same way of life.

I am sending you out to bear your own fruit in home church. In order to restore tribal conflicts, we have to become tribal chiefs who can create harmony and unity among the tribes. Without that, no ideal nation can come about. Two tribes, representing Cain and Abel, must be united into one. You are setting up you Cain-type home church, and later your Abel-type home church; ultimately, you will bring them together, and then the ideal shall become a reality.

After joining in this celebration, we must recommit ourselves to the divine call in which God delights, in which True Parents delight, and in which the nation and all mankind can delight.

DECLARATION OF THE CEREMONY
OF UNITY BETWEEN SPIRIT WORLD
AND PHYSICAL WORLD
MARCH 28, 1982 BELVEDERE

While Adam and Eve were still very young, spirit world was narrow, but as they grew, spirit world also widened. When Adam and Eve reached maturity, God intended for the spirit world and physical world to become one, centering on the love of God and perfected mankind.

But Adam and Eve fell all the way down to rock bottom, and instead of the spirit world widening out as they grew, it became even more narrow. As a result of the fall, the spirit world was almost never visible to mankind; it has remained dark and mysterious. The sensation of being there would be like choking, and nowhere in such a spirit world could you find any solution to life.

By origin, man is a being of spiritual nature, no matter how feeble it may be. People still living in this world should stress conscience, a striving to reach higher ideals. If you have limited knowledge, then you have a limited conscience. On the other hand, as your knowledge about the world increases, your conscience can also increase. The axis at the center of each conscience leads to the unity of an ideal man and woman in true love.

Our ancestors in spirit world must come down and share in this widening of conscience, and generations in the future will follow the path we pioneer. Spirit men must work again through people on earth, in order to be resurrected and complete their unfinished course. The level of the true line of conscience will be elevated higher and higher. Those in spirit world welcome it, for then their course will be made easier also.

Throughout history, this has been only a hope, but now it is becoming reality. Religions have tried to bring men and women up to this point, and now the reality is being started by the Unification Church.

If Satan hears that Adam and Eve are growing, he will try to obstruct them with all his might, while all the good angelic forces will try to support them. But even though the path is open, if Adam and Eve are in conflict, their path of advance will be blocked. Eve might say, "Why should I listen to you?" and Adam might retort, "I am greater than you are." We have to have absolute love in order to reach God's love, loving first our spouses, then our families, our nations and the world, and finally coming to God's love.

True Parents are the foundation of the Unification Church, and as our church grows, that family domain in spirit world will be widened as well. As that passage ever broadens, greater numbers of good spirit men can come down to spend time with us. The intense wish of all the billions of spirit men is for the Unification Church to arrive at the culminating point. Suppose the Unification Church becomes accepted on the national level; then automatically an equivalent area will be opened up in the spirit world. From the beginning, the Unification Church has been widening God's domain through serving others and absorbing persecution. During the first 21-year course, you worked to establish heaven's domain generally in this world, and now you

are continuing to work so that the same thing will happen in the spirit world.

Jesus was the second person to come as the ancestor of man, but his followers did not have absolute faith in him or practice absolute love. His disciples should have wanted to die in Jesus' place, rather than see him killed. Jesus would never have been crucified had they thought that way.

The mission of the Unification Church is to indemnify the situations of both Adam and Jesus, by having absolute faith and ideal love. Christian churches have been opposing the Unification Church, for no logical reason, and we have had to defend ourselves against this by legal means. I spent two years and eight months in a North Korean prison, a time roughly equivalent to the length of Jesus' public ministry. The Jews wanted Jesus to be crucified, and likewise it was the Christians who had me sent to prison in North Korea, with the aid of the government. By going to that prison, I could recover 12 disciples, in place of those who had betrayed me before. My 12 disciples from prison followed me during the hell of prison life. Thus, whether on a spiritual or physical basis, my foundation had to be better than the foundation on which Christianity started. That gave me a base on which to restore Christian tradition and culture, and I could return to South Korea. After laying a foundation in Korea, naturally I would come to America, to boldly proclaim what is right and wrong in this country.

From February 22, 1948 (the date of Father's arrest in North Korea) to February 22, 1982 is a period of complete indemnity for Jesus' life. Now that this period has been recovered and completed victoriously, the spiritual and physical foundations for Christianity have been restored. Thus, I stand at the culminating point, where the indemnity of the spirit world and the indemnity of the physical world connect. That point should also be the culminating point of the world level. That is the significance of February 22, 1982.

Because Jesus died at age 33, his 34th year is within the domain of resurrection. We have successfully crossed over the point at which Jesus died, and now we are in the realm of new life, or resurrection. We know that behind us are thousands of generations of history, and ahead of us are endless generations. God is comfortably standing on my side, and we can project that there will be no opposition beyond this horizontal and vertical line on the world level. Our opponents will give up, and automatically we will prosper.

Until now, the spirit world could come for periods of time to help, but they could not stay continuously. But from February 22 on, the spirit world will be able to work continuously with us, and now the vertical line of spirit world and the horizontal line of physical world are united, centering on true love and True Parents. We have great hopes for the 34th through the 40th years, expecting that things will be settled one by one in proper order. The 1990's will be completely different from anything mankind has previously witnessed. Christian societies will

*From February 22 on,
the spirit world will
be able to work
continuously with us.*

experience a great revival, with new ethical and moral invigoration.

When an outer enemy strikes, the inner element will become strong. Unification Church members have never been completely, ideally united, but now is a good time for them to be completely united in God's sight. We have to deserve our name! Then the victory I have won can quickly be passed along to all the members.

It is imperative that all Unification Church members know what position we stand at in history today. To come this far, I had to indemnify all levels of the individual, family, clan, nation, world and spirit world. I want to pass this on to all Unification Church members, so you can stand in my position.

But in order to inherit the advantage of this time, you too must first go that path of indemnity; then you can stand in my position and be free to go anywhere. In a nutshell, this inheritance comes in home church.

Home church is the foundation to go beyond national boundaries. Only after being successful in home church are we worthy of having our rightful position in spirit world.

This time is like the moment before the sun rises. The dawn is gathering and the sun is just about to show itself. In home church, you will see the sun rise. With this confidence, you can do home church. The Unification Church has gone through much suffering just to see this one day. We will focus on uniting and on doing home church.



True Family and Mr. Ishii look at sample posters for the movie "Inchon."

PUBLIC LIFE

APRIL 1, 1982, BELVEDERE

When we think deeply, we ask ourselves, "How can I fit into this world, nation and society, and still be able to fulfill my own personal ideals and desires?" Everyone wants to see events occur exactly as he wishes, but that seldom happens. Living in a free country doesn't mean people can do whatever feels good. Only upon the public foundation can freedom truly flourish. When you became a member of the Unification Church, you joined a new kind of disciplined environment, which has certain rules and regulations. To enjoy true freedom, you have to see your personal desires and ambitions in a new light; you must direct yourself according to a certain discipline.

The court asked me to appear. I stand up to all these experiences, conquering them in order to acquire true freedom, true joy and true fulfillment. Today, April 1, I am going to court. Many Unification Church members are very solemn and gloomy, but don't feel that way. You should feel that this is a confrontation in which the more public standard will overcome. I have never been afraid of court battles. I have endured incredible injustices, but each time I have been confronted in public arenas, I have prevailed. This will be no exception.

If you are really convinced that our public stand is the highest possible one, then hold on to your commitment and persevere. If you are truly moving forward unselfishly towards the goal of public well-being, God will always be following you. As soon as you have won the battle, He will step forward and plant the victory flag in front of you.

Our goal in the Unification Church is to reach the heart of God and to create the world of God's heart. I am the coach in our marathon race to that goal. Should I give the runners an easy training schedule, or should I push them every minute of the day, so they can accomplish this goal? The Unification Church is under a tough coach, that's for sure! After two or three years' discipline from this coach, you cannot help but change. People see that under my coaching, you have become very charming and attractive. People say all kinds of bad things about Moonies until they actually meet one! If those around you are attracted to you and if God likes you, what other goal can we have? We can become the hope of the world, as well as the hope of God.

True victory can be attained only by a person with a public heart doing public deeds. The word "public" is synonymous with "unselfish." Can you determine to follow my example, living your entire life for the sake of righteousness and the public value, overcoming all obstacles and attacks? You might want to put off trying to achieve the ultimate goal and do whatever you wish for now. A long time ago I came to the conclusion that there is no easy way out. We must each think, "I was born for the public purpose, so I am going to walk the public path every inch of the way."

You were born not by your will but someone else's. Some mysterious power is working in your lives. The air you breathe, the sunlight that warms you, the food you eat—nothing really belongs to you; you are only a custodian of these things while they are on loan to you. As you grow, you become indebted to your parents, to nature, your society, nation and so forth. I have

been teaching you to seek a greater and more public way of life. Even if your parents and your society oppose you, you have the strength to continue this public way of life.

From the public point of view, no one can deny that I have given my heart, soul and resources for the sake of this country, which is so central to God's providence at this time. My true victory will be won in the judgment of history. Eventually a more public-minded group of Americans will praise and honor me for what I have been doing. We must be strong and bold, because we have nothing to be ashamed of.

Your family is a higher public level than you as an individual; the society is higher than your family, the nation higher still and the world beyond that. God is more public minded than the world, and God's heart is the ultimate realm of public-mindedness. You can't just leap to God's heart, that highest standard of public life. That giant oak tree behind you started many years ago as an acorn, grew into a small shoot, then a little sapling. When the tree was young, it was vulnerable to drought; when it became big, it was exposed to winds and lightning. It had to follow the rules of nature in order to become fully grown.

In the same way, in the Unification Church, there are certain rules: the individual must live for his family, the family for society, the society for the nation, the nation for the world, the world for the universe, including the spirit world—and all of these for God and God's heart. Once the individual has reached that highest possible level, he can return to himself in the greatest fulfillment and become the center of the universe.

You do all kinds of hard work in the Unification Church, yet you feel peace and joy and fulfillment here. I never pat you on the back or comfort you, and there are thousands of members who have never even seen me in person. Why do you stay? Because you found the greatest public life through my teaching and standard of heart. Your motivation is the most important factor of your life, for your value is not determined by what kind of work you do. When your thoughts are one hundred percent for the public purpose, then no door will be closed to you.

Most people think that courts are found only on earth, but I know that there is another supreme court in heaven, where God Himself presides. There, based on the standard by which I have lived, God and history have judged me to be not only innocent, but honorable. That is the ultimate victory, and it has already been won.

Everyone on earth must eventually face that supreme court. Most people pass through that judgment when they die, but for those who pass through it while they are living physically on earth, there is no death. Don't you want to be judged "not guilty" by God's supreme court while you are living on earth? Because I want to see you pass that judgment, I am sending you to Africa and South America, to primitive jungles, to suffer for the public purpose with the most public minds.

I have no fear. My mind and heart never wavered when I came to this country, and I spoke out fearlessly for righteousness. My desire is to allow true justice to prevail; therefore, I confronted these charges face to face. Throughout history,



A recent photo of True Parents, with their younger children (left to right): Sun Jin Nim, Yeon Jin Nim, Hyung Jin Nim, Young Jin Nim, and Kwon Jin Nim.

*My spirit
will remain
in America,
no matter
what, to
guide this
nation in
the path of
righteousness.*

righteous persons have gone the same way. I never feel lonely, for all the righteous men in history who have suffered and been persecuted are with me today and every day.

The road of righteousness is always a road for the bold and strong. Walk the path of righteousness with your chin held high. Even if I should no longer be among you, today's sermon should be a guide for the rest of your life. The spirit of this teaching will live forever. My spirit will remain in America, no matter what, to guide this nation in the path of righteousness. The time will come when righteous people of America will take this path and follow the example of my teaching. Then America will once again be moving in the right direction. My prayer today is for my accusers, that their lives may not become miserable because

of me. I am asking God to forgive them.

You may forget many things, but never forget this one point: we are destined to live a public way of life. God will be the judge, and His verdict alone will stand throughout history. Satan will be your prosecutor, and Jesus and I your defense lawyers. Every deed you do, in every moment of the day, is recorded and will be judged in that final courtroom. The public way of life is your preparation for that final judgment, the basis of being found not guilty, being declared an honorable citizen of the universe.

Every one of you who follow my teachings will be judged not guilty. Your public way of life will be a beacon of hope for all generations to come.

The Trial of Father and Mr. Kamiyama

Reverend Moon has the right to be judged on what he did or didn't do, and for no other reason.



Judge Goettel listens as a bank employee testifies. Father's attorney Charles Stillman is shown at the left. NewsWorld artist's sketch by Sue Tuttle.

CHARLES STILLMAN, ESQ.

Following are some of the points made by Mr. Charles Stillman, Father's defense attorney, in his opening address to the jury at the opening of the trial of Father and Mr. Kamiyama, April 1.

Ladies and gentlemen, we have the privilege this morning of appearing before you as the attorneys for Reverend Moon. With your cooperation and patience over these past several days, we have completed the task of selecting you as jurors. You now become the judges of the facts.

No one has the right to question your beliefs because, in this country, they are the sacred and fundamental rights of every person. You are being asked to judge another human being whose beliefs are different from yours. He has the right to be judged on what he *did* or *didn't do* and for no other reason.

The government will go first. They will try to prove their case. After that, we will present our case. If you don't wait to hear our side it's a little like making pancakes; if you don't turn it over and cook the other side it's not a pancake.

It was in 1954 that Reverend Moon was inspired to form the Unification Church. His message spread from his homeland as his followers traveled to other countries. They went to Japan and other countries, and people accepted the message and were willing to join the church.

In the early 1970's, with a handful of church members, Reverend Moon determined to launch a major evangelical campaign here. Members of the church in other countries came here to help as missionaries because Reverend Moon's belief was that America symbolized the free world and was the most important place on earth to establish the base for a religious movement.

The missionaries, together with

Americans, devoted themselves to preaching, to raising funds and starting businesses in an effort to provide a financial base for the church. They did this by selling flowers, marble vases and ginseng tea.

Ask yourself what kind of people are they? See them as students, see them as hard-working young people—some not so young anymore, which will surprise you—and I suggest that you will be pleasantly surprised to see the character and integrity of the people before you.

Early 1972 there was a meeting of the church leaders in San Francisco. There it was decided to accomplish the goals I just mentioned and to ask members from other countries to come here and help. At the meeting it was decided that a bank account would be opened for the receipt of the money coming to America. The account would be held in the name of the person who was the personification and spiritual leader; who, in a very real sense, was the Unification Church International—Reverend Sun Myung Moon.

The real issue here is *whose* money was it?

That money was used to buy things for the church. Money came from that account to use for investments for the church, to send missionaries elsewhere and to aid in the church's work—and decisions were not made by Reverend Moon off by himself somewhere, the decisions were made in consultation with responsible leaders of the church.

When the account was closed, the balance went into a corporation which had then been formed, called Unification Church International. We will see that the assets, the money and the businesses all belonged to the church.

Tong Il was a company formed by church members to import and sell ginseng tea. Stock was issued in Reverend Moon's name to symbolize his participa-

tion on behalf of the church. This stock, like the money in the bank, was later transferred from his name to the Unification Church International.

One of the church members went to the largest accounting firm in the world to prepare Reverend Moon's returns for 1974 and 1975. The accountants were told about both the bank account and the stock.

The government will try to prove that Reverend Moon had a great faculty with the English language. Why is this important? If Reverend Moon didn't have the understanding of English to follow the instruction booklet—which he never saw—then how in heaven's name could he have knowingly filed a false return!

The government made a big thing about *cash* being used, and I'm sure they used that word *cash* for a very deliberate reason. The evidence will show that in the Orient, the use of cash is far more frequent than here; those folks over there don't use credit cards and checks the way we do. Cash was used, but that doesn't make it bad.

I say, most respectfully, that you cannot allow your feelings about large sums of money to influence you. Churches need money to grow and maintain themselves. You might not *like* the idea of a church raising money through fundraising and businesses—these might not be the methods *your* church uses—but members of this church have a right to go out and work hard to raise money for their church. That's the way it has to be in America.

I think you will find as you listen to the evidence, ladies and gentlemen, that Reverend Moon came to America to preach his message; he didn't come here to cheat the USA out of tax money.

I respectfully suggest to you that after you have heard both sides of the story, the fair verdict will be "Not Guilty."

Thank you.

Father's Early Ministry in Pusan

Father first took care of the members and then thought about his family.



An early photograph in front of the Pusan house. To Father's left is an American soldier who studied Principle at that time but lost contact with the church.

REV. WON PIL KIM

This account of Father's activities in Pusan from 1951 to 1953 is compiled primarily from tapes of several talks on Father's life given by Rev. Kim to the first 120-day training session at the World Mission Center in 1981, supplemented by excerpts from his testimony given at Belevedere on October 14, 1979, and his book Father's Course and our Life of Faith published last January. Occasional portions in parentheses come from Mr. Kwang Yol Yoo's historical articles in the December 21, 1974 New Hope News and January 1976

Tongil Segye. The next issue of Today's World will carry testimonies of early members to whom Father witnessed in Pusan.

Father and I were among the last refugees to escape from Pyongyang and come to Pusan. We got to Pusan on January 27, 1951, at the Cho Ryung Yuk train station. When we arrived, it was already dark outside, and we had to stay overnight at the train station.

Now Pusan is a major industrial center of Korea, but at that time its industry was not so highly developed. Most

other refugees arrived in Pusan after about ten days or two weeks of travel, but our journey, beginning on December 4, 1950, took nearly two months.

Arriving in Pusan, Father started looking for the friends he had made in Pyongyang or Seoul. One night we spent in the house of one of the students in a Sunday school class which Father had taught in Seoul. Many Korean families at that time had just one room, in which many people lived together. If Father had gone alone to visit a friend, it would have been rather easy for them to invite him to stay with them, but I was always with him, so it was not easy for two people to be invited to spend the night. Therefore, I went out to get work and find a room to stay, because an able-bodied man could not just linger at someone's house. I found work as a waiter in a restaurant and got a place to live nearby.

Finding places to stay

Father began to look for a friend who could connect with him by faith. Then he met one former schoolmate of his student days in Japan, Mr. Duk Moon Aum. Mr. Aum invited Father to stay with him. (Father had left Pyongyang wearing white clothes, but by the time he reached Pusan, his clothes were almost black with soil and grease.)

Right away, Father began speaking with Mr. Aum about the ideal world. Though Mr. Aum's family was Buddhist and Mr. Aum himself an earnest Buddhist and loyal to his parents, one night Jesus' sister appeared to Mr. Aum in a dream. Mr. Aum didn't know anything about Jesus or his family situation, but this woman, who said she was Jesus' younger sister, told him that because of mistakes made by Mary, Jesus had great resentment towards his mother. The problem was how to liberate this resentment. She told Mr. Aum about a safe which when it was opened held another safe, inside which was still another safe, etc.; until the final safe could be reached and unlocked, there was no way Jesus' resentment could be healed. She said that only one person had a key to the innermost safe, and that was Teacher Moon. Not knowing anything about Christianity, Mr. Aum did not understand the meaning of that dream, so he recounted it to Father. Then Father told him about Principle.

Father and Mr. Aum had been friends in Japan, but after Mr. Aum began receiving messages from heaven and listening to Principle, he changed his attitude and began treating and attending Father as a teacher, not just a friend. He became convinced that he should follow Father once and for all. (Father lived with Mr. Aum and his family for about a week and later stayed in something like a YMCA.)

Later, Father met the Mr. Kim who had become his first disciple in prison. He was the one who had asked Father about the advisability of being transferred to a branch prison, and Father had replied that if anything were to happen, he should try to escape. The day the communists began to kill the prisoners, Mr. Kim was able to run away while they were being taken to the execution site. Later he was able to flee to the South, coming to Pusan and finding work there. He had recently gotten married, but since he and his wife were refugees, there was no big wedding, only a simple token ceremony. As soon as he met Father again, he took Father into his home. The newlyweds had a little furniture and a few utensils in their one small room, but they welcomed Father and invited him to stay with them for two weeks.

At that time, I was separated from Father. I was doing my



The humble house Father built in Pusan in 1951.

job and Father was doing his. But Father was concerned about me, and whenever he had a guest or friend, he would come to visit me in the restaurant and introduce me to him, telling me how that person had become a member and what they had done together in the past. This comforted me very much. While I was working in the restaurant, Father sometimes brought Mr. Aum and Mr. Kim there to visit me. Father continuously shared the truth with them. To see Mr. Aum and hear his background really encouraged me and gave me hope. By this simple act, I had much hope and felt as though I now had a large family.

Whenever Father came to visit me, he never mentioned anything to me about his personal situation; he always wore a big smile and spoke to me so warmly, treating me so affectionately. (In April) Father had no place to stay, so he would go to the harbor to work on the docks. That winter, the nights were very cold, so Father sometimes worked all night instead of sleeping; during the day, when the sun was shining, it was warm enough for Father to sleep under the porch of some house. He had no blanket; he just slept in the clothes he was wearing. Sometimes he had to work all day and all night as well. (After working all night, Father would often go to the hills and pray or meditate all day, praying for the salvation of the world.)

When we look at Father, we have to see beyond his external appearance and look for his background and the process he had to go through in order to come before us. When he came to visit me at work, he never said anything about how he was working day and night and how he had nothing to eat.

When Father brought someone with him to the restaurant, I would go to my boss and tell him that my respected teacher had come with a guest and ask if I could offer them dinner. So the owner would give me permission to serve them food. The first time Father came, the restaurant opened a private inner room for him and set up a table where he could eat by himself. I brought him rice and other dishes. Wanting to give Father a lot to eat, I pressed a lot of rice into the bowl and piled even more on top of it, but Father ate it almost instantly. I brought another bowl of rice, but soon discovered that it too was empty. Only in that way did I realize that Father was going through hungry times. So I resolved that

For those who had been searching for truth, met Father and found the truth through him, their time with him was so precious.

from then on, every time I met Father I would have some food prepared for him. Still, in front of me, Father never said he wanted to eat or never requested a certain kind of food. This is still Father's attitude.

(Beginning in May, Father and Mr. Kim lived in a boarding house for about four months.) At that time, Pusan was the only city in Korea which was not occupied by the military. Many, many refugees had congregated there, and living space was scarce. If you had a room to yourself or with friends, you were considered very lucky. For a time, Father and I shared a room that was barely big enough for two or three people to sleep in side by side, and even then, it was impossible to stretch out full length. Often Mr. Aum came to be with us and would spend the night. He was unable to lie down completely, but would just rest leaning against the wall.

How to attend Father

Regardless of how many responsibilities and difficulties and suffering Father goes through, he never expresses them in front of us. He always maintains a constant attitude and seeks to comfort us. Thus, we have to intuit Father's situation. Even though he may not express his needs, we have to try to understand them and prepare to meet them. This is the kind of attitude of attendance that Father expects us to develop.

Even God never reveals His difficulties or weak points to Father, but Father knows God's situation and suffering very well, without needing to be told. Therefore, Father has always devoted himself to comforting God. So while we are passing through difficulties or suffering, when our children or our brothers or sisters intuit them and try to comfort us, our hearts are deeply moved and tears come to our eyes. Likewise, Heavenly Father will also be moved to tears when we understand His situation and try to bring comfort to Him. Father knows God's situation and has always comforted and encouraged Heavenly Father; therefore, Heavenly Father must have cried so many times because of our True Father.

After seeing Father eat so ravenously, I have always tried to feel his internal situation, even though he never talked about it. Even without asking Father, I try to serve him according to the situation I feel he is in.

Before our escape from North Korea, I had looked upon Father as a kind of super being. I didn't think he felt hunger or pain; I considered him such a special person that I assumed he was immune to hunger or pain or other human feelings. I suppose you used to think about Jesus in a similar way.

One day, during our journey from the North, I told Father, "I didn't realize you had the same feelings as ordinary people. If I had been one of Jesus' followers two thousand years ago, I might have felt the same about him, and if he were hungry I might not have offered him any food to eat. I would have supposed he never needed food, and maybe because of me he would have died of starvation."

We are apt to think that people in a high or noble position are special and don't feel hunger as we do. Leaders, compared to members, are in a higher position. But if both

leaders and members fast for three days, do only the members feel hunger and the leaders not?

Consider another example: the difference in content between a child saying, "I'm hungry," and the parents saying, "I'm hungry." When children are hungry, they voice their pangs, without considering whether their parents or other people are also hungry. When the child complains of hunger, the father or mother will first feed him, and after the child is satisfied, the parents will eat. Thus, when parents say they are hungry, that means they must be hungrier than their child.

How can you distinguish between people who are on the individual level from those on the national or worldwide level? Somebody on the individual level considers others just as individuals, but someone on the national level cannot regard another person as only one individual, but as a representative of the nation. So when someone on the national level looks at a beggar, he sees not just one beggar but a symbol of national deprivation. In a similar way, when someone on the worldwide level looks at an individual, he sees him as a representative of the world; if he sees a sick person, for instance, he reflects on the illness of the people of the world. In other words, he sees the world situation embodied in one person, whom he regards as a representative of the world. Anyone who can see from this point of view can truly be called a worldwide-level person.

Take the common situation of someone whose feelings have been hurt; how deeply the injured person feels pain depends on his level. If we offend a person who is on the worldwide level, the pain he feels is enormously greater than that which a person on the individual level feels. So think about the difference in feeling between a member being hurt and a leader, or even Father, being hurt. If we hurt a leader, his wound is less easily healed than that of a member. If people hurt Father, the effects are very difficult to remedy. The converse is true as well: the degree of joy a person can feel varies with his level. Suppose an apple is given to a member, a leader, or Father. Even though the apple is the same, the amount of joy it can produce will vary according to the level of the recipient.

Jesus said in Matt. 10:41-42: "He who receives a prophet because he is a prophet shall receive a prophet's reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man's reward. And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly I say to you, he shall not lose his reward." Thus, the action may be the same, but its effect in spirit world will vary according to the level of the heart.

How Father built his house

Father made plans to build a house on the hillside of Pom Net Kol (in the Pom Il Dong area of Pusan), where he used to go for prayer and meditation. Therefore, whenever he went climbing he would collect stones, large and small, for the house. On Sundays, when I had a day off, I would help him collect material.

In the Korean folk religion, shamanism, people would often collect stones from their travels and place them in piles

When I was late coming home, Father would be waiting outside the house, standing by the path, worried that something might have happened to me.

along a mountain path. Adding a stone to such a pile was like making a wish or expressing a hope. Sometimes, on special days, village people would bring food and worship at these stone cairns. Most modern Koreans, who no longer believe in shamanism, would not disturb these piles of stones, both out of respect for the feelings of those who placed the stones there and out of superstition that some misfortune might befall them for doing so. Even people who did not believe in spirit world, then, would not generally disturb the piles of stones, which had been accumulating for hundreds or perhaps thousands of years. But from even such places, Father gathered stones for his house.

Not only did we collect stones, but also we brought soil from different hills in the area. The proposed site for Father's house was very rough and uneven, so earth was needed to level the foundation. About 200-300 meters away, we dug out dirt and carried it in sacks over our shoulders to the site. I would dig and Father would carry the soil, and then we would switch around, and I would carry while Father dug. When it was Father's turn to carry, he would go and return very quickly, but when it was my turn, I would walk more slowly and take a rest after emptying the bag. Still, Father never asked me why I took so long; he just concentrated on digging more ground. Of course, he must have become tired too, but he never showed it, and his unceasing activity stimulated me very much.

The place where Father planned to build his house was near a cemetery. Except for one house a small distance away, there were no neighbors, because people said that many years ago a white tiger had appeared there, and thus they regarded the place as somewhat dangerous.

It was during the 1951 rainy season (late summer) when Father began to build the house. The first and second try, he did not succeed, but on the third attempt, he finished the house. (They moved there in September.) Actually, it was nothing more than a shack. The roof was made of cardboard, and when it rained it would leak. On a clear night, we could see the stars through the holes overhead.

Near Father's house was an old spring, which Father dug out and enlarged in order to make a good well. The people who lived in the village at the foot of the hill heard about the well with good spring water and the two young men who lived in a shack beside it, so when they came up the hill to draw water, they were very curious about us; they observed that we were sincere, and the rumor spread that these two young men were good.

In the only other house nearby lived a refugee family. Father used to play with their little boy and let him stay in the house with him. Father would feed the child and tell him many interesting stories, so the boy really loved Father. Then when he returned home, he would tell his parents wonderful things about Father, giving his family a good impression of Father. The boy's father was a Buddhist and unaware of many aspects of Christianity. He really enjoyed drinking, so as a token of gratitude for Father's kindness towards his son, one day the neighbor brought Father a bottle of alcoholic bev-

erage as a present. Father used to cook for himself, so the little boy's mother would sometimes come over and help Father prepare meals. So we and the neighbors became very close.

The rice available in those days was not high quality; it contained many small stones and needed to be washed with care many times over. The rice you can buy now is free of stones, but that kind was not available then. Although housewives washed their rice many times over, sometimes they would miss some small stones; but when Father washed the rice, not a single stone remained. Therefore, even experienced housewives could learn from Father. Also, how well rice is cooked depends upon the amount of water used and the control of the temperature, and Father was an expert at this as well. Usually when you put a large pot of rice on the fire, the bottom gets cooked well, the middle medium well, and the top underdone. Now there are electric rice cookers, so you don't need to think of these details.

I am telling you this because Father said that wherever he goes, he can adjust himself to those circumstances; if he goes to a coal mine, for instance, he can become an excellent miner, if he goes to a farm, an expert farmer.

Putting Principle into writing

The first manuscript of Principle was written by Father, almost all of it in the house he built. While living with Mr. Kim he began the task.

As soon as he woke up in the morning, Father would start writing, and after he had written a few pages, I would read them back to him, and he would make corrections and additions. We did this every day for a few days.

While I was at work, Father wrote. (He would write in his notebook extremely fast. One person sitting beside him would sharpen pencils as he wrote, but he could never keep up with Father's writing speed.) When Father had an idea which he wanted to include in the book, he would jot it down on some part of the wall or ceiling of the house. Father also insisted that I keep everything very orderly in our room, so we could readily find anything we needed, even in the dark. Father would climb the hill before daybreak, and sometimes he would wake me up to accompany him. He would tell me to stay at one place and pray while he went farther along to another rock to pray.

Once, very early in the morning, Father woke me up and told me to light the lamp and prepare paper and pencils. Except for that one lamp, everything was dark. Father instructed me to write down what he was going to say, and then he dictated the chapter about the second coming.

Father didn't stop until he had finished the entire chapter. Usually an author will write down a portion and read it over, reflect on it, and make corrections before going on. But Father dictated without a pause and finished the whole chapter in one sitting. It seemed to me as if Father were reading aloud from a book, since he spoke without stopping, from beginning to end. The rest of the first manuscript of

Principle Father himself wrote, but that portion was dictated to me, so it is in my handwriting instead of his. I am telling you this in order to give you a glimpse of how Father wrote the original Divine Principle book.

I used to wonder why I was supposed to write that part. Now I realize that if Father had written everything himself, no one would have been able to understand how he discovered and wrote Principle. If Father hadn't asked me to write it down, I could never have been able to testify about how he wrote Principle.

When Father moved to another house, he continued writing other parts of Principle, parts which are not yet known by the members. In other words, the complete contents of Principle have not yet been revealed to us. Of course, we know the basic ideas, but some of the more practical aspects, such as how to build the ideal society in a realistic way, have not yet been explained.

My fundraising mission

After finishing his initial manuscript of the Principle, Father told me he wanted to get a job where I was working. I was shocked at this and felt sorry that Father should work. I wanted to work so he could be free to do other things. I was working as a painter's assistant at the U.S. Army compound, and there I was able to get a job for Father doing carpentry work. Sometimes I had to work late, so when Father finished his job, he would come to where I was working and stay by my side until I was ready to go home. Then we would return to the house together. Father kept this job for about one month.

One day I drew a small picture, and when Father saw it he suggested that I practice drawing for a few days. One of my co-workers at the Army base was also a painter, and for extra money he would make paintings from photos American soldiers brought him of their wives or families. While he was moonlighting in this way, I did the extra work he was unable to finish. He felt bad about this, so he offered to let me try to make some extra money by helping him do paintings.

The first order he gave me was a photo of a black girl. Until that time I had never in my life seen a black person. Because it was a black and white photograph, I was completely at a loss about what color to tint her face in the painting. After trying really hard for four hours, I finally finished a small picture. With uncertainty, I brought the picture to work the next day, thinking that I would have succeeded if my co-worker was happy with it, even though he might not think it was good enough to pay for. To my surprise, he really liked the portrait and said I was very good. He not only paid me more than I expected but gave me more orders. Then I turned professional.

I noticed that the more people came to Father's small church, the more work I received to help support it. Doing pictures was only a sideline to my employment at the Army base, and after work, I brought my orders back to the church and painted there. By the time I finished, it would often be ten or eleven at night.

Soon I discovered that before I returned from work, Father had already bought all the necessary art supplies and made all the preparations for me—fixing the paints, laying out brushes and paper. Father never left me to work alone, but he always sat right beside me, from beginning to end, never

taking his eyes off my work but concentrating on it with me. When I finished, I would be very tired and I usually went right to sleep. The next morning I would find everything all cleaned up and the paintings that I had made all neatly cut and rolled up so they would be easy to carry. Father would remind me to take them and hand them to me as I left for work.

I usually set out around seven or eight in the morning and returned around six in the evening. While I was working Father was at home writing Principle, meditating, shopping, doing domestic chores, witnessing and teaching. Sometimes it took a while to get orders, and I would be late coming home. On those evenings, Father was always waiting outside the house, standing by the path, worried that something might have happened to me.

If I was ever at a loss about which color to use, Father always had a suggestion. Later, when more and more orders came, I would draw just the person and Father himself would fill in the background, in such a way as to add to the whole image. As time went on, I would do only the faces and Father would paint in the clothing as well as the background. Then Father even began to add details such as the hair. That meant that we could do up to 15 or 20 pictures a night. We were never short of orders, and between the two of us, we could always manage. That meant, however, that we would sometimes work until one or two in the morning, and I remember once working until about three or four a.m. To finish the first picture took me four hours, but finally, with practice and Father's help, we reduced the time to about 25 minutes.

Someone who is really immersed in his work doesn't feel tired, but a person who just watches hour after hour gets sleepy. When I was working, Father could have done something else or encouraged me to rest afterwards, but he never did. Instead, he watched me and studied how I handled all the elements of the image. At the time, I would have expected him to become sleepy after spending so many hours watching. I would get tired, but looking at Father and realizing that he must be even more tired than I was helped me carry on.

On occasion, members would come to see Father while we worked. One old woman came to visit, but Father was so busy that he didn't pay much attention to her. She was tired, so she lay down and was about to fall asleep. Father asked her how she could sleep lying down when others were working so hard, and suggested instead that she doze leaning against the wall.

Sometimes in the middle of the night I would be awakened by sobbing or singing. I was tired and couldn't make out what it was, but later I found out that Father was not asleep but on his knees, crying and singing in his prayer.

Father's attitude towards money

When the end of the month came around and I was paid, I would bring my earnings to Father. The first thing Father would buy with the money was one month's supply of rice for the whole family, next wood for fuel and kerosene for the lamps. Then he would buy dried fish and soy sauce. I could eat at the mess hall in the army compound, so meals were no problem for me, but Father had to cook all his meals himself. He would eat only rice and one

side dish per meal.

Before the month was over, however, Father would often run out of money. I could easily guess how Father had spent the month. Often people who heard about him and his insights would come to visit—even people who were very learned and had spent up to 30 years going to the mountains to meditate and pray deeply. Usually they were very poor and had no means of earning money, so when they came, Father would treat them to food and give them transportation money. In such ways, the money would soon be gone.

One morning Father very apologetically told me there was no more money. He told me in detail how the money had been spent, the name of each person to whom he had given money and the amount they had received. Very clearly and precisely he accounted for each detail of the money he used. He seemed to feel so sorry about having spent the money, and I, on my part, felt rather bad, since I supposed he was explaining in such detail in order to allay any questions I might have had about what he had done with the money. To give Father the money I earned through fundraising filled me with such joy, because he always took good care of how the money was spent, and that made it possible for many more people to come to the church.

I worried that Father felt my faith was weak and needed bolstering through many explanations. But my attitude was that of making a total offering, so it was up to Father how he used the money.

So, if you are a center leader, what kind of attitude should you have when you send members out fundraising? Actually, Father felt sorry that instead of himself, a member had to work so hard to bring money to be used for God's will. The money was for God, so Father wanted to clarify in front of heaven how it was spent for God's will.

The entire time I was painting pictures, Father was either working with me or staying by my side, constantly supporting me. Through this attitude of his, I could understand that he wasn't just making me fundraise, but was working side by side with me, and as a result, he didn't feel indebted to me. Of course, I had my responsibility as a member and Father had his responsibility as Father, and the two responsibilities were different, but still he never left me alone; he was always at my side helping me fulfill my responsibility as a member.

With this realization, I started appreciating Father's concern about my working to support the church. I continued this painting for about three and a half years. Even though there were many members, I was the only source of income, and I was grateful for Father's thoughtfulness, which made me want to work harder in order to earn more money, knowing that Father would take care that it was used for the highest purpose. I could work and forget about the money that came in, but Father could not. He was always concerned about spending it in the best way.

Stories of members who joined in Pusan

After writing the first manuscript of Principle, Father began to witness. He told us that he felt so anxious to see new members come and join. In his heart burned an intense longing for members to come.

The first member to meet Father in Pusan and join was a Christian evangelist, Mrs. Hyun Shil Kang. She had heard about Father and his teachings, and in the summer of 1952,

she came looking for him. It was difficult for her to believe that from such humble beginnings an ideal world could come about, but after many going through many struggles and having many spiritual experiences, she joined.

There were no training programs to prepare members for pioneer work in those days, but in July 1953, Father sent Mrs. Kang to Taegu as a pioneer. Can you imagine Father's heart, sending out a new member as a pioneer? We didn't have enough money to support pioneer work, but giving her just a little money, enough for one-way transportation, Father asked her to go to Taegu (the largest city between Pusan and Seoul) and pioneer there. She visited ministers, Christian leaders and friends to tell them about the Principle; she must have cried a lot, however, because she couldn't make any progress with them. Having been so moved by the Principle and feeling so much joy upon accepting it, Mrs. Kang expected that the others would feel the same great joy and excitement, but they did not.

Absolutely sure that Father had the truth, she kept witnessing with great earnestness, looking for a place to stay, convinced that she had to find someone who could understand and become a member. She was confidently searching for a person whom heaven had prepared.

One day as she was walking, her feet stopped and would not move forward. She knew then that someone whom heaven wanted her to contact must be living in the general area, and she decided to walk in search of that person. Then she met one housewife who had seen her in a dream the night before; in that dream, she was told that a guest missionary would come and that she should treat her with all possible care. Therefore, she and her family had made preparations for their expected guest. This was how the first member of the Taegu church was found. Because of God's guidance and blessing, her pioneer witnessing progressed very well. (She has been a faithful member all these years and is now living in Seoul.)

The first Christian minister to follow Father was Rev. Yo Han Lee, a man very well versed in the Bible and deeply interested in spiritual phenomena. He had a good many followers in Pusan, and some people believed he was the lord of the second coming. From somebody, he heard about Father and that what he was teaching was very good, so in late 1952 he came to visit Father. The day he arrived, Father gave him some money and asked him to go to the market to buy some groceries. This was a shock to Rev. Lee, because he was a distinguished Christian minister and Father was treating him as if he were a young member. But he obeyed Father's request and went shopping. Through this experience he realized that Father was no ordinary person. Later he listened to Principle, accepted it and followed Father. In August 1953, Rev. Lee was also sent to Taegu to do pioneer missionary work. He and Mrs. Kang experienced success in their work, and they would come back and give reports to Father. (Thus, he and Mrs. Kang are the ancestors of witnessing. One of the 36 blessed couples, Rev. Lee is now in charge of our church's theological seminary and training center in Korea.)

Another woman who became a member in Pusan had known Father when he was a student many years earlier. At a prayer meeting at which she and Father both were present, the minister asked Father to pray, and she was so moved and excited by his prayer that she went to shake hands with him. She had led a profoundly religious life for more than 20 years

A fire burned in the heart of each member. We would often go up to the mountains, sometimes holding all-night prayer vigils there. When members had questions, they went to the mountain to pray, and God would answer them.

and had received much grace from God. Now, many years after that prayer meeting, she met Father on the streets of Pusan, and he brought her to the shack which was the church at the time. Even though by then she was a grandmother and Father a grown man, she still looked upon him as the young student she had known.

A woman of deep faith, when she prayed about something, heaven always answered her almost right away. Father told her to go and pray, asking God whom heaven loved more—all mankind or one individual, Sun Myung Moon. This took her completely by surprise. She didn't think it was right to pray that kind of prayer, but she knew that this was no ordinary man and that he was sincere in what he had told her, so she decided to go ahead with it.

That night she went to her usual place of prayer, on a hilltop, and prayed very sincerely all through the night, focusing on what Father had told her. To her surprise, God responded, "I love Sun Myung Moon more than all of mankind together." So she reported back to Father exactly what the answer had been.

Then Father gave her another topic for prayer: ask heaven whom God loves more, Jesus Christ or Sun Myung Moon. These were the strongest words she could possibly have heard, and feeling very reluctant to ask such a question in prayer, she returned home without carrying out Father's suggestion. But soon she started feeling sick, and she sensed that she could not dismiss it lightly. Moreover, she remembered that God had told her He loved Reverend Moon more than all mankind; she had clearly heard the answer herself. She thought it over and concluded that perhaps this second prayer was not so unreasonable and thus she should go ahead with it.

When she prayed, a vision came as her answer. Father and Jesus were standing before her, and God Himself, who had led and nurtured her and loved her so much, was there in spirit, standing between them. This God whom she knew so well started moving toward Father in the vision, approaching closer and closer, and then faded into him and disappeared. This woman joined and has been faithful to Father; now in Seoul, she is very old but is still strong and well.

Early church life

Many people would come to visit Father: former acquaintances, people who had joined in Pyongyang or Seoul, refugees from the North, and people who had heard he was living in Pusan. Father would often take them to a small hill near where we lived. At other times Father would go to the hills to meditate all alone. In the beginning, Father went to the hill near his house, but later he began going to more distant, higher hills, sometimes taking members with him for meditation or teaching. When Mr. Aum came, Father would have him sing for many hours. If the New Hope Singers had been with Father in those days, they would have had to sing from morning to night! Father

really loved listening to Mr. Aum sing, and he would often have him sing almost the entire day. During 1951, Father wrote the holy song, "Suffering Heart."

When the members were away, Father always missed them very much, more than if they had been his own sons and daughters; and because of his love, the members also missed him, especially when they were not free to visit the church whenever they wanted. He missed the members so much that if they didn't come for some time, he would go to visit their home, just as he had done in his Pyongyang days. He was always longing for the members to come.

A fire burned in the heart of each of the members. In the summer, we would often go up to the mountain and meditate, sometimes holding all-night prayer vigils there. When members had questions, they would go to the mountain and pray, and God would give them answers. Day and night meetings would continue.

From morning to night, many guests came and listened to Divine Principle. Even though our house was so small and miserable, it was a free place which we could use as we liked. After hearing Principle, people would go up to the mountains to meditate. Many people who visited the church and listened to the Principle accepted and joined. Just as in Pyongyang, people received so many blessings from God that at night they wouldn't want to leave the church and return to their homes, so we built a small tent in the garden where people could stay and pray all night.

In Korea at that time—and probably in many other countries—women were generally more religious than men. In happy cases, a woman would come to the church, stay there all day and even into the night. Then her husband would become interested in what was going on at the church, come and listen to the Principle, and wholeheartedly accept it. In other cases, however, the wife who came to the church would neglect her domestic responsibilities and cause resentment among her family, or her husband would visit the church for a while and then become negative.

There was a certain pattern by which members were restored: first, they heard some kind of rumor about the church, then came and visited it, listened to Principle and accepted it. Feeling resurrected, they would remain for hours on end at the church, even spending the night there. As a result, opposition would develop. This pattern from Pyongyang was repeated in Pusan. Actually, this happened not just to our church, but to any religious group in its pioneer period. Thus, there two types of early members: those who joined but gave up their faith because of persecution, and those whose faith and devotion were strengthened by the persecution.

One old lady who had joined Father's church in North Korea and visited him in prison several times (Grandmother Oak) had taken refuge in Pusan because of the war. She was from a very strong Presbyterian home, and her family was firmly opposed to her coming to the church, so she had to stay at home most of the time. Still, she was occasionally

able to sneak out and come to see Father. Father longed to see her and visit with her, and one day, hoping to at least catch a glimpse of her, Father stood all day near her house, thinking that at some point she would have to come out onto the tiny balcony where wash was hung out to dry. From morning to evening he waited until finally he saw the old lady's back. Without being aware of it, she had been drawn out onto the little porch, where Father could see her. Although she did not see him, Father was satisfied, and he returned home. If you leaders have such a longing heart for your members, they too will be drawn to you. If you have a similar longing for your home church members, you wouldn't be able to stay away from them, and they would never forget you.

At that time, this lady was responsible for the domestic affairs of her family, cooking for her children and grandchildren. In those days, there were no electric stoves; women had to build a fire in wood stoves and cook that way. One day, soon after the time Father waited all day to catch sight of her, she was putting the wood inside the stove when suddenly her hand started to shake. This was a spiritual phenomenon, in which she could not control the movements of her hand. Her family thought she had gone mad, but her mind was very clear. While her hand was moving, she heard a voice from heaven scold her, "Why are you here? Your messiah and lord is really suffering at this time. Do you think I called you to make rice for your family?" Explaining that Father was suffering and needed help, God suggested that she go and help him.

Her relatives tried very hard to stop her hand from shaking, but to no avail. So she told them that God had instructed her to go to Mr. Moon and help him. The family had been opposed to our church, but now they were worried that if she continued in such a condition, she would die. Thinking it would be better for her to go to the church than to die, they decided to send her to the church. Immediately after they made that decision, her hand stopped moving uncontrollably, and she was more free to come to help Father.

(One elderly woman who had joined in Pyongyang and followed Father to Pusan, sometimes made trouble for Father. One day Father told her, "If you repeat that act, you will not speak." And one day when she was very troublesome, suddenly she was unable to speak. After a while, when her heart became repentful, she started to speak again. She still lives in the Korean church. Thus it is clear that if Father wants to perform miracles, he can. Jesus did not intend to perform miracles in the beginning, but he did so because the people were so faithless and did not believe his words. In John 10:25-26, Jesus said, "I told you, and you do not believe. The works that I do in my Father's name, they bear witness to me; but you do not believe." However, no one became Jesus' disciple just because of miracles, so we can conclude that man grows spiritually through the Principle, not through miracles.)

Some of my mistakes

I want to tell you about some of my mistakes, so you can learn from them. Even though I was living with Father, I didn't always spend time with him every day. (On other occasions, Rev. Kim has explained how there was one person who came to study Principle with whom he did not get along. Rev. Kim felt this person was not so sincere, perhaps.

One day when Father showed this person a lot of attention and care, Rev. Kim became upset and wouldn't talk to Father.) I didn't speak to Father even once that day. Father tried to speak to me, but I did not respond to him. Over and over, Father said, "You have to speak to me, please speak to me." But I refused to answer. After Father repeated this to me over and over, in my heart I felt very sorry, but my pride prevented me from answering him. Finally, Father began to cry, pleading with me, "Please speak." Because Father was crying, I was moved and I also began to cry. Then I could speak to him.

Father listened to what I had to say and then told me, "If you have a problem or feel bad about something, don't hold it inside you for more than three hours; you must solve it within three hours."

I think that you also have problems sometimes, but try to solve them within three hours. A bigger problem should be solved within at least three days. In counseling members, I discovered some members who have nursed resentments for more than ten years.

The same applies in physical matters. When you are wounded, if you receive treatment immediately, you can easily recover, but if you leave the wound unattended for a long time, a scar will remain on your body. Similarly, if you are wounded spiritually and are not cured promptly, although the wound will eventually heal, a scar remains on your spirit body.

Another mistake I made: Usually I began drawing right after returning home from work, but one night, I don't remember why, I tried to go to bed without doing any portraits. Father told me, "You can go to bed after you finish your drawing," but I didn't accept Father's opinion. Then Father told me over and over, "First you have to finish, and then you may go to bed." But still I didn't follow his instructions. Then Father went to bed before I did. We were staying in the same small room, but even though Father was lying down, that didn't mean he was sleeping. Before going to bed, Father had urged me very earnestly many times to finish the drawings, thus when he went to bed before me, his attitude meant, "You can do what you like." In other words, Father let me do as I felt best. That made me feel very repentful, so I began working on the paintings and kept at it until I finished.

Such a thing would never have happened when I was in Pyongyang, but in Pusan, when I began living very closely with Father, my attitude towards him became somewhat habitual, and I lost my carefulness in attending him. My attendance became somewhat lazy and routine, although I was not immediately aware of the change.

Father's first wife's heart

You are probably interested in knowing why Father's first wife could not follow him. When Father married her (in 1945), he told her to learn various skills with which she could earn money, since much could happen on the way of God's providence. For example, he said, perhaps they would have to be apart for a while. At that time, however, he couldn't speak about God's word, even to his wife.

Father and his wife lived in Seoul, and their first son Sung Jin Nim, was born in April 1946. In June, on his way to the store to buy food for his family, Father was told by God to go

At one point, Father's wife apologized for what she had done to him and offered to work together, making a new determination.

to Pyongyang, and he left without saying goodbye to anybody. It was shortly after World War II was over, and there was a shortage of food, and for many days his wife waited without food for him to return.

If you study Principle, you can understand Father's characteristics. He is very heartistic, but at the same time very logical. Father himself understood quite clearly his wife's feelings, and he knew that if he said nothing to her, she would worry about him; still he could do nothing about it. We can see from Father's experience that to follow God's way is very severe.

If his wife had had relatives nearby or somebody to whom she could turn for help, Father would not have worried so much about her, but she had no one, and once he received the revelation, Father had to follow it. Most people would have had difficulty in following such a direction, but Father obeyed absolutely.

For five years, his wife lived without knowing whether her husband was alive or dead. She did all a woman could do in those days and overcame all difficulties with the one hope that some day she would be able to meet her beloved husband. She rented one room, and in order to support herself and her child, she had to do some kind of business, so she would take small items and sell them on the street corners.

In the United States, houses are somewhat separated from one another, but Korean houses are very close. Her greatest difficulty was people's curiosity about her situation. When a young woman lived alone with a baby and no husband ever appeared, the neighbors, especially the grandmothers, would start asking questions. Taking sympathy on her suffering situation, they would recommend some good man to her and urge her to get married. Thus, she had to move around frequently, not spending more than six months in any one place. If some man had become interested in her and asked for her hand in marriage, she would have been placed in an even more difficult situation.

For years this was her lifestyle, constantly on the move, without knowing when or whether her husband would return. It would have been much easier had a time limit been fixed, but she had no idea how long she would have to wait. She lived in hope, in the midst of hopeless circumstances, with a deep longing to see her husband again in the future. Even though she and Father had lived together just a short time, she could understand that her husband was really an excellent person, and she was awaiting his return. A woman of very deep faith, she strengthened her heart in the midst of all these difficulties by attending church.

Although after World War II Korea was divided at the 38th parallel, people still came and went between North and South, and Father's wife heard that he had been imprisoned in North Korea. What worried her most was the reason given for Father's imprisonment: disturbing the social order. A rumor gets exaggerated with each telling, and it is always worse than the truth. What she heard was so distorted that she didn't believe it; knowing and respecting him so much, she had total faith in him. She made a real effort not to pay attention to the rumor, but she must have struggled very

much internally.

When the Korean War broke out, rumor had it that Father was sent to the mines and killed there. The situation became really confused, and she could no longer stay in her house. Through her contacts among the Christian churches, she was able to find some place in which to hide. Imagine her difficult situation, hearing such rumors and having to persevere and support herself and her child!

When Father escaped from prison and arrived in Pyongyang, he sent word of his whereabouts to his wife, who was then living in Seoul. She received this information, but by then to cross the 38th parallel was very difficult, so even though she had received the news, she could not go to see Father. After release from prison, Father first began looking for the members, and when suddenly everyone had to flee Pyongyang, there was no time to look for his own family. Even when he did escape, he brought Mr. Pak with him, taking care of members, as always, even under such a dangerous situation. Then when he arrived in Pusan, Father first looked up previous members and built a house. Only later did he look for his wife. In other words, Father first took care of the members and then thought about his family.

Finally, after so many hardships, she received news that Father had escaped and was alive and well. What happy news it was for her! Overjoyed by the news, she came down to Pusan to see him, bringing their five-year-old son. During these five years, the boy had often asked where his father was, but his mother always told him, "Your father is alive, and he is a really great father."

Put yourself into her situation. She began searching for Father's house, following the directions she was given. She climbed up the hill, passing many houses, but none of them was Father's. Up and up she went, finding fewer and fewer houses. The higher she climbed, the more humble the houses became. Finally, she reached the cemetery and beside it saw a small miserable hut. She didn't mind at all, because her whole heart was filled with the expectation of at last meeting her husband again, after five long years.

Father's wife's reaction to the members

What Father's wife found upon arrival was not just Father but also many strangers. Actually, we didn't know Father had a family. Father was in the midst of giving a Principle lecture to a couple of guests. Standing outside the house, she called Father's name. Can you imagine his reaction? If I had been in that situation, I would have rushed out to embrace her, but Father was very calm and quiet; he opened the door, went out, saw her and invited her in. After five years of separation, to see each other again must have been a dramatic moment, but Father resumed his lecture. Those who were listening to Father's words stayed on until very late at night. Father could have said, "My wife and son have come to visit me after five years; this is a special situation, so could you leave early?" But he didn't. Also Father's wife could have said, "I've finally met my husband again after five years, and I want to have some time with him." But she didn't express any feelings about the situation,



The hillside where our church began in Pusan. This photograph was taken a number of years later.

even though Father treated her this way. If either Father or his wife had said something, we could have understood and acted accordingly.

I am sorry to say that I was not mature enough to comprehend Father's family situation, and I did not offer to spend the night in another place. That night, I had to draw portraits as usual, and Father, as usual, helped me. Also, when we had to sleep in the same room, since there was only one room in the house, and besides, there was not enough bedding to go around, so we had to share it. This was the situation for one, two, three months.

For those early members who had been searching for truth and at last met Father and found the truth through him, their time with Father was so precious. They forgot about their families, wanting only to stay as long as possible with him. They felt fine, but think about Father's wife and son. Most wives want time to spend with their husband and children.

If you are an unmarried center leader, you can spend most of your time attending to your members. But after you start your family, when members come and occupy a lot of the time which you could have spent with your wife and children, how will they feel? If your family doesn't appreciate the time you spend with the members, how will the members respond?

Leaders continually visit Father and seek advice from him. If True Mother did not have an attitude of heart and love for them, it would be very difficult for her to accept Father's lifestyle. If True Mother and True Children resented people coming to visit Father, in time their attitude would discourage us from coming. Without unity between husband and wife, it is very difficult to lead a center.

In the beginning, Father's first wife said nothing, but as more guests came to see Father, gradually she began to feel lonely. Father was such a nice person and so good to the guests; as a result, they didn't leave but came ever more frequently. She began to get fed up seeing the guests, and they came to realize that she was not happy to see them. Observing the situation, she concluded that if it continued, she could never enjoy any private family life with Father.

Eventually the members began to intuit her feelings, so they decided to meet somewhere else. Only I still stayed with Father. Still, she couldn't be happy as long as I was there sleeping with them. She had thought that if the members met somewhere else, her time with Father would be undisturbed. But on the contrary, Father spent most of his time there, returning home only very late at night. Then she began to have doubts about Father and wondered whether some of the negative rumors she had heard might be true.

Therefore, she visited our new location and tried to make the members leave. So they had to look for new meeting places. However, as soon as she discovered a new location, she would come and try to chase them away. In this way, our meeting place changed several times.

She had deeply respected Father, and it would have been better had she been able to follow Father completely. However, she thought that the members were creating the gulf between her and Father. If the members at that time—myself included—had understood Father's family situation better, we would have left earlier and they would have had more time together. I feel really sorry that we were not more perceptive, for then the situation might not have gotten so bad.

One time, Father's wife even brought a policeman to

Now there is often a physical distance between me and Father, but whenever I walk down the street, I imagine Father walking along with me.

separate Father from the members. Of course, the police could find no reason to intervene, so even then she was unable to separate Father from the members.

Father spoke to his wife very gently and very kindly, and he often talked to her about what her attitude should be. At one point, she apologized to Father for what she had done to him and offered to work together, making a new determination. They began to live together again, and the members returned.

When she really repented before Father and united with him, many more members came and joined the family, in greater numbers than before. We bought a new house and moved there (in January 1953). Those who had drifted away because of her opposition gradually returned and joined. As before, people received so many blessings from God that they didn't want to leave the church and go home.

Father's wife took responsibility for managing church affairs, but the more members who came to see Father, the more difficult it became for her to have personal time to spend with him. Again, she could not feel happy when members came to visit, so the old resentments returned. She thought her only solution was to drive the members away. Thus, the situation became very difficult, and fewer members came to the church.

Father's first wife had to decide whether to choose the way of God and sacrifice her own happiness, or not. This was the most difficult barrier she had to overcome. Father—and Heavenly Father as well—really wanted her to gain the victory. But she could not. To begin with, she disliked the members, then gradually she came to feel dislike towards Father, although Father tried hard to get her to change her heart.

The closer we approach Father physically, the more careful we should become. From history we can learn that those who make the biggest mistakes are those who were nearest to the central figure, not the ones who were the farthest away. This applies to those of you who are leaders as well; the members who are closest to you are the ones who hurt you the most. Your closest friends and family members are those who can most deeply wound you.

With the situation in Seoul becoming more stable, people began to move back to the capital. Some of the members and their families also moved to Seoul. In doing so, our members were in part following the current trend in the country and in part reacting to the resentment which Father's wife held against them. On September 17, 1953, Father also moved to Seoul.

How to feel close to Father

When Father finished his ministry in Pusan and moved to Seoul, I stayed behind in Pusan. When we were living together very closely, Father told me, "I am now together with you, but don't think that this will continue forever; in the future we will be separated. Now we share meals and do things together, but these times won't last as long as you may expect them to." Still, I could never

imagine any future separation. But finally the time came to be separated. Then I recognized that Father's heart is always with the members, and his feeling towards the members never changes.

When we lived together, we ate together, worked together; if I came back late from work, Father was waiting outside to welcome me home. Father's heart was always directed to me as a member. The same heart continues even when we are physically apart, for Father's love never changes. Now there is often a physical distance between me and Father, but whenever I walk down the street, I imagine Father walking along with me. Whatever I do, I imagine Father with me, doing the same thing as I am doing.

When I was drawing portraits, Father was always beside me, caring for me in my work. When I came home from my job, Father would always ask me, "Do you feel lonely? Are you okay?" I always remember those days.

Now Father is inside me. Father inside me asks me, "Are you tired? Are you okay?" And I answer him, "I'm okay. I can do it." The first time I saw Father after his release from prison, he held my hand. So now, when I clasp my hands, I imagine that one hand is Father holding mine.

We are apt to think that in order to feel Father with us always, we have to be physically together with him. But even though our last chance to meet Father may have been three years—or even ten years—ago, we can always feel that he is with us. We have to recall our times together and change our concept of being with Father.

When I was close to Father, sometimes I forgot his true value and occasionally made mistakes in attending him. But through these experiences I learned how. There are some analogies in our physical body. Inhaling and exhaling are vital body functions, but we are seldom conscious of them; maybe only several times in our entire life do we think much about breathing. Also, if you place your hand very close to your eyes, your eyes cannot tell clearly what it is; likewise, the eye cannot clearly perceive distant objects.

Therefore, when we attend Father closely, we have to set a certain distance between ourselves and him, in order to see him. On the other hand, when we are far away, we need to find some way to shorten the distance.

The same thing could be said for of the relationship between husband and wife; if they are too close, they may not see the true value of each other. Also, if members are too close to the leader, he may not see their true value—perhaps not until they are about to leave the family. Therefore, leaders need to control the distance between themselves and their members, in order to understand their members better.

Physical proximity to True Parents does not automatically guarantee a deep understanding. Members overseas may feel closer in heart to True Parents than New York members. But when you do have a chance to be physically close to True Parents, you should cherish that memory and retain it throughout your life. If Father comes to your country just once, don't consider it a one-time visit but think that he is always visiting your country and you. A visit is just one manifestation of his continuous presence with you.

The Environment of Father's Ministry



Pusan was one of the only cities not ravaged by the Korean War, yet it served as a nerve center and a reservoir for everything occurring during these years from 1950 into 1953 (the time of Father's ministry there).

The finest natural harbor lies at the southern tip of the peninsula, where the climate is mild, and where the shallow, meandering Nakdong River meets the sea, lies Pusan. In the misty distance the Japanese island of Tsushima can sometimes be seen. Lofty peaks rise beyond the pine-clad hills. Near the ports stand rice-cleaning mills, breweries, textile mills for weaving cotton and silks. Near Pier One is the fish market. Toward suburban villages are pottery kilns, where rows of rich-red clay wares, bowls and pots for storing kimchee are laid to dry in the sun. Fall and spring are times of the big markets, when Koreans from all over the peninsula gathered to shop and barter for tobacco, woven mats, sandals, herbs, cooking pots and supplies for the season. Within an easy day's journey lie resorts with hot springs and mineral

baths, and the observatory built centuries ago to study the stars at Keishu. Nearby there is Kyung-ju, the capital of the Silla Dynasty with ruins of temples and palaces to explore.

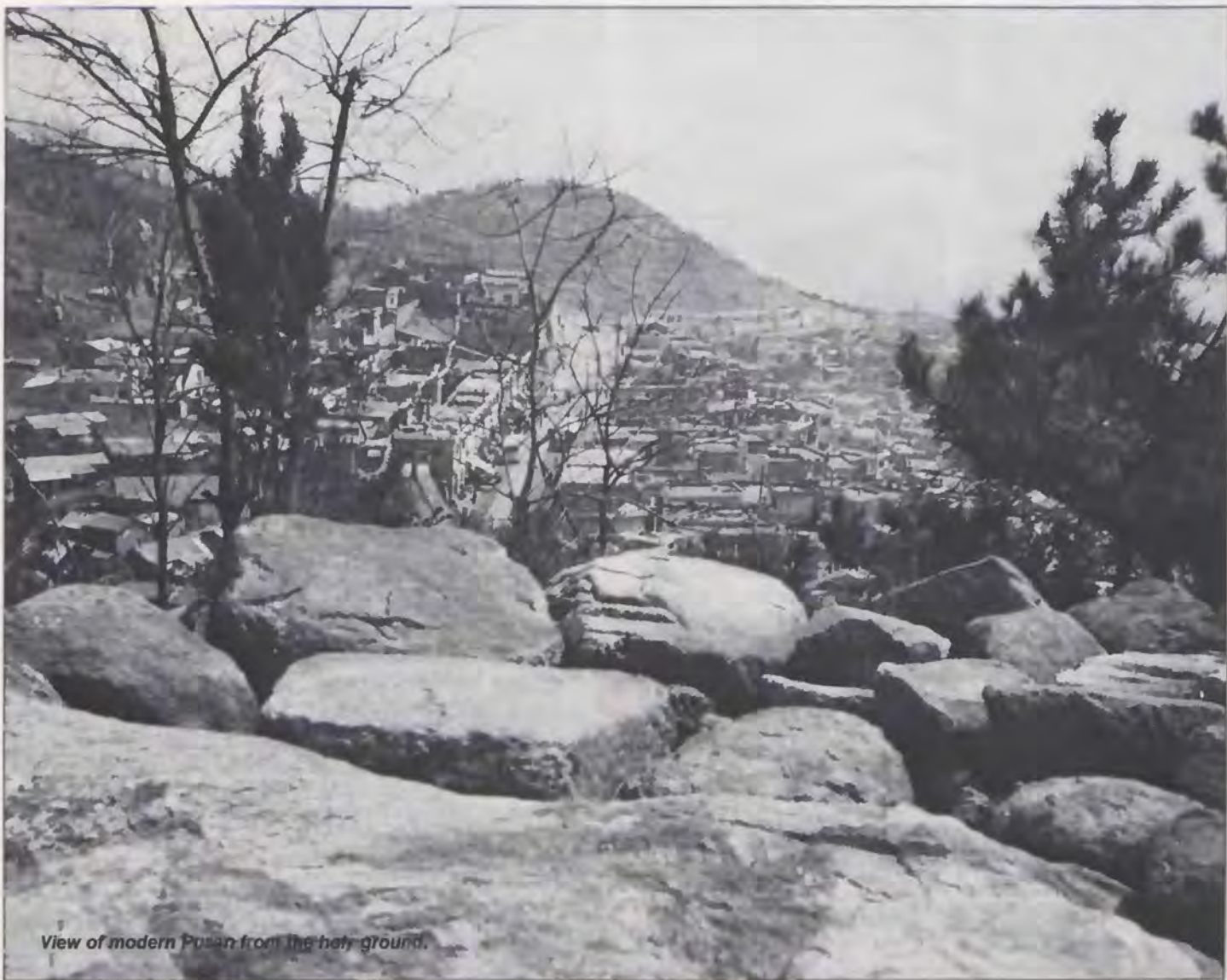
Pusan had the advantage of being built up with Western technology by the Japanese, with streets laid out in grid pattern, an efficient system of trams linking commercial, industrial, residential and outlying areas. Two fine rail lines connected Pusan with other urban centers. There were modern port facilities, electricity and telephones.

After World War II Pusan experienced rapid growth with migration of young people from countryside into cities, and tens of thousands of Koreans repatriated from Japan. The economy was recovering, with Koreans being quickly trained to handle finances, politics, and management. For the first time since independence, Korea had surplus rice for export, and the newly organized Bank of Korea had just opened for business when unexpectedly the Korean War began June 25, 1950.

The significance of Pusan

The significance of Pusan, her ports and connection to Japan (now occupied by American forces under General MacArthur) became evident. Quickly the United Nations

Pyongyang. The North Koreans strangely stopped fighting. Syngman Rhee declared, "We will wash our swords in the Yalu River," as the ROK's confidently pushed their victory to Manchuria. Under the cover of smoke of mysterious forest fires, the Red Chinese had crossed into Korea, and on October 25, 1950 they destroyed the advancing ROK army.



View of modern Pusan from the holy ground.

responded to the emergency and troops were rushed from Japan to Pusan. The line of defense held by General Walker's combined UN and ROK (Republic of Korea) troops was called the Pusan Perimeter. Everything north of this vacillating battle line was held by the enemy. South Koreans fled at bayonet-point before the advancing troops, seeking safety in Pusan, but at the same time clogging narrow roads flanked by deep irrigation ditches, and greatly interfering with the war effort. North Korean guerrillas, in their mustard-yellow uniforms hidden under loose civilian clothes, banded and raided at night, attacking from the rear, until the UN Command enforced the order that any civilian moving at night would be shot on sight.

With General MacArthur's miraculous landing at Inchon September 15, the war zone was quickly pushed north above the 38th parallel by October, 1950. Hung Nam was liberated, also Pyongyang and all the hills between, by ROK's and UN troops. For three weeks there was an uncanny silence around

The unexpected war

The United Nations Command decided to pull back. Seeing the new enemy swarming over Pyongyang, they realized they needed a defensible position, which was not possible on the muddy trails and frozen hills of North Korea. The retreat back toward Seoul in no way meant a reluctance to fight, or a surrender, to the men who ordered it. It meant that we would be the ones who choose where the decisive stand would be; not the enemy! South near Seoul was the only appropriate place, where the geography was such that enemy forces would be funnelled through a narrow pass, flanked on both sides by hills standing as natural fortresses of defense. Here the UN Command held off a million Red Chinese and brought about a stalemate in the war. North Koreans held most of North Korea while UN troops fought on hill after hill to push the enemy back again.



The interior of our church museum, standing on the site of the house Father built in 1951. In the foreground is the large rock where Father used to pray. Behind it are historic photos and furniture used by True Parents.

The situation in Pusan

During January 1951 refugees from North Korea were pouring south in zero-degree weather, clogging bridges and mountain trails like a river of fear. Already 60 tent camps established for South Korean refugees outside Pusan were desperately inadequate. Over 91,000 more refugees had been transported on ships from Hung Nam harbor, so now Koje Island near Pusan became a reception center for over one million refugees. Here also would be compounds for 130,000 captured prisoners too, both North Korean and Red Chinese, who collected there by mid-1951.

Fuels, tanks, weapons, ammunitions, rice, vital supplies from U.S. Army bases in Japan came through the ports of Pusan. Korean laborers transported ammunition and foods from ships to battle zones, and back again. The government had evacuated from Seoul for the second time December 31, 1950 with banking, broadcasting and civic matters reestablished in Pusan. Politics raged in Pusan as rival patriots all influenced by differing ideologies during their years in exile competed for power and sought to remake South Korean government according to their ideals.

The economic war

At the beginning of the war North Korean soldiers had distributed vast sums of money plundered from the North, and counterfeit "Red Notes" printed from stolen plates. Their intention was to break the economy of the South. Quickly the Bank of Korea forced everyone to exchange old money for new Korean-style won notes, and three and a half times the amount of currency circulated legally before the war was collected and destroyed. Inflation means there is lots of money with little value, thus foreign credit relations will be cut as fatally as a jugular vein. "Balance the books," American advisors demanded of South Koreans. "To win the war you must control your economy!" They were fighting on two fronts: they had to win the shooting war and build the nation at the same time. "Fight and Build" would become the motto for victory.

By the end of January 1951, supplies of food were exhausted, and hoarding began, causing unexpected draining

of key foods and supplies, causing an artificial market situation, causing more panic, more hoarding, more deficits, more fear. Smuggling, crime, and black markets all thrived. The American G.I.'s always had money, and refugees sought ways to serve them in exchange for it. Drafting young men was enforced. As war continued, every man between ages 17 and 40 was conscripted, sometimes with no formalities, just grabbing them off the street. This wasn't too different from methods of North Korea, but this was a time of crisis. Truce talks at Panmunjom meant that the war of words was heating up.

Prison riots began, and by May 1952 President Rhee declared martial law for security reasons, outlawing the cutting of trees for cooking fuel. The people were dismayed. President Rhee announced a war lottery. Money in the hands of refugees did nothing for the country; but this "potential capital" would be a crucial factor in rebuilding Korea, by channelling money through the bank into the hands of investors and businessmen who could make new starts in production and commerce.

Only cheap, foul-smelling sulphurous fuels were available, but smoke from tall industrial smokestacks along the Pusan harbors stood as silent testimony that production continued, the nation was progressing and life went on. Refugees had little heat in winter, but even the sight of smoke could bring a bitter-sweet reminder of hope.

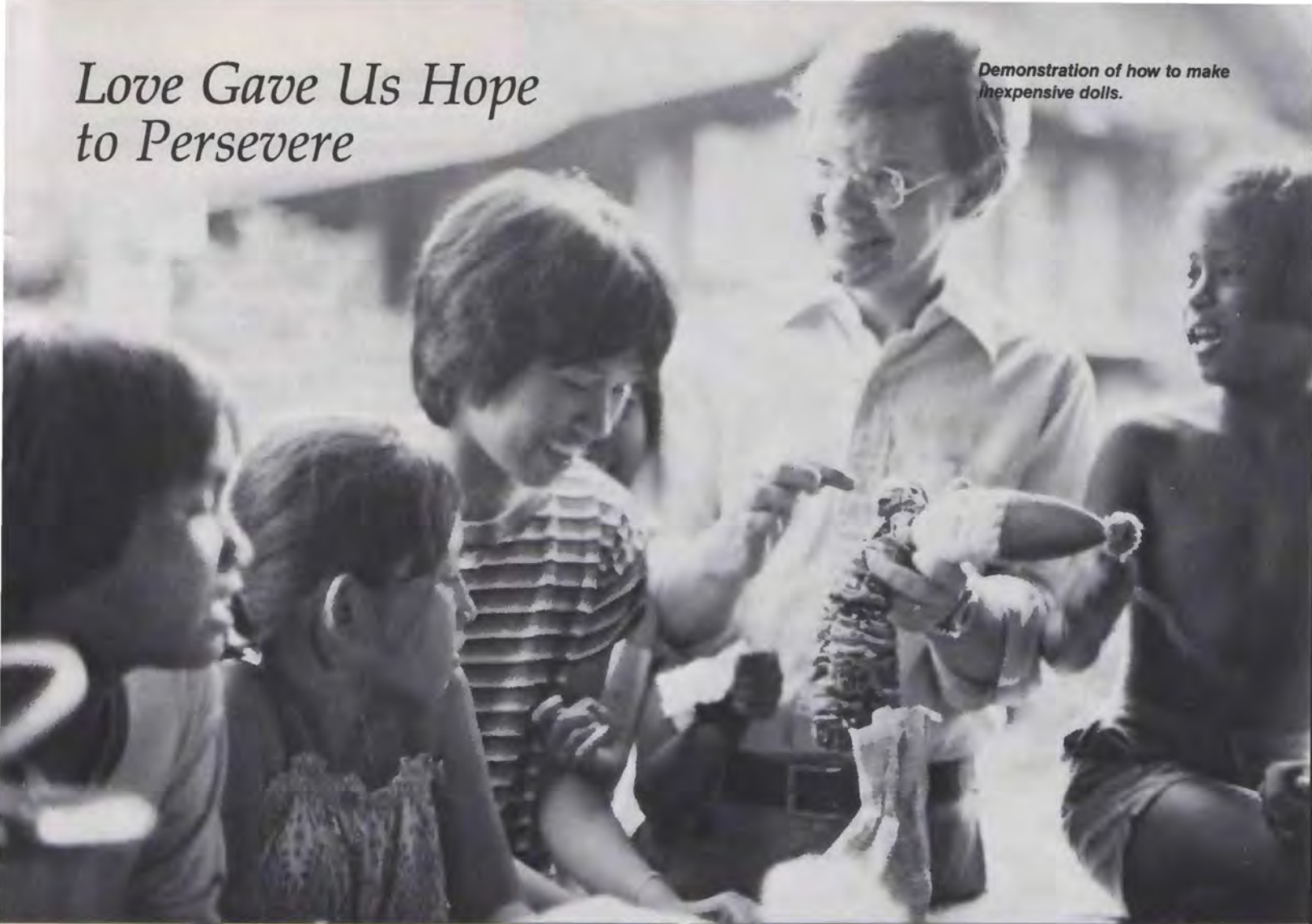
President Rhee began patriotic programs of reforestation the nation, new national holidays commemorating the creation of Hangul language and the founding of Korea by legendary Tangun.

Truce talks finally called for ceasefire in July of 1953. The war was never officially ended, no peace treaty was ever signed, and it was never even a declared war; but to those who fought there, it went down in history as "the war we couldn't win, the war we couldn't lose, the war we couldn't quit." The government returned to Seoul. Prisoners were exchanged. And gradually Koreans faced the truth that they would remain a divided nation. Day by day hope returned and many Koreans picked up the pieces of their own divided lives and returned to their homes in the countryside or to Seoul.

Compiled from many sources by Jonatha A. Johnson

Love Gave Us Hope to Persevere

Demonstration of how to make
inexpensive dolls.



SERVICE WORK IN THAILAND

JACK HART

As the news of the home church providence began to drift across the continents to Thailand, I felt that it was something that God was very strongly urging us to do. But it seemed somewhat hopeless as I looked at Bangkok and at the difficulties we had in street witnessing alone. Still, we prayed and thought deeply about how to carry out Father's direction.

Thailand has a population of 44 million, about 5 million of whom live in Bangkok. Its Thai name is Kneng Thep, which means the city of angels. Bangkok's face appears to be rather modern, but behind the tourist hotels and shopping centers is a vast network of slums. When I first discovered this "inner

city," it was overwhelming! Much of Bangkok is below sea level, and during the rainy season the many canals of the city overflow. The canals are used for drinking, bathing, washing clothes, washing dishes—and for toilets as well. Some canals are filled with garbage and plastic bags. When it rains, water and garbage back up into the streets and the houses in the lower-income areas. The rich and the foreign communities are usually carefully protected from this. Many aren't even aware of this side of Thai life. Chicks, kittens and even puppies can be seen walking on the water, since there is so much garbage to support them!

Beyond the difficulties of the physical situation was the spiritual atmosphere, which almost always led us to persevere simply because of our own love for Thailand, which we knew came from God. In addition, the

I think the best idea we had was to bring in the group of social workers. We could observe their attitude and learn from them the acceptable ways to approach Thai people.



The children show much love and affection for their teachers. Here Tanong is greeted by his first grade students.

Whenever our members walk through the streets, they are welcomed by loud cries of "teacher, teacher," from every corner, and children come running up to them and throw their arms around them.

charm and simplicity of many Thai people kept us going too. Sometimes there seemed to be no other reasons for our love. Bangkok is a center for "sex tours" from Europe, and it has been estimated that 3-5 percent of all Thai women are prostitutes. There are massage parlors on every street, and at night homosexuals and transvestites creep out of the corners. Even these aspects of life were easier to accept than what we began to discover more and more: Thai people really had very little hope, since Christianity had never met with much success there. But still, Eva, the German missionary, and I loved our "crippled child" and felt that God must have held Thailand in His arms many times—just as He has all of fallen man.

In 1979, we began visiting middle class and upper middle class homes to lay a base for home church work. We encountered various difficulties: we didn't know if foreign members could legally do this kind of activity (we didn't have many Thai members at that time); people often weren't home, and if they were, the maid seldom let us past the gate; and when we did

get a chance to serve in one of these richer homes, the people were so used to being served that they took it as a matter of course and sometimes really took advantage of our members.

With one sister, Rungporn, I went all over the city, looking at different areas, seeking one in which to concentrate home church work. Logically, I felt that upper class areas would be better, but spiritually I was more drawn to the slum areas, where it was more easy to visit people. Later on, Rungporn had a dream that we should do home church work in Makkasan.

A major portion of the Bangkok population is of Chinese descent, and many of them feel very strongly about maintaining the purity of their lineage. People in areas such as Makkasan, however, are often of Thai descent, more closely related to the peoples of neighboring countries such as Laos and Cambodia. The land in Makkasan is owned by the Thai railroad company, and housing for railroad employees is located on all four corners of the intersection of two major highways. Behind those buildings are squatters' houses and shacks. This slum area is the part I like best, because it is so interesting. People in the railroad housing have some pride, but in the slums, people live with no pretensions. People in Makkasan earn money by selling things on the streets, working as tailors and dressmakers, or making embroideries and other handicrafts for tourists. Therefore, some of the demonstrations we organized were geared to helping them learn these kinds of skills so they could earn more money for their families.

Beginning in 1980, three or four members went to Makkasan and began teaching children in several different houses, but it was a bit difficult because they didn't always have a reason for visiting. Also, the parents were sometimes slightly negative, but being shy, they didn't say much against what we were doing.

We began setting many prayer conditions for home church, and at our weekly family meetings I would give some ideas about what to do in the area, and Amala would note them all down and carry out each idea. (See her article for more details.)

I think the best idea we had was to bring in the group of social workers. We could observe their attitude and learn from them what were the acceptable ways to approach Thai people. It really gave us a lot of confidence. Their main premise was to help people so they would later be able to help themselves. Before, we had just thought about helping people—we didn't have such a long-range goal of enabling them to help themselves. Sometimes parents took the money which was allocated for students' uniforms and spent it for themselves; my inclination was to feel sorry for the children and give their parents more money, but the social workers were against that. Now I



At the outside of the service center in Makkasan, children study photographs of the various community activities.



After games, each child receives a piece of watermelon.



Two local women are completely absorbed in learning how to make Chinese dumplings, taught by city volunteers.



Demonstration of modern techniques for grafting mango trees.

can see that they were right, and their method was ultimately much better than ours.

Our members work very hard, but they feel much enthusiasm. In the mornings, they sell ginseng, and then witness on the streets for an hour and a half. Afterwards, they go to home church. If they didn't make their goal with ginseng, they go out again at night. In this way, each member participates in all activities, and it is a tight schedule.

In the early part of last year, about a dozen members were doing home church work. Now, we have extended our home church work throughout a greater part of the Makkasan area, and about 20 members go there each day. In addition, members who spend more time at

the center—such as Eva, who is in charge of teaching Principle—are looking for nearby area in which to do home church work.

We are very grateful for our Japanese brothers and sisters from the medical team, who travel a long distance each week to come and assist us in giving medical care in Makkasan. I strongly feel that our unity as a family has been the key to bringing about whatever results we have been able to gain. The freedom that we have felt through our love for one another always gave us hope to continue in the face of what often seemed to be an impossible situation. Our relationships had not come easily. We knew that if God could unite us so deeply, perhaps even Thailand could be restored.

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SERVICE WORK IN THAILAND

The following account of a community development type of home church work in Bangkok, Thailand, is compiled from letters and reports written by Amala Wagenhoff during 1981. Formerly an Ananda Marga nun, Amala joined our church in Sri Lanka and moved to Thailand in 1977. Under Jack Hart's direction, she has become the principal organizer of these activities.

Their situation is a bit unusual, perhaps because their community development activities were aided through IRFF funds and personnel. Since our members themselves did not have so much experience this type of

work, they first brought in professionals to do social service work one afternoon a week. Our members absorbed their experiences and abilities, and applied it to home church work. One can also note, in this account, that our members first focused on a small area, learned to know the people and their needs, brought in professionals, connected with other groups that could meet specific needs, developed programs for unmet needs—and then began to carry out the work themselves and expand it to neighboring areas.

Helping People to Help Themselves

Well-to-do Thais are so used to being served all day long that they would accept our service as that of another servant, and it made no emotional impact on them.

After being cleaned and repaired, a barber chair, donated by a local barbershop, is transformed into a dental chair.

In March 1981, three children from the home church area became the first ones to hear a Divine Principle lecture.



AMALA WAGENHOFF

We had originally planned to begin home church work with upper middle class families in Bangkok, but we quickly came to understand that this would be very difficult. Well-to-do Thais are so used to being served all day long that they would accept our service as that of another servant or maid, and it made no emotional impact on them.

After a desperate search for a more appropriate area, during which we set prayer conditions and received dreams from Heavenly Father, we chose our present location in Makassan. Part of the area is residences of railroad employees and the other part is a slum.

Thai people are rather shy and defensive, especially towards Christianity. Judgmental Christians had come to this area before, and people were proud that the Christians left after a while, without a trace of success. Mr. Hart thought it would be best to begin by going to Makassan every day and teach people, without any mention of religion, until they overcome their fear that we have come just to convert them. So we made it our first goal to win the trust of the people and through some external actions show that we have come to help them.

For more than six months, we helped the children with their homework, without making much contact with their parents. We organized a couple of parties for children and one for adults.

We made our first public health survey of Makassan in December 1980, with 12 of our members, usually in pairs, going from house to house, asking the seven questions on the survey form. Since we had been coming faithfully for about a year to the area to serve, people didn't mind inviting us into their house for a half hour or so to talk about a variety of things—beginning with the weather and ending with how they felt when their first child



was born (one member loved to ask that particular question, and people didn't mind talking about the subject at all).

At the end of the day, we returned home, filled up with soft drinks which each home served and thoughts of all the strange and different people we had met. Father is really right: we meet all kinds of people through home church. Thai people seem externally nice and kind, willing to make friends with you, but it will take a long time to raise their internal standards. We want to start working from the outside in, from social work to spiritual work.

With the help of four professionals from a Thai relief foundation, whom we had helped in one of their projects, we began in January 1981 a six-month program called the "Mobile Medical Welfare Service Team." The first day, to everyone's surprise, 83 people came for help or advice, and about 30-50 people began coming regularly. The project staff included a Saowannee, the project chief; Orawan, a nurse; Darinee, a social worker; and Rossana, an educational counsellor. They worked one afternoon a week at our service center, which was provided free of charge by someone in the community. Our first member in Thailand, Dr. Lek Thaveetermsakul, helped provide medical treatments. IRFF funds helped pay their salaries and provide basic medicines, school supplies, hygiene products and milk powder. Following up this project gave us a perfect reason to visit people's homes at any time.

After these first six months, we continued on our own, with a three-year plan called the "Volunteer Project for Community Development."

CHILDREN'S PROGRAMS

Rossana and Saowannee conducted a survey to find children who might qualify for scholarships provided by an American foundation. Forty children applied and all were approved. Later another 30 were accepted in the program. Eight U.S. dollars per month is allocated per child, to cover the expenses of school uniforms, supplies and lunch, for as long as the child stays in school. Saowannee took responsibility to see that the money is spent for the child's education, rather than alcohol or other more immediate needs.

In February we distributed used clothing and toys donated to IRFF by friends and Japanese residents in Bangkok. When summer vacation began in March, the children hanging around the service center began exercising their creativity with the toys and playing material. Spontaneously, the children formed groups around the toys and showed an amazing sense of cooperation and discipline, as well as an outstanding capability to grasp possible ways of using the toys, most of which were

completely new to them. Thus, almost no supervision or instructions were required.

Darinee started a health education program in March for the children, using the home of one of the railroad employees. With a hand-made picture book, she explained what kinds of food are good to eat and what are not. The children listened very attentively and were able to answer all the questions at the end of the story. We found it very interesting, because the things she mentioned as unhealthy and a waste of money are the things the children eat all day long. She gave the children a chance to taste green beans, as an example of a nutritious food that is cheap, easy to cook and also delicious. Although their parents are often poor, Thai children traditionally have money available to buy sweets and small snacks all day long.

Later she taught the children about dental care (most children have very bad teeth), using a poster to explain what kinds of food are good for your teeth and what are not. Then she explained how to brush teeth and let the five lucky winners of a toothbrush and tube of toothpaste show whether they understood the proper way to use them.

Those who had expressed musical interest during the survey were invited to a musical party, and 50 people of all ages and educational backgrounds came—many of whom had never seen or spoken to each other. This was remarkable, considering the frequent conflicts among different families in Makassan and the rarity of socializing, even among children. As our relationship with people deepens, it seems that they are more and more able to overcome their differences.

Another unifying program was summer camp, sponsored by the city for slum children. The 20 places which the social workers requested were quickly filled. The children wanted us to accompany them, but since we had no time, we promised to come to visit them at camp. One girl, thinking that the camp would be no fun without our members, withdrew her application. After a week, the children returned filled with excitement, bearing swimming certificates and tales of how they all cried the night before they had to return home. This one-week experience helped break down long-standing barriers among local families.

The children take special interest in swimming, so arrangements were made for the children to take free trial lessons at a local pool. The excitement of the 15 children who participated spread through the entire area and became the number one topic of conversation for parents and children alike. We encouraged the children to help each other in the rather complicated process of becoming a member of the youth center.

Darinee and Rossana taught the children who hang around the service center how to make pretty dolls from left-over pieces of



Palboon (center) and other volunteers serve ice cream to more than 300 children at a New Year's party.

*As our relationship
with people deepens,
it seems that they are
more and more able to
overcome their
differences.*



There is literally no house in which our members aren't welcome to come to chat at any hour of the day.



Paiboon gives free haircuts to Thai schoolboys every Saturday. This is the traditional student-style haircut.



Jack Hart (In background) herds the home church children off to a week in the country, paid for by the government.

cloth. This program attracted more and more children, and the increased need for more cloth was met through the many surrounding dressmaking shops. This program fascinated the children for many weeks.

We also held a drawing contest with the theme, "My village," giving the children pencils, crayons and paper and advising them on how to improve their drawing techniques. Almost 50 children participated, encouraged to express their ideas and their perception of their environment. At the end Jack Hart presented prizes to the winners and a small gift to each participant.

Later we cleared an area across the street from the service center and set up tables in the shade of some big trees. As many as 50 children would come the days our service center was open, and we offered them drawing material and friendly conversation. The variety of games and puzzles (mostly hand-made) interested many children. Our volunteers got many new ideas on what to teach the children and how to promote their personality development through some magazines.

When we started the children's activities, some of the newcomers took to stealing materials. This quickly stopped when in a rather embarrassing situation, a little girl was asked to return what she had stolen. A grandmother living in the area had observed her and given us the tip.

Our members Paiboon and Tawee began giving free haircuts to boys every Saturday. The news spread quickly, but service was suspended for a time when Paiboon left for a seminar and Tawee had to prepare for an examination.

Through varied activities, we try to help the children and young people learn to join in groups and work together. Thus, games, sports and other activities are real ways in which we can foster greater unity among people of the

ADULT PROGRAMS

Beginning in March, every Wednesday afternoon featured special demonstrations for adults, including techniques for making soybean milk and soybean sweets (soybeans being a good, nutritious substitute for more expensive meat) and preparing sweet potatoes. Those who attended were given flyers which included the recipes. Later demonstrations included how to make chocolate-covered nuts and sweet, dried tomatoes, which can be preserved and sold for good prices. These demonstrations attracted quite a few adults interested in finding ways to earn more money for their families.

First aid demonstrations, Thai style, include explanations of what to do in day-to-day situations: how to give a baby a bath, what to do if a snake or rabid dog bites, what to do if something gets stuck in the throat, how to

handle someone who returns home completely drunk. Many of the early practical demonstrations were aimed at housewives or children, but the explanation of how to grow mango trees more quickly and easily through modern grafting techniques drew many fathers as well.

After the social workers left, we organized other adult programs as well. Two volunteers from a vocational training center came to demonstrate how to make Chinese dumplings, for those who might be interested in opening a restaurant. One member, Pornthep, gave an introduction to the work of an electrician and demonstrated the basic concept of a power supply. Such vocational training is followed up by individual counseling when our members visit people's homes.

In mid-August, we began a literacy program for children and adults. There are many people who would like to be able to read and write Thai but are too embarrassed to go to adult school. We offered private classes in people's homes, one group in the home of a railway worker and another in one of the slum houses. However, we found that most of the students either lacked the sincerity and commitment to come to classes regularly or were hindered by family needs, rains, or other unforeseen circumstances. Furthermore, it was hard to incorporate people of all social classes; the owner of one of the railways houses would be reluctant, for instance, to welcome one of the local prostitutes into his home for literacy classes, and the railway workers refused to enter the slums. So we set up classes in a nearby school, a neutral place and open to all.

We explained to parents the importance of obtaining a birth certificate for their children, without which they cannot attend school. We also give advice on obtaining ID cards, schooling and medical treatment, as well as how to help alcoholics quit drinking.

We continue to develop close relationships with families whose children attend our classes or who help us in projects or as volunteers. We often have dinner and game events, to which entire families come.

FORMAL CLASSES

We asked the local school to let us use six classrooms four times a week during the summer vacation, because private homes could not accommodate all the students who wanted to attend classes. We offered English and mathematics for children, English and Japanese for adults. Since each class, especially the children's, requires two teachers to control the children and teach them effectively, we asked for volunteers from the Makkasan area to come and work with our members. Those who responded included a professional teacher from a government school, who gave our staff an introductory lecture on the psychology of



Thai children, grades 1-3, learning English conversation from our brother Apagorn.



Wearing a traditional Thai costume, Jack Hart presents awards to the children for excellent performance during 1981. In the background is Amala Wagenhoff.

teaching children and helped us understand the specific problems of the residents of the Makkasan area. Six young people from the Makkasan area also helped us teach.

People's initial enthusiasm to learn something often dies down when they discover it will require effort on their part. However,

It became very obvious how much the love of the teachers, who come to the area every day and visit, meant to these children, who often don't receive enough love and care in their own families.



An ex-alcoholic priest gives advice on how to deal with alcoholics.

We concentrate on winning people's trust, so in the future they might feel free to talk about these deeper problems and seek help in solving them.

the students' determination to continue studying lies mainly in the closeness of the relationship between the teachers and the students. Whenever our members walk through the streets, they are welcomed by loud cries of "teacher, teacher," from every corner, and children come running up to them and throw their arms around them.

Through these activities, we want to encourage children to take more interest in their studies and use their leisure time more effectively. They also help us learn to know the children's families and understand their problems.

When the summer course ended, we got permission to continue giving some weekend classes at the school. When we expanded our work to a broader area, as many as 50 children were attending one class. Thus, we needed more teachers and more volunteers, and many people of all walks of life responded to the posters we placed in the universities, schools and public areas. We ask prospective volunteers to listen to Principle lectures first. Some people have given sporadic help, and a couple of nurses have come regularly.

While the teachers were trying to cope with the large influx of more children in the classes, the previous students developed a strong sense of jealousy and lack of love, since they now had to share the teachers' attention with the newcomers. They tried anything, good or bad, to constantly draw the teachers' attention. One little boy expressed his internal conflict in a heartrending letter to his teacher, and it became very obvious how much the love of the teachers, who come to the area every day and visit their children's homes, meant to these children, who often don't receive enough love and care in their own families. Through the teachers' care and understanding, the children went through a process of learning how to deal with such feelings in a healthy way. In a further attempt to unite the new students with the former ones, we invited them in two age groups to our center for games and dinner.

MEDICAL SERVICE

Staff members from our Japanese family's Rescue Committee for Indochinese Refugees began working with our Makkasan project one afternoon a week, after the four social workers left. They provide a physician and dentist, on alternating weeks, as well as a nurse and occasionally a pharmacist or other assistant.

Two family members receive the patients and issue outpatient cards, so service can be orderly. A male nurse living in Makkasan has been helping out the dentist when the rush is greatest. When time permits, medical personnel make home visits, to see patients with special problems, such as old people who cannot walk, retarded children, malnutrition

cases, or hygiene cases in which it is necessary to give advice to the parents.

The dental services have been especially popular, and people respond well to the dentist, although under the circumstances, he cannot do much more than extractions. A Makkasan barber donated a barber chair to the dentist. Each child who comes for dental treatment receives a toothbrush and a tube of toothpaste, donated by the Thai Red Cross Society, as an incentive for the children to cooperate with the dentist and allow him to work on their teeth.

A report on the first six months of service listed a total of 1,034 patients who came for medical consultation. The most common treatments were for colds, vitamin needs, headaches and skin diseases. We continue to maintain friendly relations with the social workers who helped us the first six months, and medical, educational and social programs continue on a regular basis.

DEEP RELATIONSHIPS ESTABLISHED

In the two months of preparation and the first three months of the project, our members established an amazingly deep relationship with every family in the area. There is literally no house in which our members aren't welcome to come to chat at any hour of the day; we are offered more food and drink than we can consume. Through this, we could understand the main problems in the area. Deeper than the obvious money and hygiene problems are the underlying family and social problems. In almost every house, either the father or mother ran off—sometimes both. Children live with relatives or step-parents. Drinking alcohol is almost as widespread as drinking water, and children learn at a very young age to imitate adult activities, such as gambling. Makkasan is located in Bangkok's most notorious prostitution district, and the girls give their customers leads on locating drugs. Periodic police searches don't solve the problems. The area is located on the intersection of two major highways, and little children sent out by their parents to sell newspapers at all hours of the night are sometimes run over and killed by buses racing through the dark.

We concentrate on winning the trust of the people so in the future they might feel free to talk about these deeper problems and seek help in solving them. We also try to give the children and young people new kinds of experiences so they don't have to follow the pattern set by their parents or neighbors.

Some volunteers working with us have studied some of the Principle, but they don't necessarily understand it immediately. Actually, most of our guests and assistants have been girls, so this kind of work seems to be the best way to contact girls in our country.

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The New

Ensemble

The newest rock ensemble in our church, led by Hyo Jin Nim Moon, made its debut on Parents' Day. When Hyo Jin Nim and the other members were trying to find a name to call themselves, they had unison prayer and then picked up the I Ching (Book of Changes). It opened to Hexagram 16, "Enthusiasm," identified by the Chinese character Yu. The I Ching is the oldest book in the world, and contains six-line symbols for 64 images representing all phenomena and all changes in the universe. Chinese philosophers would consult the I Ching to give a perspective on human affairs as they relate to heavenly matters, to politics, to one's social life, business or even marriage.

Hyo Jin Nim was very surprised and pleased, for this symbol has special significance concerning music as the means of uniting the spirit world and physical world. According to reports, Father also was inspired by the meaning of the word Yu as the name for their group. "Like the name says," Hyo Jin Nim told members at the celebration, "our music is for YOU."

The following commentaries come from the Cary F. Baynes English translation of the I Ching, originally translated from Chinese into German by Richard Wilhelm. This version is considered the most authoritative of all I Chings in either language.

Hexagram 16 is named "Enthusiasm," and is formed by the symbol for thunder (or movement) in a position of influence over the symbol for earth (receptivity). "'Chen' is the sound of the thunder that accompanies the movements of reawakening life.



This sound is the prototype of music. Furthermore, Chen is the trigram in which God comes forth, hence the idea of the Supreme Deity."

"The time of enthusiasm derives from the fact that there is at hand an eminent man who is in sympathy with the spirit of the people and acts in accord with it. Hence he finds universal and willing obedience. To arouse enthusiasm it is necessary for man to adjust himself and his ordinances to the character of those whom he has to lead. The inviolability of natural law rests on this principle of movement along the line of least resistance. These laws are not forces external to things but represent the harmony of movement immanent in them. That is why the celestial bodies do not deviate from their orbits and why all events in nature

occur with fixed regularity. It is the same with human society; only such laws as are rooted in popular sentiment can be enforced, while laws violating this sentiment merely arouse resentment.

Again, it is enthusiasm that enables us to install helpers for the completion of an undertaking without fear of secret opposition. It is enthusiasm too that can unify mass movements, as in war, so that they achieve victory."

The Image

Thunder comes resounding out of the earth:

The image of *enthusiasm*.

Thus the ancient kings made music

In order to honor merit,
And offered it with splendor

To the Supreme Deity,
Inviting their ancestors to be present.

"When, at the beginning

of summer, thunder—electrical energy—comes rushing forth from the earth again and the first thunderstorm refreshes nature, a prolonged state of tension is resolved. Joy and relief make themselves felt. So too, music has power to ease tension within the heart and to loosen the grip of obscure emotions. The enthusiasm of the heart expresses itself involuntarily in a burst of song, in dance and rhythmic movement of the body. From immemorial times the inspiring effect of the invisible sound that moves all hearts, and draws them together, has mystified mankind.

"Rulers have made use of this natural taste for music; they elevated and regulated it. Music was looked upon as something serious and holy, designed to purify the feelings of men. It fell to music to glorify the virtues of heroes and thus to construct a bridge to the world of the unseen. In the temple men drew near to God with music and pantomimes (out of this later the theatre developed). Religious feeling for the Creator of the world was united with the most sacred of human feelings, that of reverence for the ancestors. The ancestors were invited to these divine services as guests of the Ruler of Heaven and as representatives of humanity in the higher regions. This uniting of the human past with the Divinity in solemn moments of religious inspiration established the bond between God and man. The ruler who revered the Divinity in revering his ancestors became thereby the Son of Heaven, in whom the heavenly and the earthly world met in mystical contact."

REV. CHONG GOO PARK

1939-1982

The following tributes to Rev. Chong Goo ("Tiger") Park were written by two CARP leaders who worked closely with him. Gerhard Bessell represented German CARP at the funeral service for Rev. Park held in Korea. Dan Fefferman, editor of the World Student Times, writes about effect of "Tiger" Park on the lives of American CARP members.

Rev. Yung Suk Choi, formerly head of IFVC in Korea, will lead the American CARP movement, and Rev. Sung Soo Lee, formerly from the News World, will be the itinerary worker. In Europe, Rev. Byung Ho Kim from England will take charge of CARP.



GERHARD BESSELL

"On April 3, 1982, Rev. Chong Goo Park went to the spirit world to begin a new life. We may weep because we have emotional ties to him and feel deep appreciation for him, but actually, in view of the Principle, this is not a sad occasion. Rev. Park had dedicated his entire life to the establishment of the kingdom of heaven. He never thought of his own benefit but always followed heaven's will unconditionally. He was a true example of loyalty to our True Parents. We can gain strength from his life and will follow him as our older brother."

With these words, Rev. Jae Suk Lee, president of the Korean Unification Church, paid tribute to Rev. Chong Goo Park (known as "Tiger" Park) at a funeral service attended by more than 600 leaders and older church members gathered in the courtyard of the Su Taek Ri training center in Korea.

There was deep dignity and solemn spirit among the congregation gathered together that morning of April 5.

The service opened with a brief account of Rev. Park's life. Everyone felt deep admiration and gratitude for his outstanding example as a religious leader. Mr. Hwang Hwan Chai, former president of Korean CARP, gave his acclaim to Tiger Park in the form of an ode entitled, "He fought against Satan and won."

To show Rev. Park's outstanding position as an international Abel, representatives from Japan, the United States and Germany gave short reports.

"When he first came to the United States," Michael Smith, of American CARP, reported, "we did not know that he would change our lives. But in the three providential years of 1979-81, he not only remolded our lives but also turned the tide of the young peoples' movement in America.

He slept not only with us but often the same room with our workshop guests. Even the son of a Mafia boss and members of 'Hell's Angels' came to trust him. In this way, he gave us an example of humility and God's unconditional love. We can never repay him or Korea for giving us her son."

Many were moved to tears upon hearing Michael Smith's words of appreciation and praise. Truly American CARP inherited heavenly tradition through Rev. Park's life. Visiting each one of the more than 40 centers more than four times a year, he not only became the true globetrotter but also exemplified his credo: "My members are my God."

Rev. Park was not only an outstanding leader and teacher; he truly showed us Father's unconditional love. One day in December—we now know how bad his health was at the time—he had to cancel a CARP leaders' meeting because of high

fever. When some of the leaders arrived at the training center in the afternoon, presuming to find Rev. Park in bed—they were so moved to see him play soccer with us in the yard.

The mission Rev. Park carried out in Germany was probably the shortest of his life: only four months. But this was certainly the most mature and accomplished time. We feel deeply blessed to have spent this period together. Through Rev. Park we know the path which lies ahead of us. We will try our very best to live like him and carry out our mission.

Burning incense, singing songs, and offering a prayer concluded the ceremony.

According to our church tradition, Rev. Park's body was buried on our holy land that Father dedicated. There, in company with older brothers from the 36 blessed couples, former president of HSA-UWC, Mr. Hyo Won Eu, and Mr. Ki Suk Lee, he rests after such a life of struggle for God. Standing on that hillside, I felt so deeply how much beauty and dignity his life commanded.

Rev. Park leaves his wife, Kum Soon Choi, and nine children (seven sons and two daughters), ages one through 17. His oldest son, Jin Han, said, "All his life, he gave me unconditional love; how can I be a filial son now?" Rev. Park had told us that once his family conducted a "democratic" election to see who was Abel. At that time, Jin Han, rather than Rev. Park himself, was chosen. Truly, we can say that Rev. Park left his best heritage through his life, his wife and his children. May God bless them.

Rev. Park dedicated his entire life to the establishment of the kingdom of heaven, never thinking of his own benefit, but following heaven's will unconditionally.

In Memoriam

Born on February 9, 1939, Rev. Chong Goo Park joined our church on January 20, 1956, during his second year of high school, and was blessed in 1961 among the 36 couples. His early missions in the church included serving as itinerary worker for a province and witnessing leader at the headquarters church in Seoul. In 1964, he set up a school to teach English and other subjects, receiving an award for his efforts from the

Korean Ministry of Education five years later. In 1968, Father presented him with an award for outstanding work during the first seven-year course and six years later gave him the title of Rev. Park. During 1976 and 1977, he served as an itinerary worker for world missions in Asia, and from 1977 until his death of cancer in 1982, he worked tirelessly to build up CARP throughout the United States and, most recently, in Europe.

DAN FEFFERMAN

And Elijah said to Elisha, Wait for me here; for the Lord has sent me to the Jordan. And he said, As the Lord lives, and as your soul lives, I will not leave you. And they two went on.

And 50 men of the sons of the prophets went and stood to watch from afar; and they two stood by the

Jordan.

Then Elijah took his mantle and wrapped it together and struck the waters of the Jordan, and they were divided half hither and half thither, so that they two crossed on dry ground.

And when they had crossed, Elijah said to

Elisha, Ask what I shall do for you before I am taken away from you. And Elisha said, Let a double portion of your spirit be upon me.

And he said, You have asked too much; nevertheless, if you see me when I am taken from you, it shall be so to you; but if not, it shall not be so.



And it came to pass, as they still went on and talked, behold, there appeared a chariot of fire and horses of fire, and separated the two; and Elijah went up by a whirlwind into heaven.

And Elisha saw it and he cried, saying, My father, my father, the chariot of Israel and the horsemen thereof! And he saw him no more; and he took hold of his own clothes and tore them into pieces.

Then he took up the mantle of Elijah that had fallen from him, and went back and stood by the bank of the Jordan;

And he took the mantle of Elijah that had fallen from him, and struck the waters and said, O Lord the God of my lord Elijah! And when he also had struck the waters of the Jordan, they parted half hither and half thither; and Elisha went over.

And when the sons of the prophets who came to watch at Jericho saw him, they said, The spirit of Elijah rests on Elisha. And they came to meet him, and bowed themselves to the ground before him.

- II Kings 2:6-15

For the U.S. Unification movement, the death of Rev. Chong Goo ("Tiger") Park is a sobering occurrence. We are not strictly a young people's movement any more. Yet at the same time, this realization gives us an added sense of responsibility and inspiration to take up where Rev. Park left off.

An instructive Biblical reference is found in the attitude of the prophet Elijah's disciple and protege, Elisha, at the time of Elijah's passing into the spirit world. Three times Elijah bade Elisha to remain while Elijah continued on his journey toward the river Jordan. Three times Elisha refused to leave his master's side, and

thus made an important condition to inherit Elijah's mission.

Thus, when Elijah granted his disciple a final request, his reply was, "Let a double portion of your spirit be upon me." That wish was granted, and Elisha went on to become one of the greatest prophets in Israel's history.

To the members of CARP and all Unificationists who were moved by Rev. Park's example, this relationship is instructive. We in the CARP movement knew that Tiger Park had cancer and that the chances of his recovery were slight. Yet we never prayed for his recovery. Instead, we prayed, "God, thy will be done." And we felt a personal responsibility to make conditions through which the Tiger spirit could work through us.

In this sense, we can see Rev. Park's passing into the spiritual world as a great challenge and opportunity. Tiger Park set such a strong example of passion, energy and front-line commitment while he was on earth. He showed us personally how to fight against communism with confidence and life-risking courage. He was never content to sit back and "lead" from a desk. Instead, he led through action and example.

As CARP developed, its members began to inherit this tradition. However, we were still somewhat in awe of this fireball "reverend" with the nickname of "Tiger," who threw caution to the wind and charged bravely (some might say recklessly) forward every time he saw red.

Through several CARP festival/demonstration tours and the establishment of seven major regional campus centers, the Tiger drove us out to the front line, then ran ahead of us to show the fighting spirit God wanted each one of us to inherit. He was a Joshua, leading us toward Jericho; or he was an



Elijah, standing alone with his God against hundreds of the false prophets of communism.

As CARP expanded in America, Father directed Rev. Park to begin the "March to Moscow" by confronting the ideological enemy in Europe, specifically Germany. The confrontation took place as around 120 CARP members led by Tiger Park set up their banners and placards in the midst of an expected crowd of 200,000 leftist peace demonstrators in Bonn, in October 1981. (See accompany story by Rev. Park.)

From the providential point of view, this "peace" demonstration's origins were in the realm of Cain. Even though it took place in West Germany, the confrontation represented our first foray

into the East; the destruction of the spiritual Berlin Wall. The members showed great courage, some of them suffering severe beatings by the "peace" demonstrators. But they emerged victorious with even more zeal and determination than ever before.

It was at this point, I believe, that Tiger Park had reached the limit of his earthly mission. CARP had proliferated to 90 campuses in America. There was no way he could personally stand on the front line on all 90 campuses, especially when he was supposed to spend a third to a half of his time in Germany. Nevertheless, he tried, as he used to say, "all my best," and managed to get into several car accidents as he rushed from center to center, trying to be



in 90 places at the same time.

It was beautiful, in a sense, to see this no-longer-young man literally burning himself out as he relied on the energy of God alone to sustain him while he passionately inspired the members with his yelling, laughing, singing, preaching, whispering and crying until the early hours of the morning—only to get up before dawn and drive at full speed to the next town, where he would repeat the process.

We suspected that his health was faltering. He did too, but he steadfastly refused to see a doctor, even walking out of one appointment on the pretext of going to the bathroom, leaving a bewildered sister seated for hours in the waiting room.

He was not superstitious, and he was certainly nobody's fool, but he seemed to sense somehow that his life and death were in God's hands alone, and he continued to strive unceasingly to stay on the front line with the members until the final moment.

Just before he finally did go the doctor to face his fate, Tiger Park gathered the CARP directors together at his home in California. For long hours he listened to their tedious, detailed reports, embracing and sympathizing with them. He was in obvious pain, coughing deeply and often, and blinking his eyes because of severe headaches.

Finally it was his turn to speak. For several hours he spoke at his full volume, the ends of his sentences often choked off by the coughing.

He told us that no matter what the obstacles, he would stay on the front line with God, relying on His spirit to sustain him, even though his body may not be able to continue.

Then he paused and said, "Now I am going to tell each one of you your weak point, so that you may strive to overcome it and become great leaders." To one leader he said, "You must keep a higher public standard." To another, "You have to organize better." To a third, "You must learn to communicate with Americans." And around the room he went: "You must dedicate yourself now, not later," "You have to become more broad-minded," "You should talk less and listen to your members more," "You have to keep going, even if you get depressed,"

"You need to give more inspiration," "You must become more manly," and so on.

Afterward he took us out and bought us suits. It was the first time he had ever given any substantial material gift to the leaders. But his spiritual advice and his front-line example is what all of us will always remember.

During his painful struggle against the cancer that had now infested his entire body, all CARP members kept a daily prayer vigil. At first we were confused and worried, but as time passed we felt that if God called Rev. Park to the spirit world, it would be to a higher mission in which we, too, could participate though still on earth. Thus we prayed for Rev. Park's family and told God, "Don't worry about us. We are ready to continue in Tiger Park's tradition, no matter what."

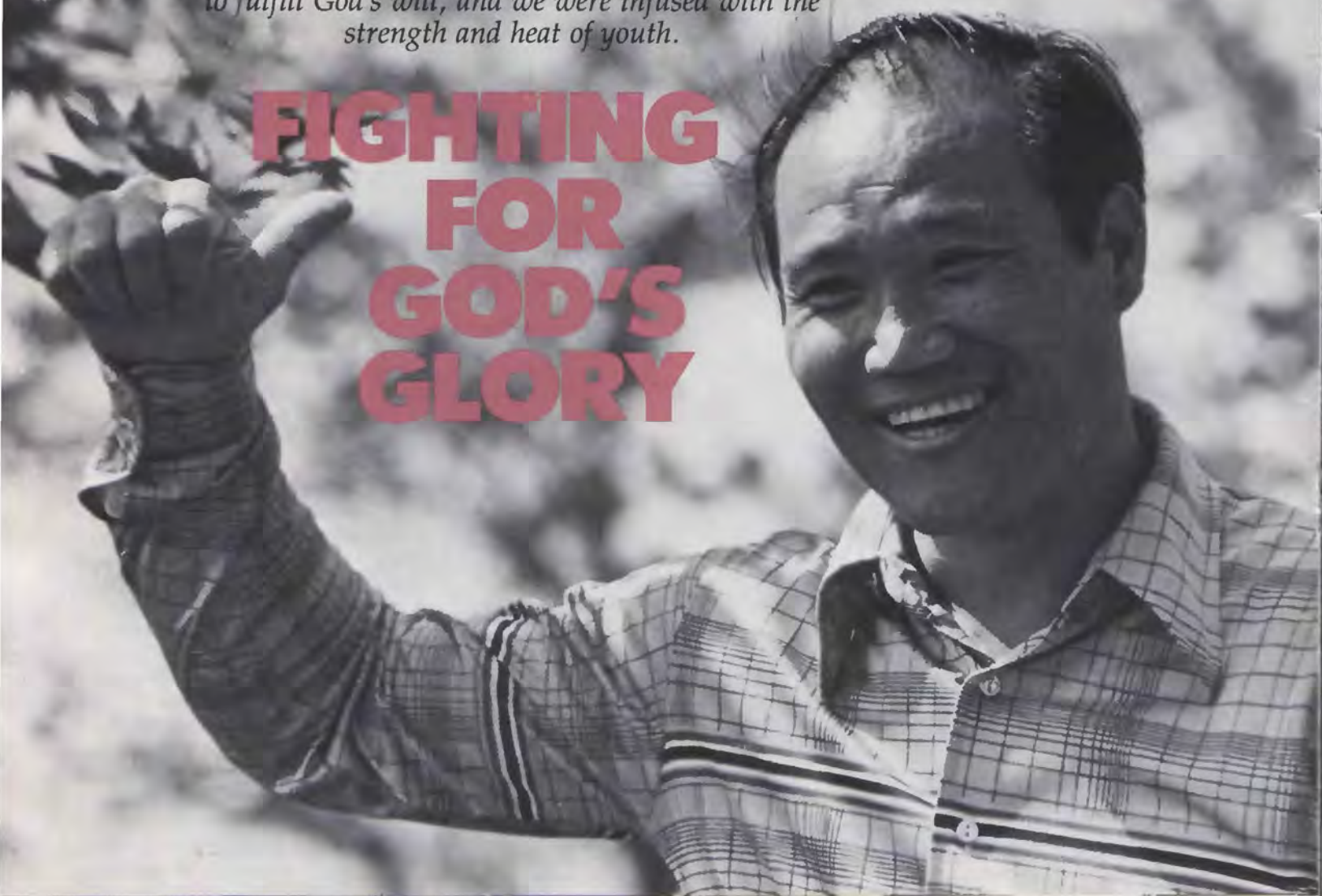
When the news of his death came, we all felt a sense of both loss and relief that his struggle was over. He died on the same day that Father's trial began, a few days after the incredible victory for democracy in El Salvador, and just as the rumors of Brezhnev's serious illness became public.

In conclusion, we see Rev. Park's "death" not as something tragic. We believe that his spirit will be more free to lead us now than when he was on earth and limited by time, space and his physical body. His example of passionate devotion to Father and Mother will live forever.

Finally, it is about time that American members grow up and begin to take responsibility for their country. Father always wanted this, but he needs someone to show the way. Tiger Park became a bridge between Father and the American members. Now it is up to all of us, like so many Elishas, to take up his mantle and inherit a double portion of his Tiger spirit.

Our members could feel a strong unyielding determination to fulfill God's will, and we were infused with the strength and heat of youth.

FIGHTING FOR GOD'S GLORY



REV. CHONG GOO PARK

The following account of CARP's response to an anti-nuclear war demonstration last fall in Germany, excerpted from the February 1982 CARP Monthly, is one example of why Rev. Chong Goo Park has become known as "Tiger Park."

On September 1, 1981, when I was in Germany, Father told me very seriously to build a foundation for VOC in Germany, a divided country, because it could give an example of God's ideal for the world. I raised my head and looked at his face. His face showed a

certain dignity which had been gained through much fighting in his life, as well as by a determination to accomplish God's will and manifest His righteousness.

"Yes, I'll try, Father," I answered firmly.

"There is one other thing you should remember. Terrorists murder the leaders of VOC, so you must be careful for your life."

"I understand, Father. Thank you so much for thinking about me."

"Yes, you really must be careful. You must be prepared."

"Father, please don't worry about that. I have already conquered the fear of death. Man can die only

once, not twice. I will never be a coward."

"Great! That's why I love you so much, Chong Goo."

"Thank you, Father." In my heart there arose a strong determination for this new mission, and I was deeply touched by his heart.

A large demonstration against nuclear armaments, funded and organized by the communists, was being planned in Bonn. On October 9, 130 members gathered, and I gave the details for our counter-demonstration the next day. At 6:00 a.m. the next morning, I took a bath and changed all my clothes. We never know what our fate may be from one hour to the

next. On this day, we were going to come up against 250,000 demonstrators. I didn't know what was going to happen to me, so I knelt down and prayed:

"God, we know what righteousness is and what truth is. These past 100 years communism has disgraced the lives and dignity of people, and how many have died fighting for this false idea! Now this great human tragedy must end, and in its place a truth should be realized to bring God's world of love on this earth. We will shout and show Your righteousness to them. I don't care about my life today, Father, but please protect and guide my beloved brothers

and sisters.”

In the middle of this mass of people, our demonstration leader Dieter Schmidt picked up the microphone and began to shout, “Don’t destroy the real peace with a false one! Stop this false peace demonstration!” Members raised up the posters they had been hiding and began to shout slogans. We were 130 brothers and sisters, compared to 280,000 of them, but the people were surprised and listened to us. Even the speaker couldn’t continue. We shouted again and again, throwing pamphlets with all our strength.

The communists began to attack our members, tearing the signs and stepping on them. They grabbed our members and threw them on the ground. I realized that this was the time when I was needed. I flew into the small open space and grabbed the attackers. I ran here and jumped there, stopping the fighting, being beaten, but hitting back. Our members got very inspired. They knew their leader would protect them, and they felt relieved. They shouted again and again.

After a while, I thought we should escape to a safe place before the entertainment finished, because there were no police at the demonstration. We had already gotten much response from the media and I felt we had accomplished our basic purpose there. The security guards opened a way for us to leave, but I had forgotten about the large quantity of people gathered around. The streets of Bonn were filled with demonstrators. I was hoping our members had hid their signs and slipped away, but they were excited, so they marched with their pickets, shouting loudly.

When we got to the main road, about 2,000 people came at us, as if they had been waiting for us. Making a thick wall around us, they began throwing apples, eggs, cans and beer bottles at us. How could I control this situation and protect our members? I shouted, “Go to the side street!” We escaped into an alley, where only about 500 people could follow us, because it was so small. Our attackers began swinging sticks, pipes and chains at

our members. Our numbers were far fewer than theirs, and also we were not used to violence.

I decided to throw my life on the line. I fought to the right and left. Because I was so wild they backed down a bit. Four of our members were lying on the ground, bleeding. I called to the sisters to take the wounded away.

Now there was an open space of about three meters. I shouted, “Who is the leader? Come out!” Then a real big guy, who reminded me of a professional wrestler, appeared. “Are you the leader?” I asked.

“Yes!”

“So, do you really want to fight with us today? If you want, we can fight to the end. But today is not the time. You are having a peace demonstration today, aren’t you? If there are deaths or wounded people, what is your demonstration for? I am the leader of this organization. If you want to meet us on a certain campus and fight with us, we will do it anytime you want. But let’s avoid fighting today. Will

you accept my suggestion?”

He called several men around him and had a discussion. Then he asked me, “What’s the name of your organization?”

“CARP. It’s a student group.”

Then he confirmed the name and blew a whistle. At its sound, the violence stopped immediately. We had escaped from the jaws of death!

We gathered at the center in Bonn; four members were hurt, but not too badly. Two hours remained before suppertime, so we played soccer.

Just an hour earlier, we were in a life-and-death situation, but now tomorrow awaits us. We are young. We are still strong. And if there is any way in which we can burn our enthusiasm, it is in sports. Everyone could feel a strong unyielding determination to fulfill God’s will and we were infused with the strength and heat of youth. After dinner we danced a victory dance to the rock and roll music of “Blue Tuna” (which is our pride). We danced hand in hand to the glory of God.

Coming next issue:

Testimonies of
Early Pusan Members



Recent
Legal Progress



Pusan holy ground.