

August 1989



Missionary Prison Testimonies (p. 26)

Universal Ballet Academy Opens

by Wendy Forster

Father and Mother officially inaugurated the newly completed Universal Ballet Academy building in Northeast Washington, DC on March 24 of this year.

The existing four story structure was restored and expanded according to designs by Robinson-Willis, a Washington-based architectural firm. A new addition houses four large dance studios, equipped with mirrors and barres. Dormitory facilities (thirty-two rooms), locker rooms, and a dining area are also in place.

Father held a brief dedication ceremony in the chapel, and toured the building with several members of the True Family. As a patron of the arts, he has launched several dance institutions in the past. Significantly, he founded the Little Angels Performing Arts Center (LAPAC) in Seoul, Korea, where students are trained



at an early age in the fine and performing arts. Many LAPAC graduates study at institutions like Juilliard and Curtis.

Children in the dance department in Seoul choose between ballet and folkloric training. The resident folkloric troupe, the "Little Angels", has toured the world and performed for many heads of state.

The ballet department at the Korean school successfully evolved into the Universal Ballet Company, which holds regular seasons at the LAPAC theater. UBC also performs in other Asian countries and plans to appear in the West. A number of principal dancers and teachers from the international ballet community have participated in Universal Ballet Company productions in Seoul. The artistic Director of the company is Roy Tobias, and principal dancers include Hoon Sook Nim, wife of Heung Jin Nim, and In Hee Kim. Dr. Bo Hi Pak is the President of the Universal Ballet Foundation.

In early 1990, the school will be opening with specialized seminars on specific aspects of ballet, and for general enrollment by dance enthusiasts in the Washington, DC area. □

*Above: True Parents pray at the dedication ceremony.
Left: Father, Hoon Sook Nim, and Mother cut the cake.*

PHOTOS: KEN OWENS/NFP

TODAY'S WORLD

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FRONT COVER: True Parents cut the holiday cake on Foundation Day, May 1, 1989. (Photo: Ken Owens / New Future Photo)

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Founding Anniversary and Final Liberation

FOUNDATION DAY MAY 1, 1989
BY REV. SUN MYUNG MOON
BELVEDERE

Translator: Col. Sang Kil Han

Today we greet the 35th anniversary of the founding of the Unification Church. What is our situation? Is the Unification Church or is Reverend Sun Myung Moon better known to the world. (Father!) But my fame is mixed. Some say, "Oh Rev. Moon is the greatest," while others say, "No, he is bad." However, from now on, the number of those who have a positive view of me will begin to increase very quickly. The more people get interested, the more people will study about me—what I stand for, what I have done, what I am teaching. When you study, you deepen your understanding; so naturally it becomes obvious that those who study and understand the deep will and purpose behind the founding of the Unification Church will support me more. In the future, more influential people, especially those who are experienced in world affairs and are the heads of the organizations, will be paying greater attention to me.

So far you've been following me and my guidance. But when I go to the spirit world eventually, where will you look for your guidance? How many more years will the Unification Church continue? Have you stopped to think about that? What will we and what will the world become one thousand years from now? For the next 1,000 years we may do very well, but at the 1,000-year point, we should stop again and evaluate where we should go. The whole direction may have to be changed.

For example, Christianity was founded 2,000 years ago and continued very strongly through the past 2,000 years. But today we see that it is declining, losing its spirit; people are no longer believing the way they used to, and are confused. Looking even thousands of years ahead, what about the Unification Church? How long will it prosper? What if it does not continue?

GOD MUST BE THE ORIGINATOR

All religions started out with a strong founding spirit and influenced many people; but thousands of years later, the spirit may decline and confusion increase. A religion founded centering on a human



If you want to make an ideal horizontal husband/wife relationship, then you must have this vertical relationship with God in mind before you can start thinking about being ideal.

originator will develop—or lose power—along with him. But if the originator is God Himself, then that religion must go on, transcending and digesting all changing situations, to prosper and reach its goal. If this religion begins from God, it must be necessary not only to God but to everyone who desires to live with God. What is it that God seeks for eternity, not just for 1,000 or 2,000 years, but continuously because He cannot do without it? True love.

We see that the natural world has been perpetuating itself generation after generation. What is that law or principle that enables nature to continue? As long as there are a male and female that come together to unite, a generation might perish, but a new generation takes its place, continuing throughout history. Even though the degree or dimension of the uniting force, or love, may be different—human love may be high whereas the love expressed by plants may be less—one common denominator of all things is this attracting force between male and female. Through this love all things continue and multiply, leaving a new generation year after year without stopping.

Can man be an exception to this law? No. Humans too, in fact more clearly centering on love, reproduce offspring to be left behind when they go to spirit world. Many things can be revolutionized or improved very drastically, but this law cannot be revolutionized—it is constant. Animals perfectly conform to this pattern with its concept of love and reproduction of offspring. In the animal kingdom the offspring have only one set of parents. But for humans the order is greatly confused now. In one home there can be 2, 3, 4 different parents because of divorce and remarriage. This can be devastating for a child. It is the original lawful family pattern that God loves and wants to propagate.

CREATE THE VERTICAL DIMENSION

Love is the only thing that God desires. What God wants and man wants cannot be two different things—they have to be the same. The love expressed in nature is a type of horizontal love, and it has continued lawfully year after year for millions of years. But human beings as the children of God must choose to make the vertical dimension of love consistent with God's desire and the ideal with which He founded the human race. We can never go against that; it is the only way to prosper. For God, it is very, very clear that this correct vertical tradition is absolutely good and necessary. But how many humans, who now number in the billions, understand and live according to God's original concept and desire? That is a significant question.

Since they are relative, horizontal existence is possible only if there is also vertical existence. Similarly, without the right, the left doesn't exist. When we say man, automatically we have woman in mind as well. Many people may have thought they loved their spouse, but has any man or woman ever loved their spouse with the idea that they must also maintain a perfect horizontal relationship? And yet we do

have to be perfectly horizontal relative to our vertical relationship with God. This is a law! But nobody knew it because they did not have a concept of being vertical.

Everyone wants to live a righteous, good life. There may be a wonderful relationship between husband and wife, but it may not necessarily be absolutely horizontal. Maybe they are very harmonious but they diverge 30 degrees from the horizontal. If you want to make an ideal horizontal husband/wife relationship, then you must have this vertical relationship with God in mind before you can start thinking about being ideal. So either man or woman has to think about the perfect vertical relationship first; then he or she will start thinking about the perfect horizontal relationship. Before subject and object can become one horizontally, we have to first maintain a perfect relationship vertically.

IS YOUR VISION ALIGNED WITH GOD'S IDEAL?

Do you have a vision of what you want to be? Today I could have chosen to talk about the highlights of our accomplishments over the past 35 years; so much change has come about on the face of the earth. Yet, I thought, "The Unification Church, has to continue forever and ever. To do this, the Principle takes on so much importance that we can never emphasize it enough." We must consider the most fundamental question: "What does God want us to be? What is God's ideal?"

Man wants to maintain a harmonious relationship within himself and also become one with the nation, world, and ultimately the universe so he can elevate his position in that universe. Even within each person there is a masculine part and a feminine part. There is a fleshly man and a man of mind within ourselves. In an ideal person, the mind is subject and the body is the object that always follows the mind harmoniously. However, a man might be very harmonious within himself and very harmonious with his wife, but only as that horizontal relationship becomes harmonized with the vertical relationship and seeks a higher ideal, becoming more and more perfect, does he become an ideal man.

Who is the model or prototype of an ideal person? Modeled after true love, True Parents came into being. Which is first: True Parents or true love? (True love!) God or true love? (True love!) When God began, His ideal was to have an object with whom to have a relationship of true love. Without an object, the ideal of true love cannot actually exist.

Who is the original ideal man? What if we say to God, "God, you are the original man"? Would God say, "What do you mean, I am a man?" Would He feel good or bad? Good! Original man means creator. So the original man is God, the one with whom the vertical relationship must be maintained.

Man wants to respect and adore something that is loftier than he. Since nothing in man originates by itself, God must also have such a desire. Is there something that even God can respect or worship, saying, "That is really, really nice"? This is a very important point. The answer is "Yes, there is!" Even

We are here to become a perfect object to God, to really make Him happy by dedicating our love to Him. For just as much as we need love, God needs love.

God has to cherish the true love object. God must be really smiling as He looks down on us, hearing this conversation.

People say, "I respect God so much. I really wish I were God. He has been there for millions of years, and no one is more powerful or knowing than He. I envy Him." In fact, we have been understanding God that way, haven't we?

What if God says, "Okay, now we can switch our positions. You come and sit in my place for millions of years, all by yourself as I have been. There is no object with me, so you live all by yourself. There are tons of gold and diamonds here. You can do anything to anyone, so you come and live in my place." Then will you say, "Yes, God, I will"? (No!)

GOD NEEDS A TRUE LOVE OBJECT

Is God a happy God or a lonely God? (Lonely!) He has many objects, but no true love object. Then we ask, "What is that true love object?" Maybe you think it is a gorilla or monkey since evolutionists say they are our ancestors, and you feel respect for ancestors. Actually, evolution is a concept that will perish very soon.

The conclusion is that it is not a monkey that God wishes to have forever and ever. God's true love object needs a lot of ornaments and accessories: animals, plants, and minerals. These true love objects have a lot of desires; you want to be rich, beautiful, powerful. You want to be everything, don't you? This is just the way it was intended to be—there is nothing wrong. God created His object with the desire to offer love to Him. Before man can offer love to God, he feels he must gain a lot of belongings. He has to hunt a lot of animals, gather a lot of crops, mine a lot of precious stones, and then with love bring them all to God and say, "God I dedicate this to you, and I want to establish a relationship of love with you." But God intended all these "accessories" for His beloved objects. He says, "My perfect object, please love all things like I love them and dedicate them to me."

God intended for all beings to love each other. This is the only solution to the entire universe. Your mind says, "Yes, this is right." Some religions teach that all desires are bad. I am teaching you that you are justified in having many desires, but they should be centered around the goal of being the perfect object to God. This is truly an exciting and profound understanding.

We must love our parents, our children, our friends and neighbors, and all the population of the world. Beyond that, we must love the animal, plant and mineral kingdoms. We bring them together and then go to God. How consistent this is! This is the way God intended man to be. You ask God, "You made everything for me, didn't You?" Then God says, "Yes, I intended that for you."

Do you believe that God wants to laugh? Yes! Any kind of laugh that you imagine, God wants to laugh that kind of laugh. Do you think that God has a mouth, nose, ears, and body? Does He look the way we do? He has everything, doesn't He? When He speaks, He only desires to speak well

and lovingly. How lonely it is for God that many Christian churches teach mankind that He is so high, we shouldn't bother Him.

BECOME ONE IN LOVE WITH GOD

We are here to become a perfect object to God, to really make Him happy by dedicating our love to Him. For just as much as we need love, God needs love. If we give Him love, then everybody will rejoice together. This is the purpose of our life.

Once we get connected with God, we want it to be a lasting, intense relationship. It has to go on forever and ever. Where does that force come from? It doesn't come from God alone, nor from man. This must be the power of true love itself. True love is so powerful that both God and man will be bound by it. True love is so important that you will agree to try to do any impossible thing to attain it. God also will do anything.

Everything is attached to the line of true love. We can conclude that all things, including animals, can be dominated through true love. All you need is true love, and everything is connected to that. When man and woman are perfectly united, are they or are they not encompassed by love? Completely drowned in love—yes or no?

The same concept of relationship between man and woman exists between God and humans. God has dual characteristics, doesn't He? So the entire universe, if someone could see all of it, must have the shape of man and woman overlapped. When viewed from the right side the universe looks like a man, and when seen from the left side, it looks like a woman. When you view it from the top, it looks like a man; while from the bottom it looks like a woman. So all existence is divided into plus and minus. What is their destiny? To become one. Plus and minus energies are to unite with a thunderous explosion, then dissipate, then gather and unite again. All things exist for the sake of love. When love is consummated, they return to nothing, but then form again to resume the cycle. There never was any other teaching or religion on earth that could explain everything in this organized, consistent manner.

You must understand that this sermon is possible because we are at the moment of the culmination of human history. Never before was there a time like this. A shortcoming of religion has been that it always dwelt with conceptual things and stopped there. But here in the Unification Church, we know that we are now at that historical crossing point when the ideal must become reality.

TRUE PARENTS ARE YOUR ROOT

Once a person joins the Unification Church, they graft onto and develop a relationship with True Parents and their shallow root starts growing. Then there is no other place for that person to live. Even if they leave the Unification Church, they

Our goal must be very, very clear to you: The only thing we want is to own and practice true love.

cannot forget it because it's their root. Their minds can wander around, but they have a lot of remorse because they know this is where they have to be.

I am talking to you now on the foundation of having discovered this eternal truth. You may think that after I go to the spirit world, some other person might come with a different or greater conclusion. No! This is superhistorical. Even 10,000 years from now, someone may come only to confirm the statement that I made today, May 1, 1989. Even before God created the whole universe, this concept existed.

So at this end of days, we return to the same concept as God had millions of years ago before He began creating the universe. Now, at last, God can return to the original, native land along with True Parents, rejoicing with laughter and happiness. At this time of the fulfillment of creation, finally God is happy because He has an object of love.

How do I look at a person? First I notice that his eyes are very horizontal. Then I go to the nose, which is vertical. The heels of one's shoes are a good indicator for the conscience. If a man walks straight, his conscience is more straight. We should walk straight, perpendicular to the ground. This indicates a healthy person. After a while you can start noticing all things harmonizing at 90 degree angles.

Observation of many fine points enable me to do matchmaking. There are so many things I look at so I can tell the character of a person very quickly. Looking at the many different places where laughter originates from—the diaphragm, mouth, etc.—also helps me to see the person's character.

Women do a lot of shopping: "We need this, we need that...." The man would say, "No, we don't need any of this." He is more seeking the right ideal—thinking about the future of their family—and couldn't care less about shopping. Obviously we need both qualities. But first we have to pay attention to the ideal; therefore the conclusion is that women have to submit to the men who are thinking about the ideal.

Within 35 years, from a really humble place, almost from nothing, we have risen up to where we are today, with much influence in all different areas. We had a typical Korean hut, a small house, but our signboard that said "Unification Church," was huge. So a person who came to visit would read the signboard, like what it said, then look at the small house and not know what to think. But God saw this and said, "Well, that is a real nice signboard, but the house is too small." So we got Belvedere and the New Yorker after that! But even the New Yorker is not good enough. My remaining task is to find the building with the world's largest billboard.

THE FINAL LIBERATION POINT

There is no way an intelligent person can dismiss the Unification Church. We all need a good religion and ideology, especially the third world countries. Everybody knows that communism is not working. The USSR saw how the free world came against me, a single man. I was hit from everywhere, but I didn't fall down. Instead, I strongly stood up. Now the hope of this world is on Rev. Moon. The only hope in the spiritual world is Rev. Moon. God sees me and says, "That Rev. Moon is turning the cart upside down. How wonderful!" That means that God has hope that the world will become different.

Today we celebrate our founding anniversary—that part has been fulfilled. But no matter how well you are doing,



Seoul Unification Church, used from May 1, 1954 to January 17, 1955.

your destiny is more important than anything else. Now the only thing remaining is the final liberation. The only power that can liberate God, True Parents, and the Unification Church members is true love. Our goal must be very, very clear to you: The only thing we want is to own and practice true love. This is the only concern we have; everything else will come. Isn't this the great, real purpose of the Unification Church? Final liberation will be realized only through true love.

Compare God's situation with your own; how tedious is it for God to stay in the highest place for such a long, long time? God must feel, "I have been here so long, I want to exchange places with someone." Since I knew that He was so lonely

*You do not know the extent of historical difficulty that
was exacted in payment for the Blessing.
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shed to enable your couple to be saved.*

that He almost wanted to jump out of there, I wanted to liberate God.

What kind of power do I have? True love power. Anywhere you go, there is a place that waits for and honors true love. This is the most precious power.

I went to prison when I was 35 years of age. On this 35th anniversary I concluded, "I went to prison so that now, 35 years later after prison and so many difficulties, liberation is being accomplished. I can be happy and rejoice, forgiving all the past, and yet persevering to accomplish my goal of final liberation."

THE WORLD IS WELCOMING ME

Thirty five years after our founding, the amazing fact is that I am beginning to receive a welcome that no other religious leader in the history of the earth has ever received. During this 35 years, everyone opposed me—my parents, my children, the Korean people, the American people—even the spirit world in a way opposed me! They not only opposed by speaking against me, but also tried to stop me through force and violence. But no matter what they did, I was undaunted. I knew what kind of solution God needed. So I digested everything, returning love for violence. Now through the True Family, true tribe, and true believers surrounding me, I receive a lot of support and many people are going in the same direction as I. After 35 years, I am not alone: There are many powerful people who are beginning to understand and align themselves with me. It's a really amazing point in history.

The Korean people were not so about me before, but now when I do something they will all say, "Yes, I support you. That is the only way to fight against Kim Il Sung." In Japan, Indo-China, and in America too, the people and the governments begin to see, "Rev. Moon has the only way to achieve the goal." Now I am in the position to implement things that we have been working for during the past 35 years. That is a great historical accomplishment!

My only weapon is true love. But true love is mighty. Following the path of true love ultimately gives freedom. You are clever people for following that path! Not many in the world truly know this, but true love is the only kind of armament that can win over all the power in Satan's world. Eventually all the world will say: "True love, lovely true love," and everything will be done. Once we cross the bridge between heaven and earth, there is liberation.

This is the end of one enormous historical push. The whole Christian world wanted to see the True Family finally appear on the earth. Did Adam and Eve marry centering on God? (No!) What about Jesus? (No!) What about us? (Yes!) The ability to answer that way didn't come cheaply. You do not



know the extent of historical difficulty that was exacted in payment for the Blessing. You have to realize how much martyrs' blood was shed to enable your couple to be saved. Do you understand?

GOD'S TRUE FAMILYSHIP

Centering on true love, I came into this world and established the restoration system that recreated couples. After your Blessing you are resurrecting yourselves. How proud God is of our blessed families!

Until now, God didn't have that familyship, that object for loving. But this time is different. True Parents' family is like God's family on the earth. I sent out a message about God's situation through the blessed couples who are to be tribal messiahs, representing God and True Parents. The messiahship of true love that Jesus wanted to fulfill, that Adam wanted to achieve, and that God wants to see happen—now we are on the threshold of making it a success.

With the Fall, true parenthood was lost and also true brotherhood. Up to the year 1988 we were in a restoration course to establish the way of true brotherhood, restoring power between rival brothers, Cain and Abel, elder and younger. Now we must take the false parenthood away from Satan and eliminate Satan's family system completely. From 1989 our course

How well are you using this precious time, especially now? You have to be working in messiahship activities each day until final liberation is accomplished.

is toward messiahship, which means true parentship. Satan's push for power began when he planted bad blood. True, real parentship will plant a new blood lineage in your tribal descendants, generation after generation. It is a completely different time, with a new tradition and providential position. You have moved up a step to the position of parentship. Until this time brothers everywhere have been fighting. Now you are taking parents' love to the world, and can enable brothers to embrace.

Messiahship is parentship! Fallen people are your children. You must look at them from the parent position. People will compare their lifestyle, everything, with you and see that yours is best. One by one, please welcome them; if they can find that everything has precious value, automatically they will follow you.

If parents are restored, that means heaven will always be on earth. How much all our ancestors longed to see this day. But no matter how many times they yearned to experience a true parent's heart, they could not. Now, in your age, there is so much happiness. Now your ancestors want to come down to this world to see their famous descendants. They have waited tediously for a long time. Your ancestors believe in you! They love you and want to honor you. They will follow everything. They want to dedicate everything to the fulfillment of your tribal messiahship.

THE FOUNDATION FOR TRIBAL MESSIAHSHIP

The tribal messiah has the privilege of ownership of true love. I gave it to you. Tribal messiahship is the absolute central concept now. This is not the time to have a discussion. We just have to do it.

What a great honor to be able to stand next to True Parents as a tribal messiah blessed couple. How precious is it to be able to spend time with True Parents! I am known all over the world and humankind will ultimately be liberated. How wonderful a time we are in! How can anyone living on the earth not follow us in such an important period of history?! How well are you using this precious time, especially now? You have to be working in messiahship activities each day until final liberation is accomplished.

From now on it will be a different world. Both the free and the communist worlds are beginning to welcome us. That's like the coming of spring time. At Jesus' time all the world was against him, but now I have cleaned up everything so that in starting out, you will be welcomed by 70 percent more of the people of the world. It is like the time before the fall of our human ancestors. The atmosphere of persecution is diminishing, and people are becoming proud to have Unificationists among them.

Until now, persecution made it difficult and forced us to go a very hard way. Was it easy to change the situation in America? You didn't know when I first came to this country 15 years ago that America was in danger of perishing in the near future. A few Americans wondered how I was going to

save America when I didn't even know its cultural background. Bad rumors started all over the nation; "Rev. Moon, go back home. You are creating too much disturbance." They did everything to me—even putting me in jail. But now we see that during those 15 years, I prepared a foundation. I made this foundation by taking this course my entire life. It did not come cheaply. This achievement was very expensive and is the most precious and valuable accomplishment in all of human history. How proud you should be that you can receive the tribal messiahship/true parentship for the first time! This is an historical declaration!

Through tribal messiahs I am taking the messiahship proudly all over the earth, bringing liberation throughout the world! Satan followed me as I went into every area. Now I have brought the way of parentship, the time of heaven descending on the earth. Satan cannot prevail against that kind of true parentship and will have to bow down.

From now on, people will know clearly that this is a precious way. We have awakened, and now we are running. This is my job and your job—the job of tribal messiah members.

With tribal messiahship, you will find a lot of power. Until now people skeptically wondered: "How can they restore the world by teaching the Principle?" But now we can see the world is becoming entirely different. As you take that parentship, then you can stand strongly in front of Satan, and God can bring judgment. I made this foundation for victory and reported it to God. No one can accuse or come against me. From here we are free. This is the last revelation centering on true love. Will you follow this tribal messiahship completely? (Yes!)

MESSIAHSHIP MEANS PARENTSHIP

I have said this many times so seriously: Go back home and fulfill your messiahship. You might say, "I am working at the New Yorker" or some other job, but that is your second or third job. Your first job is messiahship! Do you want to lose the parentship? No! If parentship is lost, there will only be slavery! Without assuming the responsibility of parentship, you will become a slave to Satan. You will be the tribe and slaves of Satan. You must understand clearly for the sake of your ancestors, relatives, neighborhood, and the future. Do you know this viewpoint clearly by heart, especially the blessed families? To know means we have to take action! You can do it? (Yes!)

Please gather your relatives in one place and talk about the Principle with tears. "I once had to go against you, but now that you understand Rev. Moon is a great and righteous man, recognized as such in the four corners of the world, you can follow me." "Yes, yes, certainly I will follow you. Teach me the Principle." Then one by one, or all at once, they will come.

If your relative says, "I don't believe in this tribal messiahship," then you must convince him completely. Can you

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Our True Selves

by Hyo Jin Moon

July 9, 1989

Belvedere

Often we face a situation where Father gives us certain directions. There are many people who receive Father's directions absolutely. However I also see many people struggling with the direction that Father is giving. Maybe their intentions are to try to understand why Father is asking them to take a certain course. However, perhaps because they cannot relate the directions that Father has given them to their personal experience, they have difficulty understanding them. Every time I see this situation, I think about the future of mankind as a whole, because in order for mankind to become one, they also must unite with and understand God's will and direction. If we, as Unification Church members, have difficulty in grasping and putting into practice Father's advice, this is not a good precedent for the rest of humanity.

So if True Parents represent Heavenly Father's ideal, then the words that God speaks might not have any physical form, but they come through True Parents. If Father is the embodiment of God's love, whatever comes from Father has that absolute aspect of love. If True Parents are the embodiment of

Heavenly Father's essence, then whatever comes from Father should be interpreted in such a way. Ultimately we want to become children of God, don't we? We want our bodies and minds to become absolutely one with Heavenly Father, forever and ever. How can we reach that goal? It is very important for every one of us to interpret Father's words and actions as reflecting God's qualities. If you believe Heavenly Father is the absolute, eternal, loving Being, then you must receive the symbol of His love as such.

If True Parents represent Heavenly Father's ideal, then the words that God speaks might not have any physical form, but they come through True Parents.

It is our responsibility to understand Heavenly Father, and to inherit his qualities. That is very important for your sakes and for your descendants' sakes. Moses, at the desert of Zion, was told by God to strike the rock once to bring water to the thirsty Israelites. But Moses struck the rock twice, disobeying God's commandment. Abraham was told by God to make an offering and to cut the prepared offering in half. But he forgot to cut the dove. Let's try to imagine we are in Abraham's shoes. When he received that kind of direction from God, how should he have thought? How would we have thought in the same position as Abraham, or Moses? If my goal is to become one with Heavenly Father, should I deviate from the direction of the person I am trying to become one with? Is that the way to become one with God? Even a little misunderstanding or misinterpretation can cause such bad consequences.

Inherit God's qualities

So why are we in such a precarious situation in the first place? It is because of our portion of responsibility. If we are to become the children of Heavenly Father, we must reflect His qualities. The children should inherit everything from the parents. When you have children, they inherit all that you possess. If God is the Creator of all things, then we must inherit creatorship. If Heavenly Father created for the fulfillment of His ideal, then we must help create the same ideal. If God's ideal of creation is to manifest love, there must be a base which can reciprocate love. We might not fully understand what Heavenly Father intends when He gives us directions, but we should try, within our minds, to bring about an answer which can satisfy us, and in turn motivate us to follow God's directions. When Abraham stood before the altar,



Moses striking the rock at Horeb.



preparing to cut the offering, he perhaps wondered why he needed to cut the offering. If he couldn't see clearly enough into God's reasons then he should have tried to create an answer within himself to motivate him towards God's direction. In order to act we must know. Sometimes Heavenly Father gives a direction to follow, but we're not sure why, and God is not telling us why. In that case we should try to produce an answer which will motivate us.

In Abraham's situation, God had a clear goal of separating good and evil. But since Abraham couldn't comprehend that depth of Heavenly Father's thinking, then at least he should have tried to think, "Heavenly Father is my Lord, my Father, and he directed me to do these acts. So as a son and as a servant to God, I must obey Him absolutely." On a more humorous side, Abraham could have thought, "Maybe God wanted to take half of it in the morning and half of it in the afternoon. So I'll obey because I want to please God." And based upon that kind of naive understanding, he should have acted according to God's direction. If Abraham had united with God's direction and fulfilled his portion of responsibility, even based on a naive understanding, God could have claimed the ideal result.

Our portion of responsibility

Adam and Eve should have thought in the Garden of Eden, when Heavenly Father told them not to take the fruit of good and evil, that "God is saying this for my sake, because He does not want me to die. God has absolute concern for my life, and I should in no way attempt to bring suffering or heartache to God." That portion of responsibility is left to man, because through fulfilling this responsibility man becomes the recipient of God's love. So within our mind, we have to bring about an answer which will unite with God and True Parents' direction. That is the most important key to having a successful life of faith. We must realize that it is *within our ability* to motivate ourselves to properly unite with Father's direction.

Many times we compromise Father's words because we do not take them seriously. Many times we interpret his words based upon satanic living standards and traditions. Father recognizes the abilities that many of you possess. The reason that you have these abilities is for you to use them to assist True Parents. Everything in the creation, when it comes together in harmony, manifests beauty. All the qualities that you possess must converge centering upon True Parents in order to have a true effectiveness and true value here on this earth.

We must realize that what we possess inside comes from Heavenly Father. All of our qualities should reflect the ideals of Heavenly Father. All the various entities in creation uplift and enhance each others' appearances and qualities. You are in that kind of position also. Because of the qualities you possess, God's love can be uplifted. For you to uplift Heavenly Father's love, you must realize that you are within His domain. Since True Parents represent Heavenly Father, you must be within their domain.

Many of you are blessed, right? What do you think about when you create children? What goes through your mind when you give and receive love with your spouse? Do you long for Heavenly Father as much as you long for your wife or your husband, even at the moment of lovemaking? What is the whole purpose of you uniting with your wife? The

***We must realize that it is within
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properly unite with Father's direction.***

struggle of Abel and Cain, of good and evil, starts from the womb. When Rebecca bore Jacob and Esau, they struggled within her womb. God said, "Within you there are two nations struggling." Why does man need to struggle from the womb? We must restore ourselves. The only way that man and woman can unite under Heavenly Father is to first of all become one with God's ideal as an individual. Centering upon the ideal man and woman, the Blessing can come. Receiving the Blessing means completely receiving Heavenly Father. Only centering upon this oneness with God should we consummate love. Through this act of love we substantiate our love by creating our children. Through you yearning to give yourself totally to your spouse, and the spouse doing the same to you, you bring about precious life. When you look at your children, what do you see? You should see the intensity of love that you had in the moment of that lovemaking. If you longed for Heavenly Father in that moment and if you longed absolutely to become one with your wife, that is what you should see when you look at your child. That is the fruit of your labor.

Fulfilling tribal messiahship

Last week I visited Camp Sunrise. It is a very wonderful place. Father has told us to speak Principle for eight hours a day, and I am sure all of you are doing your utmost to fulfill this goal and to witness in your tribal areas. When I visited this beautiful camp, all the tribal leaders gathered there to greet me. You know the significance of the tribal leadership, I hope. I felt very peaceful and undisturbed there. But as I was driving back I was concerned about the future of this facility.

The reason that we acquired it was to utilize it for the purpose of attaining the goal that Father has set for 1992 of 30,000 members. I asked myself, how many of the blessed families truly intend through their marriage to ultimately become one with Heavenly Father? And that through their marriage they can separate from the fallen lineage? When you conceive your children you should think these children represent love. They are your substantiation of God's love. If your love does not correspond with True Parents' love for Heavenly Father, and the belief that we are sons and daughter of God, you are in big trouble. You cannot be in the position of becoming a model example of Father.

If you can't bring the example of Father into your own family life, I have true concern for the future of new faces, new members coming into the church. A workshop is like a womb, preparing them so they can commit their lives centering on the Principle. The Principle life is the beginning of their spiritual life. In order to create the ideal womb, we must have an ideal body. Without having the ideal body to consummate God's love, we are going to bear crippled children. They won't be healthy. If we, as Unification Church members, the body of True Parents, cannot become one with True Parents, we are in big trouble.

Some of you said to me that when Father asked everybody to move out of the New Yorker, you had certain reservations. But after you went out, and settled down in your tribal areas, you understood Father's intention. Living in communities and in apartment complexes with many non-members, we have no choice except to have give and take with them. "I understand Father's intention and am truly grateful," one brother told me. Centering upon Father we have the responsibility to multiply God's love and truth.

God expects you to become one with His direction because He expects you to become like Him. Don't deviate! Please become one with God's direction.

No matter what you did in the past, Heavenly Father ultimately wants to forgive you. But in order to receive this forgiveness, you must sacrifice your past self and receive Him completely. The way of true liberation is for you to separate from yourself and give in to Heavenly Father. That is what God is doing. He is separating from Himself, and He is giving Himself to us for the sake of the realization of love. In order for anyone here to win God's heart, he must do that.

Utilize your abilities for God

When people have some special credential, something they worked hard for, they want to be proud of it. I understand that. But that emotion should extend itself to embrace God, not to separate yourself from Him. The reason that you have

those qualities is ultimately to benefit everyone else. If you have gained a Ph.D., the reason to have this should be to become one with everybody, and not exclude yourself from other people because of your special knowledge.

This is the reason to be a Unification Church member. If you have a certain ability, you must bring it within the do-



main of Heavenly Father. You must let God's love be enhanced through the quality that you possess. Please, no more self-aggrandizement. Everytime I see that I am disheartened. That kind of attitude might be functional in Satan's domain, where there is constant conflict, but it should not be here.

Everytime I come here, I am always faced with my responsibility to hold Father's place. I want to keep the spirit of Father burning when he is not here. It is difficult because I have to separate from myself completely. If there is a single iota of "myself" dwelling within me, I can't take Father's place. All of you expect to understand True Parents through me. I cannot say "no," no matter how hard it is, no matter how much my physical body calls out and says, "Take it easy, you spoke last week. Take some rest, you are doing too many things!" But if I don't come here to Belvedere, my heart is not liberated. For the week that I am absent, my heart is not the same as the week that I come. All of you must do the same, because we represent the 12 tribes. Centering upon True Family we must spread out north, south, east and west, and centering on the four position foundation, we must perfect ourselves. The purpose of the 12 tribes is that centering upon the True Family the ideal world begins and spreads out in all directions of the globe.

We all bear the same responsibility but somebody has to keep the responsibility burning. I know sooner or later you will follow, but I must lead the way. I want to commit myself to Father, not just in a conceptual realm, but I want to bring it

into substance. I hope that you gain certain things when you come here, but even if you gain just a minute amount, I want to keep coming. Everytime I come here I try to prepare a fresh approach to fulfilling our responsibility. Our goal must be to reach out to everybody in the world and to bring them closer to True Parents.

The only reason that I come here is because I love Father. That is why I want to come here and keep you strong. I am truly grateful to God and Father for liberating me and giving me the opportunity to become one with my mind, so I want to pass that on to you.

Subject and object structure

That is why I am telling you that you must surrender to God's love. The worst enemy of love is arrogance. You can't hold yourself in the highest position if you expect to receive God's love. So for the sake of the future of the Unification Church, and for your children, you must set a right example and create a right atmosphere for them. Children are learning every minute. Even many of the blessed children are learning

That way we can preserve and multiply our 12 tribes. Heavenly order is very important. In order to have unity, there has to be a center. Even within the True Family, there is structure; there are subject and object positions. That is why Satan has desperately tried to claim the elder son's position, because it is absolutely necessary to fulfill the ideal. Even Satan, in order to create his sick ideal, must use the Principle and es-

If you can't bring the example of Father into your own family life, I have true concern for the future of new faces, new members coming into the

tablish subject and object relationships. There has to be that order. Without it, you cannot establish God's community.

The reason that Satan wants his own kingdom is because he wants to have absolute dominion and control over his destiny.

In order to have absolute dominion there has to be that kind of structure. But Satan's ideal is a self-generating, exclusive ideal. He could not see himself as a creation within God's ideal, so he began to separate himself from God's ideal. He started thinking, "God doesn't love me anymore. I am not satisfied with the position that I have; I want Adam and Eve's position." "My, I." That is the seed of evil. This is very important. In order for us to move united as one entity, it is absolutely necessary to apply this formula of subject and object. Father cannot force you to follow this order, because you have responsibility. Only through responsibility can man receive Heavenly Father. That is why God must just sit sometimes, not being able to do anything, just suffering.

Institute godly habits

Our true selves long to become children of God. So, our actions

must coincide with the direction that our heart yearns for. We must become absolutely one with our heart. Our heart yearns to become one with True Parents. Many times the reason that we are being held back is because of our body. We just give into what our body is used to: our habitual way of life. Many times we spend so many hours sleeping because we are used to that pattern of life. But we have to exceed that in order to reach the goals that Father has set. We must live an extraordinary life.

Your heart wants to become one with Father, but what is holding you back is your old way of living. You must make the ways of God your new habits! Heavenly Father is desperate to save mankind. He is willing to forgive us all. And he is



things other than Father's example. They are learning things from the fallen world that are not God's standard. They are following idols other than Heavenly Father. So please, *you* set the example. All of the things that you possess should enhance Heavenly Father and His love. They should uplift and bring joy and happiness to everybody.

Father is always saying to us that we must live for the sake of something greater than ourself. Our existence is for the sake of this family. All the qualities that we possess come from our parents. When every brother and sister within Father's family longs to become one with True Parents, and longs for the unity of this family, then within this family we will represent a unique quality of God's love.



Father dedicated The Washington Times in 1983.

desperately trying to wake us up! That is God's way of living. We must become *used* to His way of living. That is why Father stresses denying sex, food, and sleep—whatever aspects of your physical body are stopping you from doing godly things. You must separate from those kinds of things and become used to God's way of living.

Sometimes medicine is hard to swallow, but we need it. I need it too. Everytime I speak, I remind myself of these things. I know these things, but when I share them, it helps me, too.

Father wants to do so much for America. He has so many plans for you. I know all of you are at your prime age. You are not old yet, you are ripe! You have prepared yourself to a certain point, so from now on really focus on adopting God's way of living into your own life. Motivate yourself to do a little more each day. Invest a little more for the sake of the future.

Everyday you can make a difference, and we can ultimately be worthy to have dominion over all the things that Father has established for our future. Father expects everyone here to become God's vanguard, to set issues, to spark the dormant mind of man. He wants us to become the educators of the future America, the leaders of a new spiritual awakening in America. This country must accept the fact that in order to unite the world, it must first unite the religious community. More and more people are awakening to this great ideal. We are the vanguards, you must not forget that! Father has created these projects, but we represent Father, so you must take the leader's position. If you don't, someone else will fill your shoes. How can you let that happen? If you do, all of the time that you invested in yourself to prepare for this point will be wasted! Father is trying to give you a better future.

Ignite a spiritual revolution

If we have the means to spread the message out to the people, what do you think will happen? Do you think we can

influence people? We can! People are becoming more and more fed up with what they see on T.V. If we can give a clear direction for this human race, for the sake of global peace and harmony, many people will be interested. From that moment, spreading the ideal is no problem. Many times the reason that people don't join is because they are afraid of the response of their peers. But if we can create an atmosphere where people are gaining interest in the Unification Church, then we can ignite a chain reaction. People want to follow an appealing direction. We should appeal to them! The way for us to do that is for us to have control over our body. We must connect our own body to the greater body of America. We have to be purely centered upon True Parents. Right now we have not purified ourselves enough.

Do you understand what I am saying? It is in our best interests to become absolutely one with Father's words. The responsibility to do so lies in our hands.

We must endure the tribulations and hardships because we want to bring the ideal world to Heavenly Father. I want to offer God's ideal to my children, so they can pass it on to their children and your children, and grandchildren, and so on. So please join with the True Parents and the second generation to go into the Kingdom of Heaven. In Moses' time, the first generation should have gone together with the second generation into Canaan. They could not. But at this time, the first generation and second generation should walk into

The purpose of the 12 tribes is that centering upon the True Family the ideal world begins and spreads out in all directions of the globe.

Canaan together. Please unite with True Parents. Centered upon that unity the second generation will unite with True Parents. How can you as a parent say, "Well, my son will do the job"? What kind of parent is that? I don't want to pass my responsibility onto my children without me fulfilling mine. You must live up to the promise that you made when you took the Blessing vow and drank the Holy Wine. If you don't, you deceived God. You made a promise to Him and you are just trying to take advantage of the Blessing which was bestowed upon you. Do not take that kind of fallen course.

Please become ideal Unification Church members, becoming absolutely one with Father. It takes great courage, intelligence and talent to make yourself believe and actually follow that course. It takes courage to fight with Satan in every moment of your life.

I am faced with fulfilling many responsibilities, just as you are. Instead of complaining, I try to bring about a conclusion that unites with Father's expectation. You can do the same.

So I want you to give more effort, just a little bit, it all depends on how you think. If you can fulfill this, you can have everything. I will be grateful to you, and our family will be grateful to you. I will try my best to make you happy. What does that mean? It means I will truly take care of your children. So can you promise me that much? Then raise your hands, please! □

The Will of Life

by Rev. Byung Ho Kim

November 4, 1984

Rev. Kim is one of the 36 Blessed Couples. He gave this sermon while he was the Regional Director of Region 2.

Ever since I joined the Unification Church I recognized that Father always gives us goals which are difficult for us to fulfill. Because of that, I always felt I was under strong pressure. If you ask any elder brother or sister, most of them will say their mission is very difficult. No one will say that it is light or easy. Although Father gives us difficult, heavy missions, I believe he doesn't want to make brothers and sisters feel oppressed, negative, or critical. He expects them to overcome the difficulties in order to finally receive love and respect.

In the early days of our movement we were always busy and in difficult situations. It seemed we were always carrying a heavy burden, and we could never stop. We had no opportunity to lie down or relax or be comfortable. Sometimes we felt angry when we encountered difficulties. For that reason, many brothers and sisters became tired, lost patience, and finally left the church. However, we tried to follow God's will and Father's directions as much as we could, and our movement kept growing. Just like water that becomes stagnant when it stops flowing, we can't afford to put down our burden and rest because we have such a great mission.

Since the Puritans came to America, American history and culture has developed continuously, moving from east to west. While history is developing, people tend to live diligent lives and be happy, but if development stops, then people's lives become stagnant; they become lazy, and finally, immoral.

The pioneer spirit

Until the Second World War was over, Americans had no time to relax, because their history was developing so quickly. Until the end of the Second World War, Americans kept a pioneer spirit and lived according to a high moral standard. They often prayed to receive

God's guidance and blessing. As you know, American people are proud of their pioneer forefathers who were always standing on the front line.

Americans moved west until they got to San Francisco, and then they went on to Hawaii. After Hawaii, they moved into the Pacific Ocean area, which is Asian area. Japan didn't like Americans moving into the Pacific Ocean area, so that's why Japan and America fought.

Motivated by the same pioneer spirit, Americans moved on to Korea and China. But as you know, after World War II, the communists set out to take over the world, and they finally moved into North Korea. Americans moved into South Korea. Thus, communism and democracy met in Korea. God's desire was that these pioneers should have continuously moved with the Christian spirit over that part of the world and taught even

Just like water that becomes stagnant when it stops flowing, we can't afford to put down our burden and rest because we have such a great mission.

communists about God, the ideal world, and democracy.

Unfortunately, as a result of the Korean War, the movement of American and Western Christian culture was stopped in Korea at the 38th parallel. Like flowing water that meets an obstacle and has to start flowing backward, the democratic countries couldn't subjugate the communist countries, and communism moved downward into south-



Rev. Byung Ho Kim

ern Asia and took over a lot of countries. In Vietnam, Americans got their first experience of losing a war. Until

then, whenever Americans moved forward, God always helped the American people and they always won every war. If Americans had been victorious at the time of the Korean War, Christian culture would have continued to spread like flowing water and we could have proved even to communists that God exists.

Because the movement of American pioneer spirit stopped flowing, all kinds of strange cultural phenomena have been appearing in American society, such as dances like the twist, the hippie movement, punk rock culture. People do strange dances because they don't feel comfortable in their spirits; young people leave home because they are not happy there, and then even end up

sleeping on the street. People even change the natural color of their hair to strange colors. People want to experience normal love and happiness, but if they can't, they use special medicines and drugs. Using drugs is not normal. This is a symbol of decay and decline. It is terrible how America is already spoiled.

Keep the goal in mind

We have to understand one thing from all of this: Whenever religious people, particularly Unification Church members, are blocked by difficulties, we have to come out of that situation and move forward, otherwise we can become stagnant and corrupted.

In the Bible, we read that Jacob left his hometown and entered Haran, where he worked hard for 21 years. Because he worked hard and was so serving, finally he became rich and respected by his wives, children, and servants. Jacob could easily have thought after those 21 years in Haran that he had the right to stay there and enjoy his life with his wealth, his beloved children, and wives. However, when Jacob originally left his hometown of Canaan, he promised God that he would return. He didn't care about creating material happiness for himself and his family. He didn't feel he had time to relax and enjoy a comfortable life. He was always thinking about how to get back to his homeland. Because of this desire, although he had made a good foundation in Haran, he was happy to leave there. That strong desire had given him the determination to work hard, and to be prepared to leave at any time. When he left Haran, he was willing to give up all of his riches, and even his family. In his mind, his only concern was that Esau accept him. In this way, he was finally able to unite with Esau. The main lesson we can learn from Jacob's course is that he was victorious because he knew he could not be happy without God and without Esau.

A blessed couple once told me that because the Unification Church emphasizes home church, they wanted to move into their home church area, get an apartment, and do home church there. Together we discussed what to do. During our conversation, I realized that although it's a good desire to move into our home church area, if the motivation behind it is to become more inde-

pendent from the church and enjoy a more comfortable and private life, then it's not so good.

Struggle between good and evil

I told this couple; "If you want to move into your home church area and find an apartment to live, and do home church there, that is great. Go and do it. But I have one suggestion for you. Why don't you share that apartment with some other brothers and sisters? I would be very happy about that. Moreover, it would be very economical for you."

If you live in your private home, you can easily keep your fallen nature hidden inside forever, and you will never have an opportunity to clear it up.

This couple, however, was thinking, "Must we live together with other people?" They refused.

There is often a gap between our ideal and our own physical, personal desires. According to the Divine Principle, we are to serve others and be sacrificial. My original mind has a desire to

sacrificial and live for the higher purpose of society and God. This is why Father gave the direction to move into our areas. It is written in the Bible, "God so loved the world that He gave His only begotten son." By the same token, Father says that Unification Church members should move into a community area not to be served, but to serve people more directly.

I realized that this couple was not yet ready to be 100 percent sacrificial. Their idea was correct, and it seemed like they were following God's direction and Father's direction. But in their minds, they had some private purpose beyond just doing home church. It's not altogether bad to want to work for God and serve people in a more inde-

pendent way, but there is a very important reason why Unification Church members live together in the center.

What is the reason? When many of you first met the church, you may have thought, "Well, it's a great idea to live all together like brothers and sisters. I have been lonely all my life. Even when I was



Expressing a true pioneering spirit on an IOWC team.

serve, to do home church, to do some good work. At the same time I have self-centered desires: I want to be comfortable, eat nice meals, and enjoy some privacy. I'm fighting within myself.

We need to think about the meaning of our principle life. We move into a home church area in order to be more

a child, my parents left me alone in my room. Unification Church seems nice. I will never be lonely again." Soon, however, you discovered how terribly difficult it can be to live together. When you lived in your family's house, you never fought with anyone, because your father lived in his own room, your mother

lived in her own room, your sister lived in her own room, and you lived in your own room. You didn't fight because no one cared if you moved the desk or the bed.

In Korea, at meal times, you must never pass food over an elder person or show your back to them while they are eating—it is terrible manners. But in America, in the Western world, I have noticed many times that members pass food over me and sometimes show their back side in front of my face. If you ever watch an Oriental movie, you will see that when people serve food, they leave the room backwards.

Overcome barriers

If I lived alone, I wouldn't have to worry about others' manners. But because I live in a center together with many brothers and sisters, I have to digest and try to understand those things. Because we live in the center, we may create problems for each other. And more than that, because we have different racial and cultural backgrounds, and different languages, there are always problems and it is easy to have arguments. At first someone might say very politely, "It is my opinion that you are wrong." But when you get upset, you don't say anymore, "In my opinion. . ." You become very judgmental and get in a fight. If we did not live together we wouldn't have so many problems. But fortunately or unfortunately, we have had to live together. Only in this way can we recognize that we have fallen nature. If you live in your private home, you can easily keep your fallen nature hidden inside forever, and you will never have an opportunity to clear it up.

I think I am quite a good man, and I believe my wife is quite a good woman, but sometimes we fight. Not because she is bad; it's because I have fallen nature and she has fallen nature. If we were not married, we would never see such fallen nature in each other. Because we are living closely together, I can see every small detail of her fallen nature and she can also see every bit of mine.

This is why married life is sometimes very difficult. When you notice your spouse's fallen nature, you cannot be patient or quiet. You feel compelled to point out, "Well, in my opinion, that is

wrong." Your spouse will disagree. Who can judge? Fortunately, we have the Principle, which is from God, and it tells us clearly what is original nature and what is fallen nature and what is right and what is not right. Even if you get upset and emotional, you know you have to come back to the Principle. One good thing about married life in the Unification Church is that there is no divorce. Even if you get so upset at your spouse that you say, "I hate you. I never want to see you again," and you walk away one mile, two miles, ten miles, after some time you stop and think, "Well, I cannot go this way continuously. I must come back. I have no other choice because God said there is no divorce. This is for my eternal life." Then you begin to think how to negotiate with your spouse. Sometimes we have to kill our emotion even though we think we are right. In this way, if you come back and sit down with your spouse and try to negotiate, there will be some way to unite. This is married life.

Fulfilling the Blessing

In order to remove your fallen nature, you need people who can see your fallen nature with a microscope and can tell even when you have a wrong thought. Otherwise, your fallen nature

and serve others, how to solve Cain/Abel problems, and how to negotiate with each other. Suffering and fighting together in the center therefore has meaning because we can pay indemnity. Indemnity means more than just having difficulties; indemnity is the way to remove fallen nature. We live together in the center because we want to remove fallen nature. In the Unification Church, we experience that before we are blessed we must bring out our fallen nature and be able to clearly see how terrible our own fallen nature is.

In the fallen world it is extremely difficult to bring unity between Oriental people and Western people and between white people and black people. We have to discover this clearly and then try to overcome these problems in our centers, and we are doing this. Some members may say, "We don't have any Japanese members in our center, so we don't have any problem," or, "We don't have any black members in our center, so we don't have any problem." It may be true that you don't have any problem about unity in a center like that, but you will never see your fallen nature. We have to have such a situation where we must overcome our fallen nature and love each other, especially before we receive the Blessing. After the Blessing, we can practice what we have

learned in the center and in our home church area. The reason why I suggested to that couple to rent an apartment but not live alone is because I realized they were not trained yet to be completely sacrificial and actually they wanted to enjoy a

more private life. Therefore, I felt if they went that direction, soon they may lose their concern about home church and begin to follow their physical desires more than their spiritual desires.

Establish a sacrificial standard

If anyone goes in the direction of living a more private life, they may become more self-centered and individualistic. Sometimes, when members get a little money, they begin to want to enjoy their own private life. The result is the same as with many people in American society who get a little wealth. You may just fall away to a fallen lifestyle. I am worried about our members falling away like that. But if you live together

If you live together with brothers and sisters in the center and train yourself well, finally you can establish a sacrificial way of life in your home church area and your spiritual children in your area will respect and love you.

will never be cured. Who can see your fallen nature so closely and correct it? This is your spouse, your son or daughter—your blessed family. When we first start our family, we think we will harmoniously join together with our spouse and enjoy our family life. It is wonderful to think in this ideal way. But in fact, when you begin to live together, you will begin to see how each of you struggles with sin and fallen nature. You will fight with each other, then you will have to think about negotiation. Otherwise you cannot remove sin and fallen nature.

We live together in the center in order to live according to the Divine Principle. We have to practice how to love

with brothers and sisters in the center and train yourself well, finally you can establish a sacrificial way of life in your home church area and your spiritual children in your area will respect and love you. Then it will be difficult to be self-centered because people already respect you. Do you understand what I mean?

For example, while I am standing behind this podium, can I say bad things to you over the microphone? Can I say, "Go ahead and enjoy yourselves"? I cannot say that. I have to guide you with good suggestions and I myself have to practice a more sacrificial life. I like standing in front of brothers and sisters, because it makes me want to be more serious for God. While I am sharing the Principle with brothers and sisters, I feel I am becoming holy. On the other hand, if I share about any of my personal matters, I feel I am becoming self-centered.

In Korea, yesterday it was my son's birthday and so I made a phone call to him. When he was born, I was behind the Iron Curtain doing itinerary work. After he was born, I came back to Korea and I was with my son less than one year before I again had to leave Korea. He is now nine years old. Of course, I have been back several times, but I couldn't spend much time with him. I know that he is very bright and he is growing well and is healthy, but nevertheless, because I have a parent's worrying mind, it seems to me that he is not so happy, even on his birthday. I couldn't help feeling very sad about my son and thinking, "My son, are you happy there? My beloved son, if you are sad, then I am sad."

But as you know, according to God's will, I should think in a more principled way: "Heavenly Father, I will offer my concern for my family for the fulfillment of God's providence. I am very happy to serve you. I am trying to serve my Cain families. I will leave my son and his happiness in Your hands." If I can say that to God, then in that respect I am a good leader. I know I

have to do that. But I tell you honestly, I had to stop and think, what should be my principled relationship with my son? If I begin to concentrate on my personal feelings toward my family, I may begin to lose the confidence to serve and sacrifice for others. That is natural. If we pay too much attention to our per-

All Unification Church members have to understand that even though we know the Divine Principle, we need a strong heart and will to practice the Principle and follow God's way.

sonal life or think of relaxing or enjoying our life, finally we become self-centered. I am afraid of this. Because you are listening to me, I tell you principled things, right? Please live more sacrificially and be more loyal to God. If the people in your home church area respect you for how sacrificial you are, you cannot let them down. Everybody wants to be self-centered and enjoy life, but we cannot do that. We must put ourselves in a situation to sacrifice and serve others. That is the way to save our spiritual lives.

True Parents' example

I am concerned because as fallen people we have two different natures. One nature wants to follow the Principle. The second nature wants to follow physical, self-centered desires. Through my will, I have to push myself into the sacrificial

position where I must serve others. Even though you heard Divine Principle, it is not enough. To follow this ideal we need will. We must have the determination to say, "Yes, I am going to be more sacrificial; I want to be

a more valuable person and be a person of great love. Therefore, I will put my body in the position in which I must serve others."

We have the greatest example of this kind of heart and will in our True Parents. Once in East Garden before Father went to Danbury, he showed the leaders his legs which are often swollen, almost every day, because he is always standing. Father said, "I know that Unification Church members all over the world are working hard and praying hard and are not sitting down. There-

fore, I always have the desire to stand up as much as possible and not sit down on a chair. That's why my legs are swollen."

Mother has the same desire. While Father was in Danbury and many brothers and sisters were praying all over the world, Mother didn't want to sit down or take any extra rest. She stayed up as much as possible.

Great leaders must practice will power to go that sacrificial way. All Unification Church members have to understand that even though we know the Divine Principle, we need a strong heart and will to practice the Principle and follow God's way. We cannot just naturally go this way because we are living in the fallen world and Satan is always trying to take our sacrificial desire away.

I want to share with you that no matter how many difficulties you have, you have the Divine Principle, you have the ideal, and you have your own will. Please follow the Principle way all of your life.

□



Rev. Kim poses in front of a painting of Father.

Opening of Camp Sunrise

Camp Sunrise, a new workshop facility in New York, was found in the spring of 1989, immediately following Father's announcement of the tribal messiah providence. Hyo Jin Nim was invited to dedicate the camp on July 2, 1989, and here Rev. Joong Hyun Pak and Rev. Hiroshi Matsuzaki make some comments about this opening ceremony.

Rev. Pak: The purpose of the camp is both educational and spiritual: to be used to study Principle, have time for prayer in the creation, and also some physical recreation. God's work of restoration is through education. When people don't understand God providence, they cannot pray or act effectively. Jesus Christ was always teaching, and so many important saints and religious people were teachers, because through education people are brought back to God. Father knows the value of education, so very early on in the American movement we acquired Mt. Kisco and Camp Happy Lake. Satan also knew that those would be God's restorative tools, so he made trouble for us and it has been a difficult situation on the east coast for the past 15 years. We went through a wilderness course, but in 1989 Father said all indemnity had been paid and he made a declaration of victory.

Based on this statement and also Father's direction to witness, Rev. Matsuzaki and myself started looking for a camp facility. We feel that God really prepared this beautiful property for us. If we successfully utilize this camp, we can substantially change New York. We have already begun 2 days, 7 days, and 21 days workshops here, as well as department workshops. And from July 27 to September 27, all New York and New Jersey members will be attending a special 3-day tribal messiahs' summer camp. If members have a good experience here themselves, we believe they will send spiritual children. People can have very deep prayer experiences here, under the trees, with birds singing, and watching the moon and stars. Hyo Jin Nim said this camp is like a mother's womb, where rebirth and recreation will take place.

Rev. Matsuzaki: Father said there are three things needed for an ideal site: land with green trees, rocks and hills, and water. If the land is flat, there is no natural rhythm. This land has rhythm and also two beautiful lakes. At the founding ceremony, Hyo Jin Nim said this was like a mother's womb, a birthing place. The cabins need a little fixing,

the camp, fix things, and don't complain.

It is very prepared place. This is the end of Father's 43 years wilderness course. I heard a voice in my mind saying, "This is a new age. That is why I am giving you this place to be used to educate and serve people." Because of Father's sacrificial course, Satan

couldn't prevent us from getting this camp. The east coast hasn't had this kind of educational birthing place before. Without a good birthing place, you may not even want to give birth to spiritual children. So this is from God; Satan had to release this because of the time. Recently, Father did a 70-day fishing condition nearby here on the Hudson River. That was the time that we found this place.

Many departments can come together in this God-given place and be reborn here. Hyo Jin Nim said, "How can you not be inspired by being here in the creation?" Hyo Jin Jin was so happy when he visited. However, his prayer was that he felt it was so painful to offer this great witnessing facility at such a late date to True Parents. The fire of education and witnessing should be ongoing, no matter what. But in a

sense we halted it, so to rekindle it takes more energy.

When I first asked Hyo Him Jin if he would come to bless the camp, the first question he asked was whether the tribal messiahship leaders would be there. So we gathered the community leaders for the opening ceremony. Hyo Jin Nim is like a mediator between Father and us, and he wants us, the blessed families, to bring happiness to Father by taking tribal messiahship seriously. Father said to love God, love people, love all things. We can do *all* of these things here. □



Hyo Jin Nim sanctifies the camp buildings with Holy Salt.

but we can easily embrace up to 500 people at one time at a workshop. We want to winterize the camp, too. The entire area of 80,000 acres of well preserved forest is open to drive through. In June, there were so many flowers blossoming. Also, the colors of the trees in autumn will be beautiful. There are beavers in the lake, and deers crossing the woods at night. Swimming, boating and canoeing are all possible. There is also great fishing here.

I've been in America since 1972, and find this camp to be such an inspirational place. Also, the camp superintendents really like us, because we care for



Hyo Jin Nim is welcomed by community leaders at the Camp Sunrise Dedication Ceremony.



Hyo Jin Nim, accompanied by the community leaders, sanctifies the grounds.

UTS Graduates its Thirteenth Class

by Richard Lewis

At the thirteenth commencement of the Unification Theological Seminary on June 30, there were thirty graduates from the two-year Religious Education Program and ten from the three-year Divinity Program.

Founded by the Rev. Sun Myung Moon in 1974, the seminary admitted its first class of 50 students in 1975. It was granted a provisional charter from the State of New York in November of 1986. At that time its programs were registered as master's level programs. The students who entered the seminary that term, i.e. in the Fall of 1986, were the first to complete their studies in the newly recognized Master of Religious Education program. However, until the seminary receives its absolute charter, the degrees are granted jointly by the seminary and the State.

Rev. Baughman was the M.C. at the Commencement Ceremony and the In-

vocation was given by Dr. Shawn Byrne.

After the conferring of the degrees, seminary president David S.C. Kim encouraged students to practice "Unification Optimism."

"Live for the sake of others and spread God's word," he said. "This will not be easy. There will be a high degree of ups and downs after graduation, but just remember this day as a day of joy in your life."

Today's graduates face a big responsibility in the modern world because it is "crying out for the word of God," said graduate David Fraser Harris. He told the graduates that it is not money, knowledge or material items that are the key to happiness. "Always remember that Rev. Moon taught that God is the essence of true love and happiness," he said.

"I recognize this event as a sign of

the Seminary's continuous advancement as a new age educational institution," said Father in an address to the students read by Dr. Kim.

Father said Americans went in the wrong direction morally after World War II. This country was established to restore the world to God's side. However, America and other free nations have lost this ideal. He cited examples of moral corruption such as promiscuity, drug and alcohol abuse and homosexuality. He encouraged graduates to "work hard to revive America from a dangerous coma and the condition of near death."

Graduates: Religious Education

Robert P. Anson, Jr. (Indiana)

Alex M. Basabe (Philippines)

Pierre Beauregard (Canada)

CONTINUED ON PAGE 23



The U.T.S. Graduating Class of 1989.

You Must Help Revive America

BY REVEREND SUN MYUNG MOON

*The 13th Commencement Address given at the graduation ceremony on June 30, 1989
at Barrytown, New York, read by President David S. C. Kim*

On this happy and joyous occasion of the Unification Theological Seminary's 13th graduation exercise, I extend my heartfelt congratulations to 40 new graduates. At the same time, the administration, faculty and staff of UTS, who have helped these graduates complete their academic program, deserve to be congratulated.

Furthermore, I am pleased to receive a report from your beloved President, Dr. David S.C. Kim, that 22 of last year's graduates officially received the diploma for the Master's degree in Religious Education. These MRE degrees were conferred by the New York State Board of Regents and the President of New York State University on March 17, 1989.

You are greatly honored to receive this kind of prestigious Master's degree from the Empire State of New York. Therefore, my third "congratulations" goes to the 22 MRE degree recipients who are the Unification Theological Seminary's first degree holders.

I recognize this event as a sign of the Seminary's continuous advancement as a new age educational institution. I acknowledge the UTS Board of Trustees, the faculty, the administration, the staff, and the students for their steady effort and progress. I, the Founder of this Seminary, deeply appreciate this progress made under difficult circumstances.

REVIVAL OF CHRISTIANITY

May I call attention especially to the significance of this year in which you are graduating. On this happy occasion I would like to directly address you graduates regarding the urgent need for the revival of American Christianity, as part of God's dispensation and the need for a global revival of world Christianity based on the revival of America. Who is responsible for these revivals? It is your mission, as graduates, to be responsible for the future destiny of America and the world.

The land of America was richly blessed by God so it could develop rapidly. This phenomenon did not just happen by chance. In the course of God's providence the nation of America was chosen for the sole purpose of restoring this troubled world to God's side. This nation was founded on the Christian ideal; therefore, America inherits the position of the second Israel from Christianity.

God's plan was to let America become a world-power, and then lead the free world of theistic countries in confronting atheistic communism. Thus, centering on America as His chosen nation, God hoped to restore the free nations to the "ideal" according to His original will.

However, the people of America, not knowing God's

providence, went in the wrong direction, especially after 1945 and the victory of World War II. They did not fulfill their heavenly responsibility for restoration to God's side. Thus, since that time, America and the free nations have lost the ideal, bringing about the moral corruption of their young people. Such moral corruption can be seen by the existence of free sex, drug and alcohol abuse and homosexuality, not only in America, but throughout the world.

CONFRONTATION WITH COMMUNISM

In addition, they have been plunged into a worldwide confrontation with the rising evil force of communistic power, which has now taken more than half of this world in their global conquest. Now America is at the crossroads of "life and death" and is on the verge of complete collapse. If America fails, God will have to raise up a third Israel to restore this failure and to save America and the world.

Therefore, we must work hard to revive America from a dangerous coma and the condition of "near death." Since the "heavenly doctor" has not yet pronounced America and the free nations dead, there is some hope.

How can we revive America from its present dying condition? That is the question. First, the nation of America and the American people must return to the ideals of God: to serve God, to believe in God, to pay awesome reverence to God, and to worship God. Second, they must recognize God as their Heavenly Father and all of humankind as their brothers and sisters. Based on Judeo-Christian faith, morality, ethics and values, they have to repent for their past failures and reject the present secular, satanic values. The most urgent thing we need to do is to revive the people of America and return to the Judeo-Christian value system.

Originally, Christianity was never intended to become individualistic, but it has developed into secular humanism and extreme individualism, abandoning the original values of the family and community. The family structure and the societal system have been separated to the detriment of both. We need to bring them back together based on the original Judeo-Christian ideal that this nation's Founding Fathers envisioned in the Constitution and fought for with their lives in the War of Independence.

RETURN TO GOD

If the people of America return to God and revive their original values, then the free nations will automatically be revived and the rest of the world will be restored. With a high standard of value the free nations can easily influence the

*When you go out to your mission you will
immediately engage in a war between good and evil.
With the help of your fellow alumni, I believe that you
shall win over this war and bring victory to God.*

communist nations, where changes are already taking place. Russia, China and the Eastern satellite countries are now waging a battle to gain a democratic system, and a "pro-democracy movement" is taking place throughout the world.

I have much hope for the near future; a global revival and restoration is within our reach under God's providential scheme and timetable. Then, all peoples of the world will know God as their Heavenly Father and will understand His dispensation and His will. So, it is up to the people of America whether or not the world can be revived and restored to God, fulfilling the ideal world on earth which God had originally planned.

So, where do we begin? First of all, the revival of Christianity must come in America. Then, we must arrest the spread of worldwide communism and expose their global conquest strategy. Furthermore, we must stop the moral decay of the young generation in the world, and tackle the worldwide "mafia gang" operation that adds to the destruction of our youth. Finally, we need to mobilize the over 400 Christian denominations to protect their young generation as future leaders through interfaith and ecumenical action. Instead of fighting with each other over doctrinal differences and denominational insistence, they must form a united front, fighting social evils in the community and the world.

I have established the Interdenominational Conferences for Clergy (ICC) for the purpose of giving direction to American ministers to help America. You graduates can teach other Christian ministers about the infinite existence of the spiritual world of heart and love as a reality in our life of faith. Let your colleagues, Christian ministers, rediscover this religious sphere.

TRIBAL MESSIAHSHIP

We cannot sit back and watch the nation of America and the world perish. We must stop it now! Revive them; restore them to the original ideal and condition! When you go out

to your mission you will immediately engage in a war between good and evil. With the help of your fellow alumni, I believe that you shall win over this war and bring victory to God.

I am even more convinced that you shall bring total victory in your mission because in 1988 I began the "Tribal Messiah System." This system is your opportunity to restore this nation by becoming a messiah to your own family. By creating God-centered tribes, each of our movement's more than 20,000 Blessed families can become tribal chieftains and messianic families. The extended family structures established by these core families will develop into community and societal structures that can turn America around to fulfill its providential mission for the world.

Once America is revived, the other free nations will follow, and once the free nations are revived, atheistic communism will turn around and begin to move towards God's direction. In this way, America and the world can be restored based on the Tribal Messiah System. The Tribal Messiah Concept is God's thought and system. It is God's providence for America and the world. Thus, the construction of the Kingdom of Heaven starts through this Tribal Messiah System. In this way, we can re-structure the original Judeo-Christian values so they can be revived.

Tribal Messiah thought, or ministry, is practiced by me in my own daily life of faith, and has been proven as a valid system. In this way, I have made God's thought and system my own. I have created this supra-national "Historical Tradition" so that you may accomplish your mission in America and the world. I am the incarnation of Heavenly Father's thought, the Tribal Messiah Concept. You can learn this concept by studying me; this is your challenge.

I pray that Heavenly Father's love, grace, mercy and protection be upon you in your future mission, and I hope that you can bring great and total victory in the "Revival of America and the World." One more time, my sincere congratulations to you graduates who will inherit God's Kingdom on earth. □

Bruce Biddle (Ohio)
Alison Byer (England)
Catherine Cappelli (Australia)
James O. Carron (Maine)
Charles Damon Catlett (Washington, D.C.)
Gregory Bruce Davis (Illinois)
Marshall D. De Souza (England)
David A. Fraser Harris (Scotland)
Paula Fujiwara (California)
Catherine Gueissaz (Switzerland)
Samuel C. L. Harley (Canada)
Takeo Honda (Japan)
Yasuhiro Ida (Japan)

Shuji Kajita (Japan)
Marilyn Kerins Angelucci (Rhode Island)
Jin Kun Kim (Korea)
Robyn Ledesma (New Zealand)
Onsongo N. Machini (Kenya)
Robert Maynard (Vermont)
Kenneth Nakamura (Hawaii)
Celeste M. Simms (Pennsylvania)
Myra Stanecki (California)
Steve M. Tamayo (Wyoming)
Nelson R. Toapanta (California)
Donald M. Trubshaw (England)
Reiko Wills (Japan)

Abdoulaye Wone (Mauratania)

Graduates: Divinity Program

Michael Allen Brazil (California)
Peer Martin Brunnschweiler (Michigan)
Stephen Child (Texas)
Andre W. Jenkins (Pennsylvania)
Genevieve Lataillade (New York)
David C. Mackenzie (Scotland)
Carol Ottosson (Minnesota)
Junichiro Owaki (Japan)
Jane Pridgeon (England)
Clifford W. Yank (California) □

Spread 'Unification Optimism' Worldwide

Congratulatory Remarks given at the UTS Graduation on June 30, 1989

by President David S.C. Kim, Ph.D.

I have to confess something to you before I continue. Can you guess what it is? Actually, I had a great deal of trouble thinking of what to say to you. You, who have heard me speak each morning for the last two or three years, must surely be tired of hearing me by now. However, today will be my last address to you, so please bear with me.

Our Seminary, founded by the Reverend Sun Myung Moon, is rapidly becoming more and more international in flavor and emphasis as our recruiting policy and procedure expands to include other nations. This year, over twenty-seven nations have sent students and our doors are now even open to communist China. Why this trend?

The nations of the world are becoming dependent upon each other as they realize they can no longer remain independent and continue to survive. Also, cross-cultural contact is more frequent than before and both interreligious and intra-religious dialogue is becoming commonplace. Even Marxist/Christian and Christian/Buddhist dialogue is more and more popular. The two conflicting ideological camps of communism and democracy are trying to find common grounds for coexistence, prosperity and global welfare. This was never imagined possible just one decade ago. It is truly interesting to observe today's world affairs.

According to our church's teaching, this is God's providential plan as prophesied in the Bible—the Last Days. This means, according to Unification Principle, that this is the time of the new Messiah's appearance. You graduates are qualified to understand and teach the contents of Unification Principle, especially in the area of interfaith work and world ecumenism. Even our faculty reflects this ecumenism as they represent Roman Catholicism, Protestantism, Confucianism, Judaism, Greek Orthodoxy and so on. They have shown you how great variation can coexist and work together for the good without destroying each other while promoting the

higher goal of worldwide well-being. They have been doing this here for the last fourteen years, since our inauguration in 1975.

Therefore, be optimistic and positive, even in pessimistic and negative situations. Based on this belief, I coined the phrase "Unification Optimism" as a term for the new age. Live for the sake of others, spread the word of God and propagate God's true love, even to your formidable enemies. By doing so, evil will naturally surrender to God's side. Thus, permanent peace, order, joy and happiness will be realized on earth. This

words, there will be a high degree of ups and downs in the course of your life after graduation. Please remember this day of joy, happiness, power and spirit as you are bouncing up and leaping forward from this launching pad. Continuously and steadily advancing your work and mission, you are following in the footsteps shown to us by our Father as model followers of the Reverend Sun Myung Moon. By doing this, you can positively and constructively influence this sick and troubled world and have great impact on its restoration to God's side.



President David S. C. Kim presents degrees to the graduates.

is the "Kingdom of Heaven on earth" which Jesus referred to when he said, "Thy Kingdom come, Thy will be done, on earth as it is in Heaven."

Today, we all celebrate your success and accomplishment in academic as well as spiritual maturity. Your future path and mission are not necessarily static and easy, but will sometimes be cyclical, mobile and tough. In other

We are proud of you all because you are the ambassadors of Heavenly Father and the special envoys of Reverend Moon and the Unification movement worldwide. You must also feel proud of yourselves. You deserve to be recognized and highly congratulated. May God bless you forever and, again, my congratulations to you. □

Graduate Response

by David Frazier Harris

President Kim, distinguished faculty, honored guests, ladies and gentlemen. My task this morning is to represent our 13th graduating class of 40 graduates, first of all in thanking you for what you have done for us. Some of you—our parents—raised us. Some of you—our friends—encouraged us in our life of faith. Others—our faculty—guided us through the paths of learning at this seminary. Still others—our brothers and sisters—literally fed and housed us by your support for this precious place where we have been privileged to study. We are acutely aware that mere words cannot sufficiently express our gratitude to you all. And we cannot forget that the education we have received here has not been just for ourselves but for the sake of God and His work in restoring this world. As I speak, I find my self turning to the words of one of the early Holy Songs written by Rev. Moon:

"How can I return the blessing
Though in all my life I will try?

I can never stop feeling how unworthy am I."

If we look back over the past two or three years, we have been living in a rapidly changing world with democratic elections in South Korea, and the first signs of a turn to democracy in Poland, Hungary, the Soviet Union and even China. Each of us, too, has had the opportunity to change and grow in special ways—in our many different fields of study (philosophy, psychology, church history, world religions), in field education projects (RYS) and campus clubs (Soul of Russia), in our daily life of serving one another and in our prayers here in this chapel and outside on the grounds. For me, perhaps the greatest lesson has been to get to know those to whom we owe a special "thank you." I

am referring to those without whom a building like this would not be standing: the pillars of the Christian faith, the saints, the disciples of Jesus and great prophets of ancient Israel. I sincerely feel that while I have been here these

have become my friends and I want to take them with me!

As I look forward to the months and years ahead, I think I am quite representative of our class if I say I shake a little. We have grown in confidence and in understanding. Indeed we feel a special bond between us. For the first time a student of the second generation of our movement has

graduated from this seminary. Yet all this leads also to heightened expectations of responsibility to a world which is crying out for the word and the love of God. We are called to a ministry transcending denominations, faiths and na-

tions, to a ministry which reaches beyond the church to all fields of life—business, education, charitable work and ecological concerns. And it is here that we will have to prove—in our lives—the words of thanks that we give with our lips today.

As we leave Barrytown, we leave with knowledge in our pockets. Our founder and inspiration, Rev. Moon, is fond of reminding us that the essence of God is neither money, nor power, nor knowledge, but it is true love. As Paul tells us in First Corinthians, without love we are nothing. But there is another side to this coin. Because of man's fall, our God became a God of loneliness and suffering, betrayed by His children. So it was the most religious people who touched God in that misery. Hence the loneliness and poverty of the prophets and the saints. But surely God should not have to suffer like this forever, surrendering His own creation to a secular world.

Somehow, someday, someone has to reclaim everything, including knowledge, for God. With faith and knowledge our lives can be bricks in the building of God's Kingdom. In this way we can give our thanks, not only to all of you, but to God.

On behalf of the graduates, I would like to thank you all and pray for God's blessing on each and every one of you.

□



David Frazier Harris

KEN OWENS / NFP



A final ensemble performance by students inspires the audience.

S. K. DES LAURIERS / NFP

Missionary Prison Testimonies

In commemoration of Father's victory at Danbury, we offer these missionary testimonies of prison experiences. The missionaries who had to endure arrest and imprisonment were able to have many deep experiences of feeling closer to Father. The names of the missionaries and their countries are not included here to protect ongoing missionary efforts around the world.

"Experience of the Substantial True Parents"

Anonymous (1) — Middle East

In my mission country, the ultimate terror was to face questioning by the Mukhabarat. The security service was only mentioned in whispers as there were countless stories of careers and lives destroyed by them. Christians worried in particular, as they were in a weak position as a minority. Fear of the Mukhabarat was used by mischief-makers against personal enemies. To spread false allegations (such as accusations of political or religious agitation) Muslims looking for a convenient weapon with which to attack Christians were sometimes tempted to use the Mukhabarat weapon to blackmail, intimidate or rat on an enemy. Of course, Christians could use it too and this is how I came to be interrogated.

When my turn for interrogation came, I was already sure of my game plan. Instead of denying that I belonged to the Unification Movement, I stressed that I thought it quite natural for me to have a religion and that it was likewise natural for me to discuss it and share literature about it with others. I told them I was a big supporter of the President and that I thought this was a great nation which historically had tolerated all kinds of people and ideas. They seemed to accept my arguments, and I was released.

These experiences deepened my understanding of Jesus' suffering. He offered himself in all purity and simplicity to save mankind, yet the chosen people did not recognize him, misinterpreted his words as blasphemy, scorned his sincerity and sought to discredit his words and deeds. Eventually a key dis-

ciple, Judas, betrayed him to religious authorities who used the law of their religion to, in effect, serve the purpose of Satan. They turned him over to the Roman authorities who, in turn, misused their own secular laws to kill Jesus. All human decency was denied, all morality violated, all justice travestied. God's purpose of creation was perverted through the desecration of the principles of human dignity and love. Now I had tasted the bitterness and sorrow Jesus must have experienced being so alone in a world that completely misunderstood him. I understood betrayal by your own closest disciple to be an especially bitter experience.

The arrest

My wife Katherine and I had both found jobs at an American company, doing editing and proof-reading. While working there one day, I was taken (by a man in grey) to the immigration department. I had no idea what was happening, but I soon found out.

I gathered that I was to be arrested and sent under guard to the capital. When I was told to go with two policemen to another office (just to answer some questions, the officer assured me

with one of those smiles), I immediately guessed something serious was afoot. My concerns were confirmed when suddenly they tried to put handcuffs on me.

I was stunned. There is something completely demeaning about having to wear handcuffs, as if all one's manhood and dignity are being taken away. You become a puppet of the one who holds the key. Since they wanted me to take the two policemen with me in my car, I argued that I could not drive with my



Jesus betrayed by a kiss from Judas.

hands in cuffs. This was logical enough and they decided to forego using them.

The handcuffs episode made it clear that I was in for real trouble. I agreed to go with the officers (what choice did I have?), but as soon as we were moving I turned the car towards our apartment. The officers protested loudly, but a small *baksheesh* (a coin) persuaded them to accept the diversion. Once home, I left a note for Katherine, who didn't even know I had left work, saying that I was going to the capital and suspected that deportation was the reason. (I had not been told anything by the police). I also left my passport with her, knowing that I would have to return to get it before leaving the country. That way I would be able to see Katherine and make arrangements before departing from the country.

Leaving the car parked outside our apartment, I took a taxi with my two guards to the train station. After a while, we boarded a crowded train to the capital.

As we pulled out of the station, a *Ramadan** evening was falling. Our train wound slowly through Nile delta farmlands, while the sun slid gracefully towards the horizon. My mind went back over the three years I had spent here. I felt a deep sense of internal peace. I was not afraid of whatever awaited me. I knew I had laid a foundation in the three years I had been in my city. It had been a period of many difficulties but eventual victory.

Once the sun had finally descended out of sight, the Muslims with me on the train broke their fast. They generously invited me to join them. By the time the train arrived several hours later, I was on good terms with the policemen. They had been told to take me to the immigration department, but of course there was no one responsible there at 10 p.m. Somehow they figured out that I was to go to the prison, at the foot of the citadel, several kilometers away. We finally found the prison, and I "checked in."

Deprived of freedom

Prisoners from other countries were kept in a single large room with a concrete floor, a lone light bulb and a few roach-infested toilets at one end. There

were a few blankets to be shared among the inmates, meaning that on crowded nights some prisoners had to sleep on the bare concrete.

I sat against a wall, and for the first time the reality of being in prison sank in. I had often wondered what prison would be like and had wanted an opportunity to share Father's experience of jail, even if only on a small scale. This was definitely a good place for an authentic prison experience.

The worst thing about incarceration is that you are deprived of your free will. You cannot leave your room when you want to. I longed only to be able to walk into a cafe, order coffee, drink it at my leisure and then leave. I could not imagine Heaven offering more than that simple freedom.

Prisoners in my large cell were from various countries. While I was there I met inmates from Iraq, Syria, China, America and Japan, but especially Palestinians from other Arab countries (or without any nationality at all), some of them being expelled after being tortured for alleged political activities. To a man, they were very bitter.

We were also joined by a wealthy butcher who had stabbed someone and should have been with the other prisoners from his country but paid a daily bribe to be allowed to stay with us, sleeping on a soft mattress and served by attentive guards. The prison quarters for the natives themselves were not fit for dogs.

I decided to fast to protest my imprisonment without an explanation. Since it was Ramadan, I fasted completely, not eating or drinking. However, after four full days of this, with no visible interest shown by the guards, I stopped.

There was no opportunity to phone or contact the outside world. I had just disappeared. Fortunately I had been able to inform my wife, otherwise she would have had no idea at all about my

whereabouts.

I was soon joined in prison by the Japanese brother who had been working in the capital and had also been ordered to leave the country. After a few days together we managed to organize our situation in the prison fairly well, moving up to the favored position closest to the door. We paid the guards for



Father consistently expressed God's love at Danbury.

some wire and a light bulb and rigged a light bulb above our beds so that we could pass the time reading. (When the main bulb went out, ours was the only one left in that large dark room.)

A lengthy process

The day after I arrived in the capital I was ushered in to the smiling colonel. When he found I had come from my city without a passport (or clothes, or money), the grin on his face rapidly evaporated and he became very angry indeed. He had to arrange for me to return to there under guard so that I could gather my things and return.

That took four days to organize. Once the preparations were complete, a prison truck turned up to take me to the train station. This was most remarkable. On every other occasion (before and after this one), movement from place to place under guard was accomplished according to the transportation I could provide: my car or a taxi if I paid for it. The alternatives were a public bus (free

* The ninth month of the Moslim year, a period of daily fasting from sunrise to sunset.

of charge for the guards and their prisoners) or walking.

At any rate, on this occasion I was treated like a real threat to the security of the country. Four guards, including an officer, were detailed to escort me. One of them (the smallest and least able to argue with his superiors) was detailed to be handcuffed to me (poor fellow).

We made it to the train without a group of crack Unificationist commandos mounting a daring raid to free me from my captivity, and the guards all sighed with relief.

When we arrived in my city, I was turned over to a lone "grey man," who single-handedly managed to check me into a police station. The next day I was able to meet Katherine, explain what had happened, get a suitcase of clothes, money and my passport. We arranged with the officer in charge for Katherine and me to drive back to the capital with two guards as our passengers. I delivered myself to the prison, and then said goodbye to Katherine (and my guards).

With my passport now firmly in his possession, you would think the colonel would be in heaven. Wrong. My passport had been water-damaged in a boating accident (not serious) that resulted in blurriness on the page that had the number of my previous passport. At any rate, he decided I should not be deported on a less than perfect passport. I was to get a new one first, so that I could be deported properly.

This added the complication of having to get me, with two recent passport photographs, to the British embassy; but the colonel was up to it. He had me escorted to the courtyard where several people made a living taking photographs with some wonderful 19th century cameras (no shutters, just caps over the lenses which are removed for a short period to expose the film).

That picture was taken some 20 days after my arrest when my hair and beard were rather long and wild, making me look like Moses or a terrorist, depending on whether you were a Middle East border police officer or not. However, the British embassy could not complain that my picture was out of date.

When I did finally get to the embassy, the consular officials were very surprised to see me, wondering where I

had come from. My captors had not bothered to inform the embassy of their decision to deport me and the consul (a wonderful, sympathetic lady) was amazed at my apparent calm. (She told me of two foreigners, a Dutchman and a Japanese, who had died from shock on being thrown into my prison.)

The consul was angry that I had been sent to the embassy handcuffed to a guard while the officer in charge at the prison kept the key. This was the only time that happened as it violated regulations and clearly was dangerous. I had to drag the guard around the embassy and everywhere else I went that day. The embassy processed a new passport

I had held a secret desire to experience prison so that I could understand Father's course better. I was not disappointed.

rapidly and called the Japanese embassy to inform it of the Japanese brother's status, which they had not known. (The Japanese embassy then acted very fast to get him out of prison and onto a flight out of the country.) The consul drove me back to prison. As we rode along, she asked me what the guards were talking to me about. When I told her they were asking for a baksheesh and I was refusing to give one to them, she was horrified. By that time I was used to the country, but she was just learning.

On Sunday, September 18, 1978, the 24th day after my arrest, after a final night in the airport prison I was put on a plane to Athens and freedom.

Historical significance

That was also the day that Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin signed the Camp David Peace Accords in the presence of President Jimmy Carter. The negotiations at Camp David had paralleled our period of incarceration and I felt we had paid part of the indemnity necessary for that historic breakthrough for peace in the Middle East.

During the period of imprisonment, there had been many trips back and forth between the prison and various offices of the Ministry of the Interior, fi-

nalizing the paperwork for my deportation. Typically, a guard would call the names of those of us who had to go out each morning. We would be handcuffed to other prisoners or to a guard and then taken to the office for that day. Most of the time, I never even spoke to anyone at those offices. My guard(s) would just attach my handcuffs to a convenient bar and take care of the documents. Signatures from two different offices would take two days.

At first I refused to put on the handcuffs. However, when the Japanese missionary also refused, the guards became afraid (they had seen too many Bruce Lee movies). They would not let our group leave without putting handcuffs on him. I suggested the two of us be hand-cuffed together. From that time on, I accepted the handcuffs.

It was a very humbling experience to have to walk through the very center of the capital in handcuffs. Passersby would comment on what they assumed

your crime to be, and some were remarkable authoritative in tone. (Interesting, since to this day I do not know the reason myself.) I kept expecting to bump into a former student or friend. After my money ran out I could no longer afford taxis. The only alternatives then were the public bus or walking.

Yet this was a rich experience. I had held a secret desire to experience prison so that I could understand Father's course better. I was not disappointed. On the one hand, I had to swallow all false pride, substituting for it the pride of God's son going that course for the sake of the providence of restoration. Being escorted, like any other criminal, through the city streets was only a humiliation if I didn't offer the experience to God.

I felt Father walking beside me, victorious. Unlike the bitterness of my previous experience, when the suffering of Jesus became so real to me, my experience this time showed me the world of Father's unassailable victory over Satan, and over every sort of adversity. I felt closer to him in that prison than I ever had sitting in front of him during conferences in America. It was a priceless experience of the substantial True Parents. □

An Abrupt Ending

Anonymous (2) — Africa

The military presence and control was obvious everywhere. The streets were constantly patrolled by armed soldiers. Anyone entering the post office was searched by armed soldiers and questioned as to what business they had in the post office. The post office also housed the telecommunication system. All the public buildings and particularly the government ministries were guarded heavily by tanks and artillery, as though they were expecting an invasion. The atmosphere was always serious. People wanted to

The morning began like most Sunday mornings. The town was silent. The street vendors do not come out on Sundays, so the noise from their clanging carts was absent. The dawn was shedding golden rays over the rolling hills of the town. The silence was broken by the calls of a rooster.

Unexpected visitors

We had offered our pledge as usual at 5 a.m. After pledge I entered the kitchen to light a fire to make some tea. I sat down to plan the day. I was thinking,

"Who should I see? Who should I write?" If only I knew that starting in a few minutes I would not be able to write or to see any of my friends or contacts for fifteen days hence.

Then a knock on the door ended all our meditations. Who could it be at 5:45 a.m.? Our German brother went to the door to

incriminating would be found we sat calmly and watched the bizarre morning unfold. They collected our reports and writings as well as our Principle books. Most everything else was left scattered on the floor. A few of the intruders gathered up an article or two of clothing, but nothing more. Finally after the search was over they led us out of our apartment into the street. Cars were waiting to drive the three of us to the national security building to begin an odyssey never to be forgotten.

The morning went relatively fast as they moved us from room to room as though they didn't know where to keep us. We continued our silence not knowing whether or not the rooms we were in had been bugged. The entire morning passed before we met the inspector. Then about 1 p.m. we were told that we had been arrested for stealing government documents. They never said what government documents or from what government agency the papers were taken so I knew the charge was just an excuse to keep us there. The real purpose for our detention came to light much later after several days of intensive interrogation. Like a chapter out of *The Gulag Archipelago* come to life, we were held as puppets to be directed as they wished. We had absolutely no voice of our own. No rights, no choices.

On Monday, July 28th, the interrogation began. It continued day after day for 11 days. The same questions were asked over and over. "What are you doing here?" "Why is Reverend Moon interested in this country?" "Where is the CIA here?" "What is your purpose?" "What are the Japanese and German doing here?" "Why do you live together?" "What do you think of communism?" "Who sent you here?"

A long interrogation

They asked us questions about groups and organizations that I knew very little about. Day after day the same questions were asked. Every few days we would have a new interrogator, but his questions were the same as the preceding interrogator. All testimonies and questions were recorded with six typewritten copies. At the end of each day all the testimonies had to be signed as did the six

be lively and happy, yet their external surroundings forbid such expressions. Life was very difficult for these people.

We often felt we were being watched. Men in parked cars would sit outside in front of our apartment for hours watching the apartment complex. Several times I felt someone watching me as I walked along the streets in the afternoon. There was a curfew of 8 p.m. which was gradually lifted to 12 midnight, so we seldom went out in the evening. Then on July 27, 1975, our apprehensions were proved correct.

see who our unexpected visitor might be. Unexpected to say the least. I heard several voices so I left the kitchen to see who it was. There standing in the entry way were 15 men. The man doing most of the talking was dressed in a police uniform. The others were all dressed in regular street clothes. They barged their way in and told us to sit down and not to move. They ransacked the apartment looking for our books, journals, notes and contact listings. It seemed more of a show than a serious investigation. We had nothing to hide and fearing nothing

Father, Rev. Takeru Kamiyama, and Dr. Bo Hi Pak at Danbury.

copies of each page.

At night, we would be driven back to the jail. There we were searched and had our belts and shoes removed. Our bedding consisted of what we were wearing. Placed in cells measuring 8 feet wide, 12 feet long and 10 feet high, our physical existence took on a new limitation. Nonetheless, our spirits were determined and strong. The cells were filthy and never washed out. We were separated from each other but not alone in our cubicles. Each cell contained at least ten other prisoners, mostly common thieves, drug peddlers, and drunks. Often one of the cell companions would be cut or beaten so badly by the jailers that his moans would cut the night air. One night I returned to my cell to find one man with a three inch cut in his forehead. Blood was trickling down his face. His clothes were soaked in the blood he had lost earlier. We tried to comfort him and bandage his cut. We were successful, but it was a very uneasy night.

Most of the men could not speak any English, and some could not speak French either. At night the food ration consisted of only rice. If a prisoner had family or friends who knew he was in jail they could bring him food. The three of us were given more food and some fruit during the day at the national security building. At times we would have some rebellious youths in the cells

who would take their portion of rice and in defiance throw it against the wall or the jailer. The cell was decorated in an early dungeon motif, complete with graffiti, dirt, dead insects, old rice, and blood. The cells were never cleaned out the entire 15 days that we were there. At night prisoners would bang on the cell door hoping the jailer would come to let them out so they could use the toilet (a hole outside the cell). Many times

**Like a chapter out of
The Gulag Archipelago
come to life, we were
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directed as they wished.**

the jailer would not come so the prisoner would urinate inside the cell, adding to the unbelievable smells and unsanitary conditions that already existed. During the night we would sleep closely together to keep warm. The only thing separating the cold concrete floor and us was a wood pallet normally used in warehouse storage. This time the stored "goods" were comprised of 11 men.

On the night of August 5, 1975, I had a dream that we would be executed by a firing squad the next day. The dream

was so real and vivid. Then on August 6th, we were actually sentenced without trial. The decision was that we were an internal and external threat to the security of the country and that we stood to endanger the relationship between our own countries and that of this nation. This was exactly opposite of our real purpose for coming to this island nation. Nonetheless, we were given written notice to leave the country within a period of 48 hours. What exactly would be the next step no one knew. And our interrogators and jailer would tell us nothing. After the decree was handed to us they returned us to jail. There they kept us for the next 48 hours in total suspense, so the 48-hour notice expired. We had disobeyed their command by staying over the requested time. It did not matter that they held us in custody for the period.

On August 11th they finally took us to the apartment to gather our belongings. The police guards first took what they wanted and then we were allowed to pack.

Everything ended so abruptly, like a knife cutting through an umbilical cord. The once warm feeling received from the surroundings and the people was now gone. The memory of the people and the beautiful countryside remained, but now from a distance. □

Victory Over Satan

Anonymolus (3) — Africa

A uniformed policeman had come to the center and requested that I show my passport at the Central Police Station; they just wanted to make a routine check. Okay. I went quickly so as to be back in time for my afternoon classes at the university. It was a normal unassuming winter day.

Instead of checking my passport they took me to the Office of the Interior, served me with deportation papers and locked me up in the central police cells. It was June 8, 1976.

No! There must be some mistake! No! It's not true! Those were my first thoughts. This was completely unexpected. I had never been in such a dingy animal cage before. Removed of all rights, reduced from a normal man to

an unwanted dog in just a few hours time. The filthy walls were covered with obscenities. The huge bars were strong enough to hold an elephant. The clicking of keys in locks. Stinking blankets on stinking mattresses. Calloused policemen. Criminals and drunkards as cell mates. It took awhile to get over the shock.

The Office of the Interior told me that if I left voluntarily and paid my own ticket, I would have another chance to enter the country. Otherwise, they would put me in prison for three months and the government would pay my flight back to America, but I would have no chance to return in the future.

The lack of freedom, my chain-smoking cell mates, never being al-

lowed to be alone; it was all so oppressive. But even beyond that my concern was how to clear my record so that I could get back to my mission. I could have had much deeper prayers if I had been alone. As it was, the only privacy I could get was to put a blanket over my head. But the cigarette smoke still came through. I didn't want to attract unnecessary attention that might spoil my chances to get another visa. Thus it was difficult to pray during the day. At night it was easier after the others had gone to sleep. I prayed and prayed and prayed. At 5 a.m. I also woke to pray.

It was uncanny that two of the three weeks I was in jail were bitterly cold, the coldest it has been in ten years. There was no furniture in the cells so

we sat on the floor. Whoever welded the bars on the windows didn't care enough to do it so that the windows could close. Thus a continual wind whipped through. We just sat there all day, huddled in our blankets. The black prisoners were kept one floor below us. The food they got compared to the food we got was appalling. I also heard they were very overcrowded. But in the long evenings you could hear them singing melancholy choruses from sad, broken hearts. They were made to clean all cell blocks in the jail. I felt compassion for them and extended fruit and sweets that I asked our members to bring for them. Then they began to expect my gifts, even demand them. One day when I was downstairs with visitors, they robbed me while they were cleaning the cell.

A time of intense prayer

I was on edge all of the time. I had books to read, but I couldn't concentrate very much on them. All I could do was pray, pray, pray and wait for our member who was negotiating on my behalf. Many times tears streamed down my face as I thought of the mission and the young brothers and sisters, even more when I reflected upon Heavenly Father's heart, and especially about True Father's heart when he was in prison. I tried my best to hide my tears and not to make any noise so the others would know. But several times at night I heard grown men crying in the other cells; their broken hearts just couldn't hold it

anymore. During the day they played the tough nothing-can-get-me-down role, but at night when they hoped no one was listening they sobbed. I guess if one has never been in prison, one could say those are tears of self-pity. Perhaps those tears are also for mankind; in jail you realize how bitter the cold breath of Satan really is. People outside think life is warm, friendly, and pleasant. But behind bars you begin to understand the deathly cruel nature of Satan. Suddenly you know how he has tortured mankind from the beginning of history.

**Crying was like a prayer;
it was a breaking point where
you can't stand Satan's cold
breath anymore.**

Then your heart overflows for all prisoners who have ever suffered and are at present suffering at the hands of Satan, and you cannot hold back the tears. Crying was like a prayer; it was a breaking point where you can't stand Satan's cold breath anymore. Although it becomes unbearable to you, you defy it and commit yourself to the victory of God and His children, our True Parents.

One incident: I was standing at the main desk downstairs waiting for a guard to take me back to my cell (sometimes you could stand for an hour in the cold wind until one of the rookie police-

men finished his casual conversation and took you up. A man was brought down by a plainclothesman and signed out. He was young, had no shoes, and held his oversized trousers with one hand in front (they take away your belt when you check in).

Our eyes met. And then I knew he was going away to be interrogated. I saw him going away the day before in just the same manner. With the attitude these policemen had toward black prisoners, I didn't want to imagine how they got their information. I saw the eyes of a man who was just fighting for the right to exist, to survive. It's eyes like those that you recall later, and your heart can't hold all the emotions anymore.

Simultaneous with all these events, riots broke out on June 16, 1976. The police station was alive with feverish activity. Policemen in riot gear, camouflage suits and automatic rifles were running in all directions. Immediately I felt there was a connection between the riots and my rejection by the government. We represented the True Parents in our countries, therefore, if this country rejected the representative of True Parents, then Satan could strike it. And Satan struck hard. I believe the riots didn't start until June 16th, even though I was jailed on the 8th, because there was still hope that the Special Branch wouldn't reject me.

□

"Feeling God's Disappointment"

Anonymous (4) — Middle East

One day upon returning home, I found the ladder to our room in a new and unusual position. Someone said it was only kids looking for money. Since all private and valuable things were kept locked in the prayer room, everything seemed safe. Then one day before prayer, I was looking at True Parents' picture and my heart sank. There in front of their picture was a square area where no dust had settled. There had lain my plastic pledge card. Suspense raced through my being. A thorough search failed to turn it up. Also foot and finger prints

appeared on doors, window sills, and floors. A list of foreign missionaries and their countries had to be burned and all important things moved. Into one large suitcase went all photographs, books and papers about the Unification Church. I carried this with me everywhere and never let it leave my sight. Eventually, one good friend agreed to keep it for me. To add to the tension, a white car followed me one day and was seen the next day as well. At this time the first 90 days in my country was over, a new period was to begin—a growth stage. So I started a new condi-

tion to fight against Satan's growing threats. It was strong and aggressive 40 minutes prayer, 3 times daily.

Then one morning my passport and driving license were discovered missing from their pouch. No one could have gotten close enough to me to take it. The only strange man I had seen was one young policeman I knew who came to my house one afternoon drunk. He wanted to sleep there but he got thrown out, gently. But that was long ago and the pouch always stayed with me. Anyway, it was reported to the U.S. Embassy and the counsel told me to check around

for two days and if it didn't show up, come back for a new one. Searching everywhere did not turn up anything. On the morning of the second day, someone was waiting outside for me. There were four men of the secret police and they asked me to go with them. They asked me about my passport and said it would only take five minutes if we go now. We drove to a couple of places, waiting all the while, then returned to my house to collect "anything you don't want to be stolen"—a very conspiratorial remark.

There must have been so much they knew, or were thinking, that I couldn't even imagine. Then we visited the deputy commander-in-chief of the armed forces (his superior was away). He was a fanatic and vehement person. He had already tried me and found me guilty of helping some communist activity in the area and assisting someone escape. Even when one major began to believe me the deputy commander-in-chief shouted all the more and said we should all leave. In another building, the contents of my suitcases (including the one I had retrieved from the friend) were itemized in a list. A request to call the U.S. Embassy was denied. They assured me it would be over in a short time. From the place that was apparently Supreme Headquarters, we traveled to a smaller walled-in building. Passing a couple of guards and steel doors, we ascended three flights of stairs and they settled me in a bedroom. "This is where you can stay for now; it won't be long now," they assured me again and again. Apparently it was the secret police headquarters and they wanted to keep me under observation for awhile, in their afternoon sleeping room.

All along my attitude was to protect the name and reputation of True Parents and the Unification Church. Of course it was truthful to say I had come here to start a business, and all my words and deeds would testify to that, no matter who they asked. To protect our family (contacts/potential spiritual children) and our future work there I could never lie or try to trick them.

Loving my captors

Somehow in my heart I really believed they had made a terrible mistake and would release me as soon as they saw their error. I hoped and prayed they could believe I loved them and their

country. Maybe a willing and friendly, cooperative captive would have the best chance of getting released quickly without much investigation. It looked to be the best way to handle the matter at the time.

The officers who came and went in the building showed much curiosity in seeing me and most of them who could speak English engaged in some informal interrogation, maybe hoping to earn points toward a promotion. During the whole ordeal they never made any direct or conclusive accusation. After a few days I was moved to one room with barred windows and locked door. Inside was a desk and chair and bed. It was cooled by an air conditioner. Being the *Ramadan* month, breakfast was

**Having come to do only good,
that walk out across the concrete to
the waiting plane was painful enough
for me, but I am sure it was much
worse for Heavenly Father.**

brought at 3:30 a.m. and dinner about 5:30 p.m., after the cannon sounded. I tried to make a good relationship with a couple of persons, but they had the same ultimate ends: to get the "goods" on me. They even became uneasy talking about God's love for man. I felt sorry for them and tried to serve them in any way I could. As my prayer condition was continued exactly, they would often come into the room while I was praying. They were soon convinced I was Muslim and prayed five times daily. But the 40 minute length of the prayers must have made them wonder what kind of Muslim!

They gave me none of my belongings, nothing. I shaved disastrously with a crude razor, washed and re-washed my t-shirt and pants, and recalled the verses of three songs: *My Pledge*, *Suffering Heart*, and *Oh, My Little Lambs*. Never did my prayer and singing have such fullness and feeling of Heavenly Father's heart as during those days and weeks. Three times daily I folded up a blanket, laid it on the floor, and facing east, asked Heavenly Father to be patient and understanding with these people, and forgive them their ignorance. I felt particularly close to Jesus

and True Father then.

Ongoing questioning

Several times I was escorted to the central police headquarters and there interrogated by two captains who were obviously well-educated and usually controlled themselves well. A couple of times I got angry and they would say things like, "You are in no position to make demands of us," or "You are not the one to say 'I don't believe you,'" or "This is not America, you know, there are no civil rights here." They never accepted my explanation about starting a business, but instead adhered to a strict, seemingly predetermined, suspicion that I was a communist. Later, the questioning indicated they thought I might

be working for Israel and even the C.I.A. My own feeling was that whoever was behind this interrogation was completely mixed up and if only I could speak to some truly responsible person who spoke English well, the affair

could have been cleared up in our favor. Finally the inevitable happened; someone translated one of Father's talks I had and a letter from headquarters and it must have made their hair stand up, for the questions shifted abruptly from political issues to wanting to know about who is SMM, K. Sudo, Nancy N., IOWC. During one particular unfruitful session they showed me a telegram they had intercepted that was from my Japanese brother saying he was due to arrive on such and such a day and plane. I said, "That's today! Did he come yet?" "No," was the reply, but they agreed to tell me when he came. At that moment I looked casually around the office and spotted a large travel suitcase. When no one was looking I flipped over the tag and read my Japanese brother's name. So, they had him too. I only felt pity for them and sympathy for Heavenly Father for my having been captured by such dishonest and foolish men.

Day after day, I prayed and sang many songs, talked to the officers on duty, watched some television, and tried to send a letter to my friend so he would tell the U.S. Embassy where I was. (I addressed it, even with stamps, and threw it out an open window in

hopes that someone would mail it. It lay in the road a long time and was gone the next morning. Only my friend could have understood it.)

One day, toward the end, when all the damage was done, I got into a humorous mood. I hid underneath the small bed in my room. The man who eventually opened the door to check on me took one look at the empty room and the french doors I had thrown open (though there were steel bars) and dashed back down the hall shouting some excited Arabic. Quickly others came into the room, tested the steel bar grills and hurried out again arguing about what to do next. Having carried it far enough, I laid down quietly facing the wall. When their heads peeked in again, a dead silence came over the whole floor. The door closed, and locked.

Meeting the other missionary

Most of the staff members of these departments were composed of foreigners, but one native officer finally came and his duty was to take me to the U.S. Embassy for a new passport. He evidently thought this can be done instantly and I be put on the plane and gotten rid of, all in the same day. Upon hearing the reason why I needed a new passport fast, the vice-counselor was concerned and promised to protest to the country's foreign ministry. We would have to come back the next morning with new photos. The pictures we took at the passport photo lab came out so bad they had to be retaken the next morning. As I sat in the office waiting to leave, some other officers brought in a young Japanese man and stood at a desk nearby. Turning, I got a glimpse of his expressionless face. As they were leaving, our eyes met and I smiled. Then he knew what was happening. The American and Japanese foreign missionaries had met for the first time. No words, only that smile, a

smile full of great purpose.

Even the official photos were not acceptable to the embassy, so I offered my own. The official said there is nothing they can do to help me (without starting

agreement was reached and the request was granted. During the visits I made with my contacts, a uniformed soldier kept trying to come with us as if to shoot me trying to escape. After several

protests to the policeman and an emphatic threat to stop cooperating right in the middle of town if he came with us, he agreed to have the soldier stay in the jeep. I felt something must be done to prevent the removal at all dignity from True Parents' and Heavenly Father's representative.

Then one more visit to the central police headquarters for the last attempt by them to get some confession and signature. I told them that for one month they had wasted their time and mine, they had probably missed the really

dangerous ones right in their very midst and had caused me to suffer great loss of time and money as well as the confidence and trust of all my business associates (whom they never discovered). But they persisted that I was not telling them everything and I was determined to not leave until they had returned the photos of True Father, other missionaries, and all other materials they had photocopied. These were things that should not be left in their hands. They finally gave them up.

On the final morning of September 21, 1975, that officer and I drove to the airport, stamped the passport and parted, they to resume their jobs and I to a form of spiritual exile. I really felt banished, too. Having come to do only good, that walk out across the concrete to the waiting plane was painful enough for me, but I am sure it was much worse for Heavenly Father. This was the sad end result of more work and preparation throughout history than I could imagine, by True Parents and Heavenly Father. □



Walking between buildings at Danbury.

a war), so, as long as I was in no physical pain, to please cooperate and leave when I could. Well, it was clear they wanted me out of there, but getting me out was posing a problem, for just as it seemed I was being freed from the walled-in secret police building, I was dropped, bags and all, into the military prison. That night I could pray and really felt the humid warmth of the late summer night. The prisoners sang and ate then, as is the custom for *Ramadan* fasting. I tried to tell Heavenly Father not to notice these conditions. The disappointment I was experiencing was surely only a fraction of what He felt, after so much preparation. By this time my enthusiasm had declined and power was weak.

A painful ending

One policeman who had taken me to the U.S. Embassy returned the next day. I explained to him that before I leave here many business matters had to be taken care of and some belongings of mine were still in the central police headquarters. He got a little perturbed and spoke to some other officials. An

Lineage of Purity

Holy Wedding Ceremony for 72 Couples of the Second Generation

by Mrs. Setsuko Sakurai (director of the Blessed Family Department in Japan)

The year 1989 started with three great celebrations held on three consecutive days: January 10th, 11th, and 12th.

Such incredible events have never occurred in all of history. Father conducted the Holy Wedding Ceremony for Kook Jin Nim and Soon Ju Nim, and the marriage of the 72 Couples of the second generation on the first and second days. In the intervals of these events, Father held a matching for brothers and sisters from 87 countries around the world. And on the third day Father held the International Wedding Ceremony of 1275 Couples.

I feel that each and every Blessing is the recreation of a new Adam and Eve. Just as God created heaven and earth, so the True Parents pour all of themselves into the creation of good men and women.

I could witness Father's suffering to give birth to a new world during this three-day period. With regard to these Blessings, President Young Whi Kim said, "Father has made humanly impossible things possible." Therefore, if we tackle difficulties with life-and-death determination, we can make things which appear to be impossible, possible. I feel that Father has shown we are now standing in such an age.

In the course of this 43-year period, Father successfully restored through indemnity everything that had been lost at the end of World War II. He connected his victorious foundation to the national and the worldwide levels, so that he could establish solid heavenly bases on earth, horizontally as well as vertically, that Satan could no longer invade.

In January, 72 couples of the second generation received the Blessing after the Holy Wedding Ceremony of Kook Jin Nim and Soon Ju Nim. In addition to the 36 Couples Second Generation Blessing three years before, the victory of this time can be likened to the complete restoration of 12 apostles and 72 disciples at the time of Jesus.

The fact that these second generation families have been established means the victory of the first generation has been completely connected to the second generation. Furthermore, the restoration of the clan which was not accomplished at Jesus' time has also been completely fulfilled. Jesus could have marched forward to Rome after establishing an Abel-type tribe by consolidating Joseph's and Zachariah's family; he then would have built an Abel-type race by uniting Judaism with them.

Therefore Father's speeches at the beginning of this year concerned becoming tribal messiahs. Only if each one of us goes to his tribal area or hometown and restores his family and tribe, can his victory subsequently be connected to

these things in the year 1988, according to the lunar calendar. In other words, Father has accomplished everything within his 43-year course, with these three great celebrations as the last events. Having established all the necessary foundation, True Parents have given us the magnificent blessing to start this new Children's Age.

On January 7th in the early morning, several hours after I was informed of Yoshiko Kamiyama's Blessing, I received news of the Japanese Emperor's death. I felt moved when I thought that the reason why the Emperor remained alive in such a severe condition was because he was looking forward to seeing this moment. I believe that although Japan's 120 years of prosperity came to an

end when the Emperor died, Japan—which is connected to a new heavenly fortune through True Parents—can prosper only if it returns unconditional filial piety to God and True Parents for the next four years.

In this respect, Yoshiko's Blessing is not only a blessing

for the Kamiyama family, but has such joyful significance for the entire country of Japan. Heaven has given Japan such a great favor in response to the small amount of loyalty which the Japanese Unification Church members have shown to True Parents.

My husband and I, as members of Mr. and Mrs. Kamiyama's trinity, attended the young bride and bridegroom at the Blessing because the Kamiyamas could not attend. We also visited the husband's family on their behalf.

Yoshiko and her husband, Jun Ho Moon, were matched 69th out of 72 couples. Jun Ho is now 24 years old and is taking graduate courses in the United States. I also heard that he had desired to be blessed with a Japanese sister. At the matching he watched and waited a long time as others around him were being selected. Finally, Father asked him, "Which nationality would you like to be

Now that we have entered the age when Father can love his family and relatives, his parents and brothers and sisters are no longer living.

the nation and the world. We are now standing in the age in which Satan can no longer invade us if we establish ourselves as a resurrected body of Jesus by accomplishing the things left undone in Jesus' time.

Connecting the Adam and Eve Countries

Something especially delightful for Japan occurred at the 72 Couples Second Generation Blessing in Korea: Yoshiko Kamiyama was included in this special Blessing. Through this event the Adam country and the Eve country could make a victorious family foundation both internally and externally on the foundation of True Parents' worldwide victory. These 1275 Couples were the worldwide extension of the number 120. Thus an ideal family realm has been formed on heaven and earth.

Father could successfully restore all

blessed with as your wife?" When he responded, "I want to be blessed with a Japanese sister," Father broke into a smile. Nevertheless, Jun Ho almost gave up hope, since it seemed difficult for him to be matched on this occasion, and he strove to attain a peaceful internal attitude. Then Father asked him, "What about Yoshiko Kamiyama?" When Father asked Mother her opinion, she responded, "Yoshiko is quite suitable for him. She seems such a neat and lovely young lady."

Father's childhood

We met Jun Ho's father, Mr. Young Hyun Moon, for the first time last January. He is one of Father's cousins, 11 years younger, and actually Father's closest living relative. He and Father grew up in the same house. Mr. Moon recalled some events of Father's childhood for us, many of which we had never heard. He told us the story of how Father's family sacrificed themselves in order for Father to study at a

one week later she would again prepare things to take to Father in the prison. Also Mr. Moon told us that Father's family was surprised at Father knowing things which even his aunt, who was a very spiritual person, did not know.

These reminiscences of Father's cousin, whose position was actually more like Father's youngest brother, continued late into the evening. Lastly, shedding tears, he sang "Ko Hyang Mu Jung" (literal translation is "Heartbroken Homeland"). Father is also fond of this song.

It was so moving to hear how Father walked a single-minded path, pouring his whole love into people in the Cain position, denying his affection to his own family and especially his own loving mother.

When Father recently said, "After accomplishing the 43-year indemnity course we have at last entered into an age where I can love my own Moon family," I felt how Father had trodden a long-suffering, sacrificial path. But now that we have entered the age when Father can love his family and relatives, his parents and brothers and sisters are no longer living. Therefore I felt like shouting, "Father, from now on, please love True Family to your heart's content."

With Yoshiko chosen to be connected to the Moon family, Father has kindly welcomed Japan as his relative. I was filled with an indescribably proud and joyful feeling.

Preparation for the Blessing

During this Blessing I had several conversations with leaders of the Blessed Family Department in Korea. I learned a multitude of precious lessons. According to Mr. Kim, director of the Korean BFD, the first condition to be a candidate at this time for the second generation blessing was that he or she should be over 20 years old. Secondly, they should be absolutely pure. Furthermore, this condition of purity was not limited to them alone but applied to their parents as well. Their parents should not have had any problems regarding the Fall. If there had been a problem they must have completed thorough indemnity conditions.

Even after such candidates who had satisfied all those conditions were gathered, Father said, "Those who have not been practicing the pledge ceremony on Sundays, go back."

Those who had given more priority



Jun Ho Moon and his new bride, Yoshiko Kamiyama.

I felt grateful to both Yoshiko and her parents. Mr. Kamiyama has worked in America for so many years, attending our True Parents, and he accompanied Father to Danbury. Yoshiko even visited Danbury with her family several years ago. I heard that Father told her at the time, "Yoshiko, you should go to Korea and study the Korean language at a junior high school. You will have trouble if you cannot speak Korean should you get blessed with a Korean brother in the future."

It seems Yoshiko kept these words deeply in her thoughts and for the next four years she studied the Korean language in Korea. Since she is now proficient in both English and Korean, I cannot help but feel she was a person specially prepared for this occasion. She is so young she probably was not thinking of the Blessing as yet. But I believe her Blessing is dispensationally significant in helping to link Japan with its new heavenly course.

university in Japan. The only hope of the Moon family, which was no longer wealthy, was that Father would return home after his studies in Japan and work to support the family. However, Father, after returning to Korea, devoted himself exclusively to God's will. He was persecuted and arrested by the police several times, and finally sent to Hung Nam prison camp.

Mr. Young Hyun Moon was fifteen years old at that time, and his brothers were not allowed to study at colleges after the family's experience with Father. They were told, "It is no use giving you an education, because it won't help our family."

Mr. Moon told us that by reducing living expenses, Father's mother brought food and clothes to the Hung Nam prison which Father generously gave away to other prisoners. Seeing this, she was overwhelmed by sorrow and anger, crying for several days, "I won't visit him anymore." However,

to themselves or their studies, ahead of loving God and His will, were also placed in a difficult situation at that time. Those people who didn't fulfill the requirements of heaven could not receive the Blessing no matter how brilliant they might have been in their studies at top-ranking universities, or even if their parents were leaders. Seeing these experiences gave me a very serious feeling. Parents who put an emphasis on their children's education more than on the public heavenly purpose do their children a great disservice.

Our life experiences will be futile, no matter how busily we work for God's will, if we cannot bring up our children to be good heavenly citizens. In order for us to raise heavenly children, we parents must walk this path truthfully and respectfully. Therefore I think the best treasure we can give our children is to deeply implant the root of eternal faith in their hearts. Children learn from what their parents do even if they don't listen to what their parents say. So children, who see their parents walking the way of God's will half-heartedly, will

become persons who also live half-heartedly. We must therefore strive to live sincerely and wholeheartedly for God's will, whether or not we are the most capable persons. Of course, there are also responsibilities on the children's side. But I feel parents will leave a burning fire of faith in the hearts of their children if they live a truthful life under any circumstance, offering their love and loyalty without reservation to God, True Parents and the eternal Kingdom of Heaven.

Today we are standing in the same position as the original Israelites. Just as they had to build a heavenly foundation through three generations of Abraham, Isaac, and Jacob, so we have to build God's Kingdom through three generations: namely, us, our children and our grandchildren. We need to multiply good descendants who will be worthy citizens of a new Heavenly Kingdom. Thus I want to successfully fulfill my mission and responsibilities as the first blessed generation.

Let us deeply meditate on the encouraging words given by our True Parents, who have completed the 43-year suffering course. They have built the victorious foundation and have prepared the path which we, the children, should walk. Let us march forward in this New Age to the best of our ability.

□

(Originally published in the Japanese Blessing Magazine.)



Holy Wedding of Kook Jin Nim and Soon Ju Nim, January 10, 1989.

CONTINUED FROM PAGE 9

Founding Anniversary and Final Liberation

enable people to understand the Principle everywhere? With such understanding, the crime problem can be controlled. Now we are teaching the Principle to many American leaders and they are eager to visit with me.

A few days ago, many Korean tribe leaders visited me. They were from tribes representing all of Korea. They represent a very proud people, and they are proud of the fact that I was born in Korea! Forty years ago when they were against me, I knew that the way of tribal messiahship was coming and that persecution would end. During that time, I did everything to overcome their dislike. That is the parent's loving heart.

We should infiltrate like good germs, multiplying our influence everywhere. You should take three or four days of time on a national television network to describe everything completely. If the American people were to hear such a program, how many would totally change their way of life? About 70 percent in one day, no problem!

The day will come when May 1, 1989, will be commemorated throughout the world. This day we received messiah-

ship! Did you ask, "Father, please give messiahship to me?" I didn't hear anyone ask. Though I taught this precisely, you haven't understood. You thought it was just a big chunk of glass, then finally you recognized, "Oh, that is a most precious diamond."

Messiahship! Repeat it. Messiahship! This is the concept that the people in the fallen world desire. Only if we restore parentship can anyone have hope or freedom! Real freedom is only in parentship.

Therefore, your mission is very clear. As tribal members, you are to establish the mainstream of God's lineage for your ancestors and generations to come. That means your tribe is to be the savior of the country and culture. No matter how difficult it is, you cannot escape this position. Like me, you must think, "No matter how difficult the situation or how much I am persecuted, I cannot escape. I must continue to stay on the front line. I cannot sleep, play, or lose time." This is no problem once you understand the Principle clearly. Are you going my way? Think, "Father, how can we help you?"

Those who feel, "Yes, I will now go forward from here with this great blessing and privilege," stand up and pledge with both hands raised. Will we do it or not? (Yes!) Thank you, God. □

The Value of All Life

by Ruth Tumminello

The author was blessed in Korea at the 1275 Couples Wedding and dedicated this poem to Kook Jin Nim and Soon Ju Nim. She offered it to blessed children as an expression of the meaning of the Day of All Things.

There once was a child,
Who enjoyed much to play,
Out in the forest,
Day after day.

He'd imagine himself,
A great sturdy knight,
To whom even the bears,
Would be humble with fright.

He danced with the pelicans,
The piglets he'd wash,
But the insects, he would,
Automatically squash.

For although of himself,
A knight he had made,
Of the insects he was,
Just a little afraid.

Then one summer's day,
As he lay by a stream,
He had a most interesting,
Bothersome dream.

He dreamt he was suddenly
Very quite small,
And the insects were suddenly
Very quite tall.

The worms and the ants,
With the flies and fast bees,
Seemed as high as the sky
And as wide as the sea.

They all were quite busy,
Working and eating,
Building their homes,
And going to meetings.

He now was as small,
As they once were to him,
And his hopes for survival,
Looked very slim.

But although he'd once taken,
Their lives without mind,
They for their part,
Were to him very kind.

Making much effort,
Not to hurt him at all,
Though they were so big,
and he was so small.

But the looks in their eyes,
Told him they knew,
Of their dear countless friends,
He had carelessly slew.

Then a blue and gold beetle
Started to sing,
It had purplish hair
With the face of a king.

"Come here to me boy,"
The beetle's song heightened,
The boy quickly went,
But was terribly frightened.

"I am the Lord,
Of this realm far and wide,
And I have been asked,
At your trial to preside.

"For you know not the value,
Of all that is living,
And how all these creatures,
Are constantly giving.

"Taking care of the earth,
And even of you,
Although you don't see,
All that they do.

"But since you're the son,
Of One higher than I,
We know very well,
We cannot take your life.

"But a punishment's due,
A price must be paid
For this kind of mistake,
You have many times made."

The small boy fell down,
And woefully cried,
For the worms he had cut
And the beetles he'd fried.

"Dear Kingly beetle,
He tearfully said,
I promise to never,
Do that again.

"Please take my promise,
And tears as your price,
And I'll care for your friends,
For the rest of my life."

The beetle agreed,
And sang a new song,
And the small boy awoke,
From his dream before long.

Surrounded by flies,
And busy brown ants,
Even a spider,
Was climbing his pants.

But the boy made much effort,
Not to hurt them at all,
Though he was so big,
And they were so small.

He remembered the promise,
He made while he slept,
And for all of his days,
This promise he kept.

To value all life,
As seen through God's eyes,
And to care for all creatures,
No matter their size.

We have been inviting you, our readers, to submit sincere and thoughtful articles about an aspect or aspects of your spiritual life, as historical contributions to a record of our LIFE IN THE FIRST DAYS of the ideal world. We welcome your realizations and experiences. We are primarily looking for content—so please don't worry if your English writing ability isn't perfect. With your contribution include your name, address, telephone number, physical and spiritual ages, and major missions you have had. Please specify if you do not wish your name to be used. If the piece is published, you will receive a partial subscription to Today's World.

My Spiritual Destiny

by Sarah Witt

My relationship with Heavenly Father goes back to the first time I became aware of guardian angels when I was five years old. It was probably much before that time, but this is as far back as I can remember.

My mother had become very ill, and I remember watching her being treated by two doctors as she lay on a cot in the back of the shoe store my father had on the South Side of Chicago. I was the youngest of six children, and we all lived in the four-room apartment in back of the store. Suddenly, a voice inside me said, "Don't worry, you don't need to be afraid; we're taking care of you from up here!"

My parents had come from Russia, both Orthodox Jews, in 1905, during the Russo-Japanese war. My father had been working for my mother's family, who were quite affluent for Jewish people in Russia. When my parents arrived in Chicago, my father had one Canadian nickel (they had first gone to Canada) in his pocket. When my mother became very ill, my older sister, who was only 14, had to drop out of high school to take care of the whole family.

I lived in Chicago, growing up without fear because of that early experience. Before the U.S. entered the Second World War, I had a strong desire to serve my country by joining the Army as a W.A.C. However, my mother became seriously ill again, and I had to take care of her at home. However, she had cancer and became worse, and died on October 29, 1943.

Soon afterwards, saying nothing to the rest of my family, I enlisted in the Army. As it turned out, I believe this was what God had wanted me to do, as I was able to get an education

under the G.I. Bill of Rights.

I served in the Signal Corps, Military Intelligence Department, and as an Occupational Counselor, from August 1944 to July 1946. After being discharged, I went to live in Los Angeles with an older brother and his family, and enrolled in Los Angeles City College under the G.I. Bill.

During my first term, my sociology class was assigned a book to read called *Looking Backward*, written by Edward Bellamy, and published in 1888. As I was reading this prophecy of an ideal world to come in the year 2000, I suddenly recognized this as a true world, and knew intuitively that I would see it come into existence during my own lifetime. This was in 1947. I also realized

that the world I was living in was a false world that was never meant to exist. This incredible new world came alive as I was reading.

Meeting my spiritual parent

From that point on, my destiny was assured. I spoke about the book for 18 years to anyone and everyone, but found no one who could accept this, as I did, as a true prophecy. During this time I married twice and had two sons. A year after my second divorce, in Chicago, I met my spiritual mother Eileen Welch (now Lemmers). Her son was in my younger son's room at public school, and we met at Open House, where she was the volunteer Room Mother. We exchanged business cards, and she called me at work the next day and invited me to her apartment with my son, Norman. After an impromptu musicale, she singing and I playing the accordion, I invited her to my apartment. The third time we met was at her apartment. Just after I had entered, she turned to me and said, "You know, there's an international family building an ideal world." I immediately replied, "You know, that's what I've been waiting for, for 18 years!" With that one sentence, I knew my search had ended, and this movement was where I belonged. This happened on October 15, 1965, the most important date in Bellamy's book.

A month after I met Eileen I had an accident and while I was in the hospital I read David S.C. Kim's translation of the Principle, *Individual Preparation for His Coming Kingdom*, completing it in three



Sarah Witt

hours (a minor miracle). I had been raised an Orthodox Jew and was not interested at all in Christianity; however, I could see clearly in the book that this was based on the original Hebrew concept of God and the Messiah.

Seven months after I had read the book, Eileen asked me to write to David Kim and let him know how much I liked the book. By that time, Eileen had taught me much about the Principle through informal discussions, mostly about the Old Testament. I wrote a letter to Mr. Kim, explaining that I wanted to help in any way I could to further this movement in Chicago. I was unable to offer any money, since I was raising two sons alone, but told him that I was an expert typist, had studied to be a Spanish teacher and had done some editing. He answered my letter quickly, and asked if I would edit his book for a better translation to the Western world. I was stunned by his trust in me when we had never even met, he being at that time in Utah and I in Chicago. This began a very deep and trusting relationship that has endured to this very day,

*My kitchen filled up
with a white mist and
my spirit was taken to
the place where Jesus
was being crucified*

and I accepted this as my first official mission in the movement that was to become the Unification Church in 1972, when Father came to the United States.

Spiritual experience

On Yom Kippur, the day of Atonement for all the Jews in the world, in autumn of 1966, I was home from work and was directed by God to work on the book. I was sitting at my kitchen table, editing the Mission of Jesus, when suddenly my kitchen filled up with a white mist and my spirit was taken to the place where Jesus was being crucified. I saw the entire scene from a distance, but knew what was happening, and I cried out in horror, "My God, my people, what are we doing? We're making a terrible mistake—he's our brother!" I was weeping as though my heart would break, and suddenly I was brought back to the kitchen and reunited with my body,

and the light disappeared. The entire experience lasted but a few seconds, but my life was completely changed. I remained in my chair, sobbing uncontrollably for some time. After I had regained my composure, I realized that something rare and profound had happened to me, and I began to ask God why He had given me this experience, since I had not asked for a sign—I knew I was in the right place, and had already accepted Jesus. I understand that God does nothing without a reason, and I persisted in wanting to know the reason for my experience.

A historical role

When I went to see Father and Mother on True Parents' birthday in February, 1969, when they came to conduct the Blessing of 13 couples—the first in the United States—I met others in the family at Upshur House in Washington, DC for the first time, and it suddenly dawned on me that I was the first Jewish person in the world to join the church. That was the first answer to my question. Then other reasons came to me for my extraordinary spiritual experience: It could only happen on Yom Kippur, when God could call me to repent for all the Jews in the world for the right reason. Furthermore, my verbal repentance was needed to open the spiritual barriers in the spirit world so that other Jews could join the Family. Another reason for this was that I was working on a Holy Book, and was not qualified. I had never been baptized in a Christian church, so I was given a spiritual baptism and rebirth to Jesus and the Holy Spirit in order that the work I was doing could be an acceptable offering to God.

Then, I began to ask God why He had chosen me to be the first Jewish member. Surely, I thought, He could have found someone more capable among the 14 million Jews on earth. The answer came—one of my ancestors had

been at the crucifixion, and the words I spoke were what that person (male or female I still don't know) said at the time it happened. The repentance ex-



Sarah Witt and several U.T.S. students.

pressed at that time made the condition for me to be chosen. I realized that even my name, Sarah, was predestined; just as the first Jewish woman, Abraham's wife, I had to be named Sarah as the first Jewish member of the Third Israel.

At about the middle of June, 1974, I was invited to attend the last 100-day Leaders Training Seminar at Bevedere. I immediately accepted. After taking a 3-month leave of absence from my job as proofreader for the *Chicago Sun-Times*, and finding a suitable apartment for my two sons (20 and 23 years old), I flew to Belvedere, arriving on August 4, 1974. During my training, I had the opportunity to participate in the Madison Square Garden Campaign and the 7-day Fast across from the United Nations. On November 1, the workshop site was moved from Belvedere to Barrytown. In February 1977, I returned to Barrytown and have since been on the Staff here at the Seminary. I wrote and recorded a radio program consisting of a series of 36 fifteen-minute tapes—a commentary based on Divine Principle. The program, of which the writing and editing took about 18 months to finalize, has been aired on WKNY, a Kingston, New York station, since January 1980 on Sunday evenings. Since the tapes were finalized, I have been doing public relations and various other projects at U.T.S. □

From now on,
people will know clearly
that this is a precious way.
We have awakened, and
now we are running.
This is my job and your
job—the job of tribal
messiah members.
With tribal messiahship,
you will find a lot of power.

Rev. Sun Myung Moon
May 1, 1989