

Blessing Quarterly



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Autumn 1988

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Blessing Quarterly

AN EDUCATIONAL JOURNAL
FOR THE BLESSED FAMILIES OF
THE UNIFICATION MOVEMENT

THEME: The Congregation
of Believers
Autumn 1988

EDITOR'S MESSAGE

I want to pay tribute to the many foreign members who worked side by side with us to make a foundation of goodness in America. The spiritual influence is hard to measure, but in my heart I believe that because we, the international Unification members, were here, God has woven a great new flag of freedom for the whole world.

As youth, we marched through campaign after campaign, pushing back the forces of Satan. Our church centers provided a "home" where spiritual strength and nurture were seemingly built into the walls. You couldn't stray too far from the central focus without feeling a hand reaching out and pulling you back on track.

Now many of us are families: husbands and wives and children. Our walls have moved outward to encompass a whole community, including our home church area, schools and jobs. But somewhere in the complex structure of relationships and activities, we also feel the need to "come home" to nurture and focus. The church center has become a church community where we strengthen our own faith and that of our brothers and sisters, where we meet to educate our children, where we bring those people we meet who are seeking the same ideals. Thus we devote this issue to the congregation of believers.

Nora M. Spurgin

TABLE OF CONTENTS

The Day of the Love of God Reverend Sun Myung Moon	6
Building the American Church Dr. Mose Durst	20
The Exciting Process of Church Building Margaret Figueroa	27
Passing On the Faith: Religious Education for Our Children	
Establishing the Need for Sunday School Mrs. Nora Spurgin	35
Aspects of Developing A Sunday School Curriculum Mrs. Linna Rapkins	40
Busy Minds and Hands Mrs. Marie Ang	48
A Stir Among Us Mrs. Janice O'Neill	52
Children's Section	
Father Goes to Pyongyang	58
A Cloud of Witnesses	63
Father Endures Pyongyang Prison	75
Father Works Again In Pyongyang	79
The Ordeal at Hung Nam Prison	82
Liberation from Hung Nam	86
New Babies	89

THE DAY OF THE LOVE OF GOD

By Reverend Sun Myung Moon

Father delivered this talk on May 29, 1984 at Belvedere; it was translated by Dr. Bo Hi Pak. Here are excerpts.

The meaning of the title is that Heavenly love controls everything.

All of us know that the fall of man occurred because of the misuse of love. The love of God is the center of the universe and all the creation came about as a manifestation of this love. If no fall had occurred, the world would have been centered upon God's love and God would have had total domain over all things.

Since God created the world out of His love, once God's love is consummated, the purpose of the creation is consummated. As you know, according to the Principle of Creation, all of creation occurred through gradual phases, beginning with the mineral kingdom and progressing through the plants, animals, and culminating in human beings. What is the essence of nature? Nature is like the museum of the love of God; it is the place in which God has manifested His love.

Nature is the realm of generation and regeneration. A little insect, for example, may exist for less than a year but its eggs will hatch and the new insects will carry on; thus the cycle continues. Even within the world of the insects there is a language and music. They have their own Performing Arts groups! You don't appreciate them, but they do.

The love of every person is connected, like an electrical outlet, to the source or the central powerhouse. That central powerhouse is God and that love flows down, not only to



human beings but also to the animals, the plants and the mineral world. Human beings are the mediators of that love to the rest of the universe, but since man became a defective mediator, God's love became disconnected to the entire universe.

God's love is rhythmical. For that reason, the birds of the north fly to the south to have

their babies while those from the south fly north. The fish that normally dwell in warm water go to the cold water streams to hatch their eggs; cold water fish hatch their eggs in warm water. This is the way our universe moves in rhythm; it is the manifestation of the dramatic nature of love.

Therefore, there must be rhythm to the love relationships in human life. That rhythm is manifested in our church in the relationships between white and black, between yellow and white, and so forth. This mixing and exchanging creates the most dramatic wave of love in the sight of God. Just like the fish swap from warm to cold water to hatch their eggs, it would be good to see Oriental people come to the West to give birth to their babies and vice-versa.

The most fundamental revolution in this fallen world is the one of love, and that is what I am bringing. Your most holy place is not a shameful place; it is a place of dignity. You should walk with great dignity and move through this world, conscious that your most holy place is part of you. All the filth and disease of this world will be repelled by that attitude. The time will come when the whole world, including youngsters and single people, will bow down to the beautiful couple who walks arm in arm, united in holy love.

The Kingdom of Heaven is nothing other than this—the world in which men and women protect their love, maintain themselves in a God-centered way, and stroll together down the street in perfect harmony. It was because of the fall of man that this kind of marching of holy men and women became impossible. The most holy places of men and women became the most shameful places; people have hidden those parts and have been ashamed to talk about them.

Nature is our Textbook

People have been asking a fundamental question throughout history: Why did God create human beings and the universe? Many great philosophers have offered their thoughts on the subject and usually their thoughts were rather intricate and complicated. But God has never fully agreed with those opinions. Finally Reverend Moon has come and said, "God created for this very simple reason." And God smiled and said, "My son, you have hit the jackpot!"

Did you hear the singing of the birds this morning on the lawn? Everyone keep absolutely quiet for a few moments so we can listen to them... What are they doing out there? They are singing love songs to one another. Nature is our textbook. When I hear those birds, I feel inspired to sing a love song to Mother. Everything in creation exists in pairs—the cats, the birds, the insects and so forth. This is true even for the black raven, which is often a symbol for Satan. The sound of ravens calling to each other is quite harsh and unpleasant, still I think, "Well, they are speaking of love and they can teach people how to love each other."

Even when they fly, the birds are looking at one another; yet they do not lose their sense of direction. Therefore I came to the conclusion

The Kingdom of Heaven is nothing other than this—the world in which men and women protect their love, maintain themselves in a God-centered way, and stroll together down the street in perfect harmony.

that nature is our classroom of love—it is the holy place which God created in order to teach people how to love. Everything you eat—vegetables, rice, bread, etc.—wants to become

a part of your body when you have a loving attitude. They want to gain a higher place of love. But when you eat them with a selfish and hateful mind, they revolt against going into your stomach. They don't want to be a part of anything other than love.

Just as the things of creation gladly give themselves up to become part of a loving human body, we humans also willingly die for love. The popular theories of random selection

If you can lay down your life for the sake of your spouse, you are the greatest lover. Likewise, those parents who give their lives for their children have the highest love.

and evolution are completely off-base. The truth is that the lower forms of creation willingly sacrifice themselves to the higher beings for the purpose of fulfilling higher love.

I want you to know that love is the most holy and supreme impulse. If you can lay down your life for the sake of your spouse, you are the greatest lover. Likewise, those parents who give their lives for their children have the highest love.

We must learn the lessons of love from nature. The holiest people have always been on intimate terms with nature. You should naturally want to go out every day and look at the sky and the birds and the animals in order to perceive new lessons in love. Your home must be one of love, not only for your family but also for the things of nature. All the creatures, including the insects, will want to become a part of your "love orchestra." You will have plants, animals, flowers and insects dwelling together in love.

In Praise of Love

The universe welcomes those men and

women who consider love the supreme value. Does anyone here think I am wrong in saying this? Love is almighty; it is greater than life itself. There are no adjectives large enough to describe love. It is absolute, it is unchanging, it is beautiful, it is sweet; yet none of these words encompass love. Throughout the history of literature and poetry, what is more praised—love or life? Or maybe power and money are the focus of poetry? No, love is most praised. The reason is very simple, yet perhaps most poets don't fully understand.

God put the most holy places of men and women in the location on the body that was safest and most protected. This is particularly true of women. Therefore, when you women sit down in a careless way it is very ugly to behold. You must sit in a way that maintains the protection and dignity of your holy place. From this fundamental point of view, the true standards of courtesy, etiquette and protocol can be derived and can endure. This permanent standard of protocol is derived from the permanent value of love. In order to change that ethic or protocol, love itself would have to be changed, and no one can do that.

In the fallen world, many women are abused by men who seek for nothing but to gratify themselves sexually. That is far worse than the animals. Love relationships should be done in a beautiful, even artistic way. Engaging in love should be like giving and receiving the most precious gift. Imagine if you were receiving a gift of diamond jewelry. You would relish so sweetly the unwrapping of that gift, carefully pulling off the ribbons one by one. The scotch tape and the paper would be taken off, deliberately and reverently. Ultimately, after the process of unwrapping, you would see that diamond.

You Unification Church members should

know how to relate to the beauty of nature and how to enjoy being in creation. Even though you are all alone, you can feel the thrill of seeing a lovely flower. You can watch the fish in a pond as they vigorously chase after each other and you can say, "They are running after love and they never get tired." Tell yourself, "I will never get tired either because I am running after love." The salmon can teach a beautiful love lesson to humanity because they experience only one love and then they die. They give their lives to love, to hatch their eggs, and then they die. Their lives are consummated by the fulfillment of their love, so they have nothing more to live for.

A Message of Universal Importance

Now you can understand the concept of love that I am speaking about. When you get up in the morning, why not time your waking with the rhythm of the birds singing? A certain kind of bird jumps around and sings and then they kiss each other. They are great teachers of love. God assigned them the mission of teaching clumsy men how to love!

When a husband and wife are truly in love, having a disagreement will not hurt anything; in fact it will increase your loving feelings later. After you clash with each other, you can embrace that much more strongly. Do you couples experience these kinds of things?

So now you understand that your most holy place belongs to your spouse, not yourself. You were not born for your own sake but for the sake of others. As long as your terminology is "we" and "us" the universe supports you, but as soon as you think in terms of "I" and "me" the universe will turn against you. Eventually you will be expelled from this universe. Can you complain against this rule?

This is the beauty of marriage—it pushes people to think always of themselves in terms of another. Likewise living in a family requires us to think in terms of "we"—the children think of their parents, the parents think of the children, each child thinks of the other brothers and sisters. But often this is not the case in American homes; for this reason many American families are heading toward destruction. But what about the Unification Church? Are we heading upward or downward? We are rising.

A day such as this—the Day of the Love of God—has never before been declared. People have simply not imagined that the love of God was supposed to have dominion over all creation. If you could choose between reading a difficult and complicated philosophy book or a poem about love, which would you prefer? Quite simply, people enjoy the sweetness of love over everything else.

The message I am giving to you today is not only for this particular Sunday but is of universal importance. It is the foundation for all understanding and that is why I have spoken so clearly about it today.

On the "Plus" Side

The era of just paying indemnity is over; everything we accomplish from now on becomes a plus and we can build our tower of victory. Whatever we do will give God more power and dominion over the world. Centering upon the spirit of the love of God, not upon a spirit of vengeance, all these things will come about. We can post this sign: "The Love of God Will Govern," because we are entering into the direct dominion of God.

We can do this only because the True Parents are at the center. By the fall of Adam and Eve, everything was lost to the satanic

world and thus the wrong and bad parent took over the world. But now the True Parents have brought the original love of God, with which they are wiping up and cleaning out all illicit and filthy things of the fallen world. This new era is beginning with the court battle, which is my time of crucifixion.

Immediately after his crucifixion, Jesus descended into Hell and stayed there for three days. He restored his power of dominion through the love of God. By the same token, I must descend into the hell of this earthly world in order to establish the dominion of the love of God here. Then I will resurrect.

I am making this declaration that Jesus was in the parental role in spirit world; now True Parents are on earth, centering on the original love and claiming God's dominion over all humanity and all things by overcoming all the power of Hell, both on earth and in spirit world. This is the declaration ceremony.

On May 16, 1984, at 12:54 a.m., I declared the Day of the Love of God. This is the turning point upon which original love will begin to govern the world which has always been governed by satanic love. I have already set the condition, so there is no possibility for Satan to invade or accuse this victory; he has no power to infiltrate in any way over my conditions. Before this turning point, all the hard work you did was to pay off historical debts. But from today forward, every drop of sweat and blood and all your hard work will add to our tower of victory.

Until now, God's side did not have such a position in the world and Satan could always take everything away from God. But now God will take everything from the satanic position into the Heavenly position, with no strings attached. I will never return to Korea or anywhere until we have achieved unification—

first of all, internal unity of the Unification Church movement; and the external unity of the Unification Church and the Christian world.

Until I accomplished this foundation, I did not feel I had accomplished my mission. But now I see that the Unification movement has become solidly united around the True Parents. Furthermore the Christian community has united solidly with me. For this reason I now feel free to go anywhere and work anyplace else. I do not look at the American people as my enemies; I see them as they will be when they are restored as original people. When I look at them in that way, the more opposition they give us, the greater victory it becomes for Heaven.

The government is the servant of the people of the United States and American public opinion is supporting me at this time. Therefore America is not lost and I look at this as God's territory; it is not satanic territory. I look at America with eyes of true and original love. It is only a matter of time in which America, as well as the free world, will surrender to Reverend Moon's ideal. Even those who have been my arch-enemies will turn around and say, "We misunderstood you. You are a living

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and loving saint, special throughout human history." Once that condition has been established, the entire world can be educated within forty days—this is the satellite age, after all.

Are You Ready?

For this reason, we must not delay even one more minute. If you delay, you will create the opportunity for Satan to invade and weaken you so you must march forward right now! Remember what the Christians of the first centuries had to endure. They were forced to hide within the Roman Empire in the catacombs. If they were captured they were fed to the lions in the coliseum. When we think of those glorious martyrs, we know that no matter how hard our work becomes, it never approaches their level of sacrifice. There is no way we can excuse ourselves.

In order to prevent satanic infiltration within our movement from now on, I will ask you several questions that I want you to answer from your heart. Are you ready?

The first question I direct to True Mother: Are you ready, unto your life, to give your total love, loyalty and dedication to the ideal of God and True Parents, so that we shall achieve this goal at any cost and at any sacrifice?

Mother said, "Yes, Father."

Now, because of Mother's clear and loyal answer, Satan has no way to infiltrate this holy family, even if Mother makes some mistakes.

The next question I am asking to the four blessed children here, led by Hyo Jin, the eldest son: From now on, are you totally united with the concept and ideal of the True Parents? Are you willing to faithfully execute your duties as True Children and to accomplish, unto your lives, the goals of Heavenly Father and True Parents?

Hyo Jin Nim answered clearly, "Yes, Sir."

From now on, even if you make a mistake and do the wrong thing it will not affect the destiny or mission of the Unification Church.

This pledge was made upon love.

Now I ask all the blessed couples, headed by the 36 couples, this question: Do you pledge to unite totally with the True Parents and the True Children? Will you fulfill the goals of the True Parents, even unto your lives, fighting as gallant soldiers of Heaven? Will you bring the victory, on the foundation of the original love of God?

They answered, "Yes, Father."

So far all your mistakes and wrongdoings have been paid for by the True Parents, but after your pledge this is no longer the case. From this time on, you will be taking responsibility for your own mistakes. In other words, no matter what mistakes you make, they will not become a hindrance to the True Parents' dispensation in the world. Your pledge was that you would not be a burden to the True Parents or the Unification Church, but that you will become their champion.

The Day of the Love of God was never an established fact before, so all your misdemeanors were suffered by the True Parents. All the things that the Unification Church members did wrong in the past always came back to me

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and people accused me, but that will not be happening any more. The time has come for you to be the responsible ones. This is a day of liberation for the True Parents.

Today we have gathered together the Unification Church leaders from all around

the world, including more than 120 countries. Upon this occasion, will you pledge your life for the fulfillment of the dispensation of God? If so, please raise your hands and say, "Yes, Father." Thank you. By making that pledge, you gave liberation to me and Mother.

Our Tower of Victory

At this hour I declare what I have already declared in prayer: that there shall be no more fear of death. That fear shall be overcome by the power of God's love. When Heung Jin passed away, I overcame the sorrow that people normally feel when a beloved son dies. By the power of God's love I proclaimed January 3 the Day of the Victory of Love. On that day, I declared our total liberation from the fear of death. Likewise I am saying today that the love of God has overcome any fear of imprisonment. That is why I proclaimed today as the Day of the Love of God—only the love of God prevails and shall have domain over the world.

The turning point has been reached. We shall see the rejuvenation of joy in the Unification Church and within Christianity. God is providing us with this great momentum.

I have already said this at East Garden so I would like to say it officially today. Let this declaration go out to the world from the True Parents: From now on, from 100 battles we will win 100 victories and nothing less. Every move we make will bring us the victory because the indemnity era is over. We are beginning to build our tower of victory. Today is the day of declaration of this significant message, along with the Day of the Love of God.

This declaration is not only a horizontal one; it has been made in the eyes of God and the spirit world as well. The entire universe—Heaven and earth—are listening to this



declaration. We have our slogan for the year—Creation of the Fatherland—and this is our goal here on the physical earth, centered upon the original love of God.

Everyone please stand up. Make pairs by holding onto one person's hand. Raise your free hand above your head. We are going to pray and you will receive a blessing from God and True Parents. You are standing in pairs because you can only be blessed in the sight of God when you have created a pair. You must create a circuit by which to receive the blessing from God through True Parents, so that is what you are doing symbolically now. Let us pray.

BUILDING THE AMERICAN CHURCH

By Dr. Mose Durst

Here are excerpts from a sermon Dr. Durst delivered at Belvedere on August 7, 1988.

Just before Father left for Korea, he spoke to the leaders at East Garden; the theme of taking ownership was central to his message. In pointing out that many Korean, Japanese and European missionaries who have been here for a number of years would now have to go back to their countries, Father emphasized that Americans should feel ownership and responsibility for this nation.

When the many Japanese, Korean and European brother and sisters returned to their home countries, I felt such gratitude for all they had sacrificed for us in America. Just one example: once, at my apartment in the Headquarters building, I awoke at 3:00 a.m. to banging, and realized it was our brothers staying up all night restoring the building. Any resentment at being awakened immediately dissolved into gratitude, because I had nothing to complain about when these people who came from Japan didn't even go to sleep.

I repented to Father that we Americans hadn't set enough conditions to allow for the impact of those missionaries to have a greater effect in America. Representing the American church, I feel it's im-

portant that we acknowledge in gratitude and in repentance what these missionaries have done for us.

We give gratitude to those who have come here—indeed we should repent that we didn't do enough in working with them, but ultimately we must take ownership and responsibility for our own nation.

For many years, Father has spoken of Japanese and Koreans taking responsibility for Asia. On a world level, Japan is at least the number two power economically; in terms of what Japanese banks own—number one. The top ten wealthiest banks in the world are all Japanese. Japan and the Unit-

Representing the American church, I feel it's important that we acknowledge in gratitude and in repentance what these missionaries have done for us.

ed States together produce 40% of the goods and services of the world. A good part of the other 60% is produced in Europe.

By 1992, all trade barriers will be removed in Europe; many political barriers will be removed as well. If Europe is united as a spiritual and economic power of 340 million people, it can take care of much of Africa. We still have, however, the most powerful empire in

the history of the world right now in America. The providence has not left America. Father has said many, many times that the United States has a great responsibility for Latin America, both materially and spiritually. Father is thinking in concrete terms of how these great powers can care for the rest of the world.

What is "The Church"?

The question is: how do we take responsibility for America? How do we take ownership—what does that mean? When we look up the word "church," the major definition is "a place where God dwells, usually a physical temple of a sort." But Father is not so much concerned about the physical buildings that we inhabit as our church.

We may conceive of "the church" as missionaries living in church centers. However, we see more and more families living in their homes and working in businesses. They are human beings living in their apartments and homes, having children, having to pay the rent, and worrying about who is going to babysit. If we're going to build an American church, we've got to look at ourselves as the church.

I was taught Father's life was neither about building the church at Pusan, nor liberating the people of Taegue, but building a world where God can be comforted and

I was taught Father's life was neither about building the church at Pusan, nor liberating the people of Taegue, but building a world where God can be comforted and the world can be liberated.

the world can be liberated.

A Holy People

When Father is in Korea and he is brought the first fruits of the season—the apples or the Korean pears, he offers them up to God. It's a holy moment.

When Hyo Jin Nim prays over his child or Ye Jin Nim's child, we enter into that moment of prayer, and it's a sacred moment. You feel the world is holy. It feels good to be around holy people. As soon as those words and that holy feeling comes about, you feel like you can breathe again.

This is the reality of who we are—holy people, heavenly people. We want a loving and caring church—it starts with us. It's always nice to know that other people are going to be here, caring for us, but my experience of life is that often that's not the case, so I've got to be there, caring. If I'm loving, I feel a certain amount of love; if I'm caring, I feel good.

Father has been speaking about our being responsible, hav-

ing ownership and creating the church. Whatever problems we have with "the church" are largely within ourselves. If you read the transcripts of every one of Heung Jin Nim's talks in the last year, over and over again he says: "Don't worry about what somebody else is doing in the church. Worry about where you are inside and what you're doing—what kind of responsibility you are taking in the church."

The church is as good as the image we see in the mirror when we wash our face in the morning. That is the hope of the world. Father gives us an image of God as infinitely creative and infinitely loving. My sense is that we have much greater latitude to be creative and flexible than we imagine. We can become much more than we ever imagined if we understand the value of who we are, and if we understand the Divine Principle. To "take ownership" of America is to apply the Principle of loving this nation from God's point of view, starting with ourselves.

The Church is a Community

Obviously, we don't exist as isolated individuals. The second definition of church is, "a community, an entity larger than one's self." If we want to feel infinitely loving, creative and valuable, what do we want from the community of faith? We want to be around creative, loving, caring, energetic, imagina-

tive and beautiful people.

St. Paul talks about being a friend to others in the church. I'm always saddened, and I'm sure Father is even more saddened, when people say, "Well, I don't have many friends in the church. I've got people working with me, but no friends. I go home to my room alone, and I feel isolated." Where is the constant embrace which is the reality of what Father's talking about?

When I was a professor of literature, I was concerned about American utopian movements. Oneida, New York, Aurora, El Dorado, Oregon—all these places were utopian communities where there was at least the hope of building an ideal community. Even the radical movements of the '60's—the anti-war movement, the peace movement—were stimulating because of the community feeling. People were committed to common ideals of peace, freedom and justice. We are still committed to those ideals. This is what a community of faith is all about: a community of faith is a community of love is a church! We have to be the ones to make it that way.

Overcoming obstacles is our challenge in building our church. It is not acceptable to be miserable. Spiritual death is not a good alternative. Being paralyzed is not alright. Satan says, "You're not going to make it. You're off..." But at some point you've got to say, "I

separate from that, and I graft myself onto a new tree: the tree of health and love and hope—the tree of our True Parents." That hopeful belief is what allows us to have the power to overcome obstacles.

Transformation

If we move from the individual church through our community church, and then to the larger world, then what is necessary in building a church? We have to feel that we've got something of great value. I've never felt that the church is "us" and the rest of the world is "them—those bad guys out there." Actually, some days we're pretty bad and they're pretty good! But largely speaking, I don't think I've ever lost the feeling that we have something of great and precious value that the world knows not. Father in the messianic role seeks to bring a transformation of culture. We are also in that role. What is our transformation? We have to transform ourselves by these ideals of love, care and creativity; only then can we be a witness to the world and bring about conversion.

The spirit world is already prepared to help us. Suppose there are only ten people in New York who are ready to receive a heavenly hit. How are we going to find them? You've got to go some place with a vibration. The spirit world says to you, "Look, don't get on the first car today; get on train car

number three. You may not know why, but just get on car number three." The signal comes. If you pray, it's got to work. If God exists and you are desperate to reach somebody, nothing may happen for six months, and all of a sudden—you meet seven guys in car number three who are prepared to respond.

Our Parents' Example

What have our parents taught us? They teach us about heavenly love and right order in every relationship: a father and son, parent and child, brother and sister. If you're standing, stand with pride; if you're sitting, sit with pride. If you're a human being, be virtuous; if you're doing something; do it beautifully. Father is saying that in every aspect of life, be beautiful, be good, be loving, be all you can be. Whenever you see Father, day or night, he's always clean, always heavenly, always beautiful. Why? He is the example that he wants us to convert to: a life of love and creativity, a life of beauty. That is our challenge, to be the ones to reach out in a very natural way to the larger society.

Building a caring, loving community is not an easy thing to do, but if we're going to build an American church, we've got to reach American people. It has to be done in a natural way, not only by missionaries in church centers, but we need to reach out in what-

ever area we are. If people are educated, you have to know how they think. You have to look in the bookstores and see what they're reading.

To reach educated Americans does demand discussion and debate as a way of bringing people to the Principle. Americans like to question and they are distrustful of dogmatic people. Americans are strong believers in truth, but they don't like people saying, "Believe this; here it is, take it. Don't give me any questions." They won't accept that.

The Christian love that you find in our family is extraordinary. Do we at least act like Christians to the larger Christian community

If you're standing, stand with pride; if you're sitting, sit with pride. If you're a human being, be virtuous; if you're doing something; do it beautifully. Father is saying that in every aspect of life, be beautiful, be good, be loving, be all you can be.

in a way which can move their hearts? If we're going to be a witness to the world, it requires the techniques of setting goals and saying, "I'm going to say hello to three people and give out three pamphlets today." You do have to pray and build up momentum. However, you'll only do these

things if you feel that being a Christian is a natural, good and loving thing to do. If you're just relating with people based on your sense of mission, or if you are primarily responding out of duty, your heart dries up after a while.

At one time we did need the structure of a spiritual community where we had to learn to get up by having someone knock on our door, even if we didn't like it. But now, nobody is knocking on our door any more. Nobody will know—just God. We may no longer belong in a tight church center. Whatever shortcomings we see in the church, we must realize that we are the church. We have to give life to others by genuinely caring for them.

I've just read some books by Christian evangelists and Christian professors on evangelism—how to build your church. Do you know how most churches are built and continue growing in America? Through friends and relatives. What are the instructions Father has given us? "Go to your friends; go to your relatives. Go to people you know and build relationship. Not just for a day, but always."

We need to differentiate ourselves from worldly people in quality if we're going to move the American public. We have to be good Christians at the very least, and able to care for the unique other human being. That's what conversion is about: turning the world to something better. It

We have to build an American church by taking responsibility—we have to give life to others by genuinely caring for them.

doesn't have to be done in an unnatural way. We may have to discover the ways that we work best.

The building of an American church is a complex business, but it has to be based on an understanding of who we're trying to reach. That's very difficult. To move Americans, we begin with respect and understanding.

Father is trying to teach us humility—humility before another person. Look at Father, the way he reaches almost every kind of person. To the scientists he talks in one way, to the staff members he talks in another way, to new people he's just met in another way. Father is very comprehensive, trying to understand the uniqueness of every person and how to relate to that person.

We have to create an environment of love that is different and better than the world. If we feel ours is not better, then we can buy a mirror and carry it in our pocket and look at ourselves, because we are the ones who have to change.

Father's hope for America is the church, and we are the church. My feeling is that we can make no compromise with our ideals, none whatsoever. If we cannot love or if

Father is very comprehensive, trying to understand the uniqueness of every person and how to relate to that person.

we lose our ideals, we lose our vitality and end in spiritual death. There is no neutral middle ground. Either one is alive and vital and giving life to others, or one is dying and draining others.

The challenge is to maintain that spiritual life. Then we have the integrity of our soul, our heart and our being. I could decide to be pure and aloof with my ideals and not relate to all kinds of people, but that's nonsense. Holding onto your ideals means that you don't make any compromise with your ideals, but you then have to deal with reality which is often very difficult and very dirty. The challenge is to maintain purity in the midst

of a dirty environment; you're dirty and the environment's dirty, but the ideals will give you the strength and power to maintain cleanliness.

Can we maintain our ideals, and build our church by starting with ourselves? If the church within you can be strong, then the church surrounding you can be strong. Our hope lies in the knowledge that building the church is living the Principle in a very natural way. Father once said that the goal of our Unification Church is to recreate normal people. The whole goal of our life is to become normal, and in natural ways to be able to love, receive love, be creative, get creativity from others, be beautiful, and respond to the true beauty of others. It's very simple, but hard to do. If we can overcome the obstacles, the greatest one being within us, then we can create something beautiful in the world.

THE EXCITING PROCESS OF CHURCH BUILDING

By Margaret Figueroa

We asked the Chicago church for an article about the development of a congregation in the Chicago area. The author, who lives in the area, has interviewed members who associate with the center in a variety of ways. Her comments are in italics.

There are many aspects of any Unification Church community; this is also true of the church community in Chicago. There are a variety of businesses with many different leaders, special project departments such as CARP, and there are members who do not have full-time missions.

When the first pilgrims came to America, they gave their best effort to build the spiritual center first, and then the blessing came to the nation. A central theme each Korean leader in Chicago emphasized was that the church is the spiritual center, the place to receive rebirth and God's words, the place where we are all children of the same True Parents. With this theme in mind, all the different departments in Chicago united together to buy the church building in 1983, and in so doing they laid a foundation for future interdepartmental relationships. Because we are a community which was built by many different leaders and members, I have interviewed some of those people who were instrumental in creating our church in Chicago.

Each member felt both a sense of ownership and pride in our new church because they had really sacrificed and united to build it.

New Beginning

Sheri Rueter
(former State Leader):

In 1983, when Father first sent the Korean elders to be regional leaders in America, he explained his desire that we might learn and inherit the "tradition" of our faith from them. Shortly after their arrival I was sent to be the state leader in Chicago. Over the next three and a half years I was blessed to work with five of our Korean elders there. I have no words to express my gratitude to each of them, because it was through their great sacrifice and effort that the Chicago church community really became a "family", and through them that God's blessings could bear fruit for His providence there.

Rev. Chan Kyun Kim was the first Korean leader with whom I worked in Chicago. It was his strong conviction that the church must be the spiritual center of our community of faith. He gathered the department leaders together on a regular basis to encourage and promote fellowship between us. To him, all of the members in the region were his responsibility,

regardless of their mission or work. "Before you do anything, you must give to your church first. The church must become the spiritual center of your lives. It is not just another department, but the spiritual center of the life of faith for all of the members." He took very seriously his responsibility to guide and nourish the entire membership in our region, regardless of their mission.

When the opportunity arose to buy a church building, he strongly encouraged all of us to come together and support the project both spiritually and financially. Each department leader and each member made a public pledge to donate at least \$500 for the project. Through this each member felt both a sense of ownership and pride in our new church because they had really sacrificed and united to build it.

Rev. Byung Ho Kim was our next Korean leader in Chicago. He continued to expand on the tradition that the previous leader had set and pushed to include everyone in the renovation of our new building. Father's beaming smile was our reward, as we gathered with him in November of 1983 to dedicate the church and pledge that our unity would lead us on to greater victory in Chicago.

Francis Buckingham
(Saeilo leader):

Buying the church building was a turning point. The Korean leader began to pull people together. He asked us to meet on a monthly basis. By the end of the first meeting, he asked for monetary pledges from all the department leaders for the new church. After that meeting we wondered if we ever wanted to come to another meeting! But we realized his concern for the victory of the departments as well as the members. The Korean leaders took personal interest in our members and so they looked forward to coming to church. We organized the choir from full-time church missionaries, members living outside the church and department members. Later the choir began doing revivals with the church and we even formed an inter-departmental band! Gradually the departments really began to help each other. At Christmastime we worked in the malls whenever possible for the other businesses. We recommended one another's businesses to our customers. We ate at their restaurants, repaired their cars—we began to support each other in every way we could.

Takeshi Yashiro
(Rainbow Fish leader):

We all have leaders in our various departments, but Rev. Chung always wanted to know how our members were doing. Sometimes

he would scold me, but I always felt his fatherly spirit. The internal guidance he gave me created a very special relationship between us. The church is the spiritual center; so at campaign times we try to help and offer financial help. We encourage our members to attend Sunday Service and I myself attend. Those members who work on Sunday take turns coming to the service.

Support from the Home Members

One of our earliest members in Chicago, Anne Stawicki, is a woman who joined when she was 50 years old. Although she has always lived at home, her great sacrifice and support are a part of the very foundation the Chicago church stands on.

Anne Stawicki:

Most important is our commitment and attitude. Although this is a controversial movement, we know at the core of our being that this movement originated from God. When young people joined the church, their parents had only negative reports. It was from this need that our Chicago newsletter came into being in 1975. I wrote the newsletter, did the typing and mailing and the center leader provided me with the information. We always carried an excerpt from Father's speeches. It was a monthly newsletter that lasted for approxi-

mately seven and a half years with a circulation of 800. We created a group called "Midwest Parents and Friends"; eventually Jim Broehl, a parent of a member, consented to lead the organization. Later parents were organized to testify before a legislative committee investigating cults. We were able to forestall legislation being considered against cults. When the opposition tried a second time to introduce legislation, the parents were so successful in stating their case in defense of the children's freedom of religion that the bill was killed.

Parents' conferences were organized each year for four years. The first conference was attended by

We began to hold prayer meetings to support the church missionaries, all the leaders, and the blessed couples in the Chicago area.

225 participants. We contacted the parents when their child first joined the church. Personally, I have had an excellent relationship with all the central figures under whom I worked. Whenever I saw how the leaders and members sacrificed, I was encouraged and inspired to help.

Creating a "Church Community"

Within the past few years we saw the beginnings of what was to be a new era in our American movement. As more and more brothers and sisters began their family life and moved into the larger community, we were challenged to find constructive ways to include and embrace each other to fulfill our providential responsibility to build God's kingdom.

One of the places we looked for encouragement and guidance was to our Korean church community in Chicago. KEA has approximately 70 members here and all of them live in the larger community. We could feel a real family experience from them. They served each others' families, had picnics and parties together in which they also gave testimonies, spiritual guidance, etc. and organized monthly all night prayer meetings. We began to try to model some aspects of our church association after theirs. We asked some of the early Korean members to give their testimonies to the members living outside the center, and we in turn began to receive the deep and sacrificial heart of these early members. I'll never forget when one Korean grandmother wept before us saying that she asked God to forget about Korea and just save Japan and America instead.

We could see limitless possibilities in pioneering new ways to



True Father dedicates the new Chicago Church, November, 1983.
(left to right): Col. Pak, Sheri Rueter, True Father and Byung Ho Kim

bring God's message to the world. We began to hold prayer meetings to support the church missionaries, all the leaders, and the blessed couples in the Chicago area. We sought ways to really serve and love the missionaries—we wanted to win their hearts and express our gratitude to them. Finally Rev. Chung became personally involved in our Blessed family and Home Members' associations, giving us internal guidance and really uniting our entire church community.

Subject of Love

Rev. Su Won Chung
(Chicago Regional Director):

People who left the church shouldn't feel nervous about coming to church. Their leaving is not the end but only a process to the final goal. They have eternal life so they need to pay off their debts before going to the spiritual world. Members who left can feel the church is moving forward; change is coming like the change of seasons. When Father went to Danbury, he opened the gates of hell. If these members connect to the world-wide providence they can pay off their debts as individuals.

Reiko Jenkins:

For my husband, dealing with

ministers and outside people was really different from working with full-time missionaries. They didn't necessarily follow you just because you were leading them. We learned that we had to continue to love people over time. We found that anyone can be an important person in God's providence if we can be a subject of love.

Gradually the leaders who came to Chicago opened the door wider and wider to those who lived outside of the church. The leaders began to accept the offerings that the members living outside gave freely from their hearts and in turn we began to offer more of ourselves.

The following testimonies are from blessed members who actively support the church from their homes.

Karen Dufour:

The only way for new people to understand about our church is if they deeply understand Father and the Principle. We need to take time to raise our associate members so they can be parented and receive Father. On the other hand, some blessed members (living outside of the church) let resentment stand in the way of connecting to and trusting the church. We need to help each other digest resentments and begin to offer anew.

Richard Eide:

The main thing is clarity and

honesty in communication between leaders and members. I need to participate voluntarily. I hope leaders can receive my offering with openness. We need to get involved and once involved, take responsibility to complete what we volunteered to do.

Aira Kim:

When I was matched, I had been a full-time member for a long time. I had such a hard time to accept my husband because he had been a home member in Korea. Later as we had children, I also became a home member. But my faith has never diminished and now I can understand my husband—I could never criticize his faith, because the church is where the heart is. Now that many members have returned to their own countries, members living outside of the church are very needed. I personally take this as God's blessing. Now, as I offer time for witnessing I also feel God's blessing. For America, I feel this is the last chance. For me, I feel this is a good revival—to be needed and to do it freely, putting the children and all external things aside. Finally I feel content and rewarded after my day of witnessing.

Unless husband and wife have a deep connection of love, their children could fall away. We need to keep this blessing in our families. Just talking about Principle isn't enough. We must bring our

words and actions together. We have to attend True Parents and do what they ask. You can feel when the words are practiced and the children feel the sincerity of their parents. When we bought our home in the beautiful suburbs where there are not many problems, I felt comfortable. Because of this I decided I would not allow myself to become too comfortable; I put a big picture of Father and Mother in my living room so all my neighbors can see I am a Moonie. Many times when we are alone, we wonder what to do if people persecute us. But when we come to the bottom line, what is more important than our faith and love for True Parents? People really don't persecute me at all. Father said persecution must end and I feel it is almost at the end.

When I raise my family, I feel it is also my mission to help educate my children's neighborhood friends as I educate my own children in the Principle.

I would like to record all the contributions of all the leaders and members who participated in building Chicago's congregation. The fact that they are not included

When we come to the bottom line, what is more important than our faith and love for True Parents?

in no way diminishes the contributions which were made by many who are not mentioned in this article. I do, however, want to mention one person who, in recent times, took personal responsibility for the Chicago church community. She educated us, fed us, embraced our children, and showed us a very high standard of sacrifice for the sake of God's will and love. She established a Sunday School in her own living quarters that is attended by all the Unification children—Korean, Japanese, American, European, etc. blessed children and chosen children, including all departments in the Chicago area. She also organized our summer camp program for all the children to attend for two weeks. That person is Mrs. Toshiko Sato.

Mrs. Toshiko Sato:

I have felt deep appreciation for those who know Principle. These were people chosen by God. I always feel that home members are part of me—that's why I always take time to listen, visit, etc., even when they have problems. I always want to give them a chance. True Father never forgets those who worked for Father in the past; he prays and always forgives those who worked and shed tears and blood for Father. He could not forget them, even when their situation changes, he still continuously prays for them to return. That's why I feel appreciation toward any

member. I want to develop that attitude—to bring people together for the sake of God's will. We can't separate from each other. Members living in their own homes can appreciate the life of the missionary member, really supporting them in prayer and daily life, realizing that they can't escape struggles, persecution, etc. When I reflect on the early times and those who served Father, I can see that we need a better foundation. The early Korean members really sacrificed so much for the sake of the world's providence. Did these members love their children any less than we do? Still they sacrificed their children—even putting them in orphanages for the sake of God's will; they had the faith and confidence that God would take care of their children. Now we are being asked to sacrifice for the sake of our country and we need to build a stronger foundation from the beginning. The Unification Church is too small in America—particularly considering that Father worked so hard in here. When I just think about America, there are so many different kinds

of churches and so many people who attend them. Compared to Japan, the people are so much more orientated to church and a religious life.

In Conclusion Rev. and Mrs. Vincenz were called by Father to return to Chicago and lead us once again. As they embrace and lead the entire congregation of Chicago we all move on to the next level. I am happy to conclude with Rev. Vincenz' vision of America.

Rev. Reiner Vincenz
(New Regional Coordinator):

The church is not just the small group living in the center. Everyone who believes in True Parents and the Messiah is the church. We need, however, a certain number of missionaries for the church to survive. All members who live outside of the center should feel welcomed in their church anytime and encouraged to bring someone with them. I believe we can create a new foundation to welcome the Messiah. I'm so positive for the future, it's overwhelming.

PASSING ON THE FAITH: RELIGIOUS EDUCATION FOR OUR CHILDREN

ESTABLISHING THE NEED FOR SUNDAY SCHOOL

By Mrs. Nora Spurgin

This was the opening speech for the Sunday School Workshop sponsored by the Blessed Family Department on May 27, 1988 at the World Mission Center. Two more talks follow Mrs. Spurgin's presentation.

Our needs for Sunday School fall into three different categories. First, the needs of our children; second, the need of our community of blessed couples; and third, our need to witness to the community.

In the past our whole energy has been directed toward finding and raising spiritual children. Now we have those who are born into the church. We may, however, too easily think that because they're born into the church, they will automatically be church members.

Those of us who face raising teenage children realize that it's not at all automatic. On one hand, we marvel at how intrinsic their relationship with God is, for in spite of the fact that we have not always been there for them, God seems to reach out to them. At the same time, however, the raising of our children is serious business and not to be taken for granted.

Almost no educational materials have been developed for the second generation; we have to de-

Children like rituals which give them a sense of security. Within your Sunday School class, regular patterns and rituals are good.

velop them ourselves. Our True Parents cannot take this responsibility. The responsibility falls on us as parents and church members.

Years ago, we started the summer camp as a mothers' cooperative. We contributed the money ourselves, and we served as staff. We expanded it year by year. Some of those first mothers still help staff Camp Sunrise and Sun Hwa Youth Camp with over 150 children in attendance.

Sunday School in Other Churches

This is the way Sunday School will develop. We see the need and speak to that need in one of several ways. I remembered that years ago when Dr. Pak's family was young, he sent them to a local church Sunday School because he said he wanted them to have a good Bible education. For several years we lived in a place where there weren't enough church members with older children to have our own Sunday School. We attended a local church as a family, for our children's religious educa-

tion as well as our commitment to Home Church work.

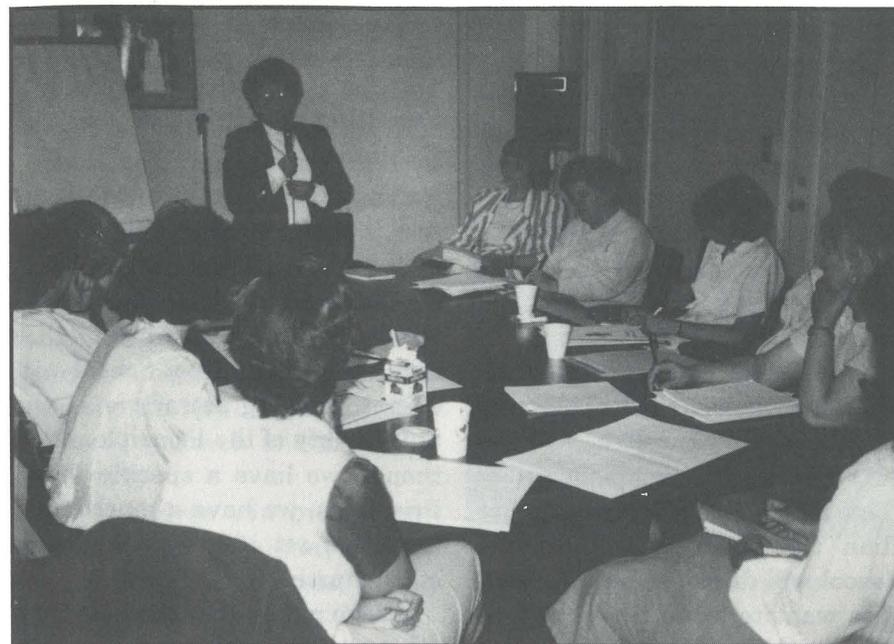
Our children had very good experiences and they learned a lot of the Bible. When they came home, we would discuss our beliefs as well.

Sunday School at Home

Another possibility is to have a little Sunday School of your own at home. Although it is not easy, many parents do this. Because the children are used to hearing Mom all the time, for Sunday School education to come from Mom as well is more difficult. It's more exciting and interesting, if possible, to bring in someone else. If not, invite other kids, then your children will see the others listening with great respect to their own mother! It makes a difference!

Rituals are Important

In working with children, I believe there is a need for ritual. In our worship we have eliminated many of the rituals that exist within Christianity. Because we're living at the time of True Parents, our religion is very real and present—it's happening right now. We're not looking back at some historical event and building it up into something unreal. Our religion is real and down-to-earth. However, sometimes children need some kind of mystique or ritual to which they can cling. This is one thing I've longed to create for our



Mrs. Spurgin addresses attendees at the Sunday School Conference, May, 1988

children. Rituals in a child's life have staying power in adulthood.

I would encourage you who teach Sunday School to think about what children can do in a ritualistic way. Pledge Service, for example, is something that most of the children respect—it's special. Children like rituals which give them a sense of security. Within your Sunday School class, regular patterns and rituals are good. Those of us who went to church as children remember the mystique and reverence of communion, the magical power of a pastor in robes, the reading of the Word, the beauty of hymns.

In New Jersey

The second point of need is the community of blessed couples. Not only do we need Sunday School for our blessed children, but we as blessed couples need an opportunity to get together and share the experience of raising our children. We've had so much communal living that sometimes we get out in our homes and withdraw from other couples, fearing we may be asked to do too much.

Recently we discovered that there are about 100 couples in northern New Jersey. Yet on Sunday mornings at the state headquarters in Newark, only a small group meet. Some go to Sunday

Service at Belvedere or in New York, but others haven't found a place to worship together. For some of us, Sunday becomes the day that we go to Pledge and then our worship is finished. Maybe going to church as a family is not part of our mission, but it is so very important for our children.

We had a few women's meetings in New Jersey to discuss how we could really build a sense of community and a church. We realized that the drawing point will be the Sunday School! Maybe more than the speaker, the Sunday School will draw families. All parents want to bring their children to a good Sunday School, and it will create a wonderful sense of community among the couples.

I was impressed at the meeting when one mother said: "If we all went fundraising and donated \$1000, maybe we could buy a church." That's the mentality we need! The future of our church lies in that kind of attitude where we want to create a community of believers who desire to nurture and take care of each other and then reach out into the community. The Sunday School will be a spiritual hub around which the families will want to gather, and a crucial factor in the social and spiritual life of our families. Center life will not be our pattern of the future, but a community church will be. If we can start to prepare our Sunday School and Sunday School ma-

terials, we're in tune with the times.

Reaching Out into the Community

The third thing I want to mention is that a good Sunday School with a community of believers centered around it will be the place to which we can actually bring other families. Our Sunday School will offer something attractive in the universality of the Principle. Even though we have a specific set of Principles, we have a much more universal set of beliefs than any other church.

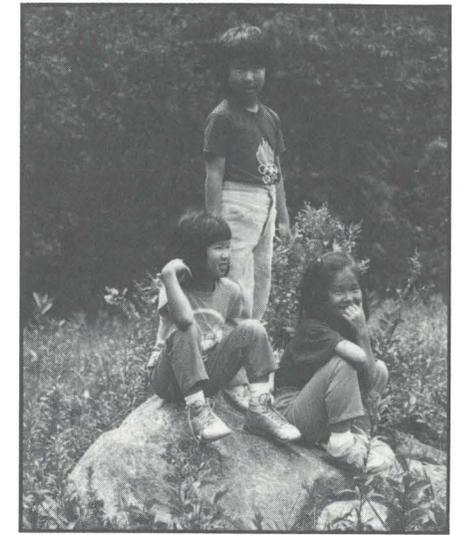
We're more open to people from other religions worshipping with us than any denomination I know. For example, we can fit a Jewish child into our Sunday School and into our whole perspective; a Buddhist child likewise could belong. In a regular Christian Sunday School, those children would be going to hell! Thus our belief could embrace a large variety of young families.

It seems to me that many families would like their children to have some kind of religious education, but they are uncomfortable in a fundamentalist Sunday School, because they themselves do not have such narrow beliefs. Of course, we have received such persecution and we might think that nobody would want to go to a Moonie Sunday School! But my guess is that—as persecution lessens

and as people are exposed to what we really believe, we in the end could make an attractive Sunday School for other children to attend.

As families get together in New Jersey, we are asking where to bring people to whom we witness. There aren't even workshops to educate them. We're young families and we're going to attract other young families. As we witness, we bring our spiritual children to our community church and our Sunday School.

Our children can bring their friends to a good Sunday School; we can bring our friends, young couples and their families. We can appeal to young families. There are throngs of people who have heard the Principle in the past; many have been members for one, two, three or up to fifteen years. Although they left, they still believe the Principle but they couldn't live our lifestyle. Those people are living in the community; they may come back when they can relate to a church. Already in some areas where there is a nice



Sunday Service, some people are returning.

I am very much committed to helping create both community churches and Sunday Schools for our members. That's the thing of the future; that's where our church is going, and that will be the hub around which we can do home church work. We need a church to which to bring families and a Sunday School to which we can bring their children. This is the future of our church and our youth.

ASPECTS OF DEVELOPING A SUNDAY SCHOOL CURRICULUM

By Mrs. Linna Rapkins

This is the second talk in our section, Passing On The Faith, given at a Sunday School Workshop sponsored by the Blessed Family Department on May 27, 1988 at the World Mission Center.

Anytime anyone sets out to provide an education for others, it is important to begin with a firm foundation. Before deciding what to teach and how to teach it, we should know just what we believe about life itself. We should carefully write out our philosophy of life and philosophy of education. Based on this philosophical statement, general goals and specific goals should be spelled out. "This is where we stand; this is what we want to achieve; this is what we will teach."

From this base the curriculum can be developed. A curriculum, however, is not just a list of subjects to be taught or daily lesson plans. It is much more than that. A curriculum consists of *everything* involved with the teaching-learning process. It includes the subjects to be taught over the years, the topics to be taught each day, the environment and materials to be used in the learning process, and the methods to be emphasized. All this is based on the needs of the specific group being taught. Educators do not usually refer to *curriculum* as much as *cur-*

riculum development, because we should always be assessing the needs of the students, evaluating the results of the program, and making changes accordingly. We never reach a final, absolute curriculum.

In our church, the philosophy is already developed. We have the *Divine Principle*, and based on this, *Shimjung Education*. (See Blessed Family Journal, #2 and #8 for a synopsis.) Our philosophy basically tells us we should help our children develop their hearts so that they can grow close to God and True Parents, and understand the Divine Principle and how to apply it to their lives. It is good to re-study and refresh our focus from time to time.

From this foundation, we can confidently tackle the daily plans—what to teach and how to teach it. This is true of education in general, and it is certainly true of Sunday School. Sunday School is the focus of this presentation.

When we first started our Sunday School at Gracemere in 1978, we had maybe eight children. Yet every Wednesday, two or three teachers met for a couple hours to plan the lesson for the following Sunday. It was time-consuming, but necessary, in laying a foundation. As we gained experience, we were able to plan on a longer-range basis.

We dreamed often of a ready-made curriculum for our teachers

throughout the land. We shouldn't have to keep re-inventing the wheel! Many agree that a central curriculum is a great idea. Yet who can do it? Who has time, money, authority or whatever it takes? But we *can* start collecting materials developed by various teachers—successful lesson plans, activity ideas, etc.—and we can look for a practical way to make them available nationwide.

How to Teach Divine Principle

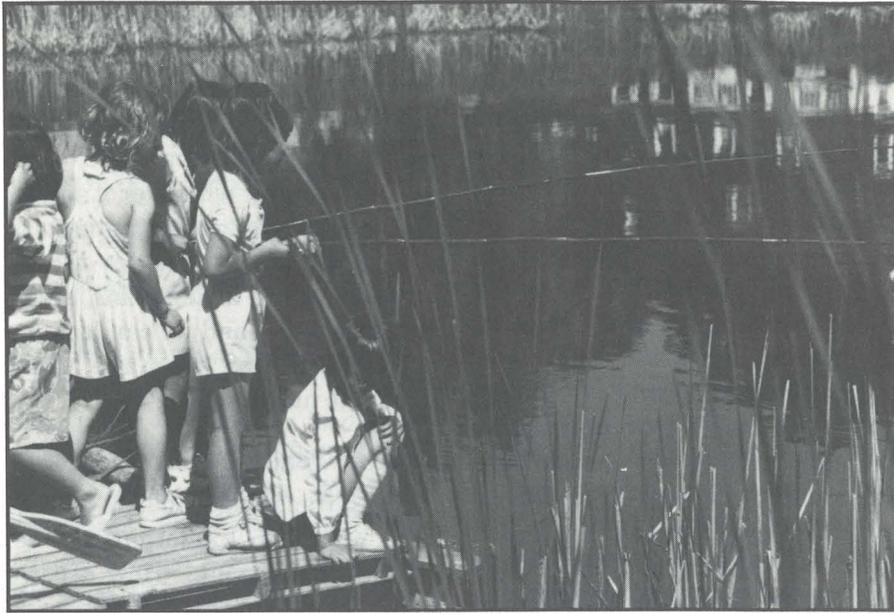
As burgeoning numbers of children approach kindergarten age, parents are asking, "How can we teach them Principle?" Perhaps we should instead be asking: "What should children be learning in order to develop their hearts properly and fulfill their purpose in life?"

To tackle that question, let us address two related issues: "The Nature of the Divine Principle" and "How Children Learn."

The Nature of Divine Principle

What is the Divine Principle, exactly? Is it a set of commandments to memorize? Is it primarily terminology? Is it finite? Can it be taught in different ways? Can it

*We should be asking:
"What should children be learning in order to develop their hearts properly and fulfill their purpose in life?"*



mean different things to different people or at different times?

Divine Principle has always meant a lot to me. More than any other one factor, it brought me into the church; and over the years, as I passed through the dry spells, it kept me in the church. It always re-inspired me. As I see it, Divine Principle is a guideline to help us grow towards God and fulfill our purpose of life through the three blessings. It teaches us truth and develops our hearts. It's really very practical, yet infinite. It's a way of life.

This is true for children, too. As we guide their growth, rather than worry about how to teach them "The Principle," we should think, "How can we help them develop their hearts? How can we help them grow closer to Heavenly Fa-

ther and True Parents?"

To know how we can best help them, we must understand the capabilities of children. A good dose of Child Development study is helpful.

How Children Learn

Part of our job as teachers is to understand what children are capable of learning and how they learn best. How can children of various ages best assimilate information and make it real in their lives?

A noted theorist on human intellectual development, Jean Piaget, is well-known in educational circles. He analyzes the phases every child goes through on his journey to maturity. Each child may go through these steps at different ages, but they *will* grow

through them in the same order, and they will go through them, just as surely as children crawl before they walk or babble before they talk. If you try to teach them something in Stage 3, when they are only in Stage 2, you will not succeed. For example, if you hide an infant's rattle under his blanket right before his eyes, he thinks it no longer exists. He would never think of looking under the blanket. No matter how much you try to teach him, he won't learn it—not until he is ready.

Piaget contends that children are not miniature adults; they have their own distinct ways of learning. For example, 4 to 7 year old children learn best through intuition, not logic. They are poor at understanding the meaning of numbers, understanding relationships, and understanding and remembering rules.

When children are 7 to 11 years old, they become more able to think problems through mentally, but they still think in terms of real objects. When adding $3 + 4$, they need to visualize 3 cookies plus 4 more cookies. It is not until they are 11 to 15 that we can expect them to be good at abstract thinking.

Piaget also strongly believed that knowledge cannot be merely given to children. It must be discovered, and then reinforced through activities. Children learn best from concrete experiences,

otherwise what they learn does not last. It is superficial and soon forgotten.

When teaching anything, including Divine Principle, we need to understand that our 7 to 11 year olds will understand the lessons better if we make them concrete and meaningful. To teach them about sharing, for example, which is better: To lecture them that "subject and object must have good give and take and form a union centered on God"? Or to give them an example; show them *how* to share, and say to them: "You do this and you do that. That's called sharing, and it's good to share"? Which is more apt to change their actions in day-to-day living?

Children's Perception is Different

That children think in literal terms, I first learned through practice. When I said, "God told Joshua to drive out all the Canaanites," the children pictured Joshua driving them out in his car, because that was their understanding of what driving means. When I said, "Father has a broken heart," they thought it was literally broken into pieces, like a broken toy. And when I told them "we should follow Father," they imagined walking right behind Father wherever he goes.

Once I had a great lesson all prepared on the spirit world and physical world. I had made a big

We followed the custom of beginning Sunday School by gathering in front of a picture of True Parents and saying with the children, "Good morning, Heavenly Father; Good morning, True Parents."

paper doll mounted on poster board and a clear acetate doll laid over it. I explained how we have a physical body "...and when it's time to go to spirit world, our physical body dies..." I took the cardboard one away, leaving the clear acetate figure. "But we still have our spirit! This spirit lives forever in spirit world, although it's invisible to us here on earth..." I went on and on. So what do you think one little girl said? "Well, how will we know each other there?" She was picturing everybody as a clear, invisible blank!

Also I've found it's very difficult to explain the difference between Heavenly Father and True Father, or between Heavenly Father and True Parents. We followed the custom of beginning Sunday School by gathering in front of a picture of True Parents and saying with the children, "Good morning, Heavenly Father; Good morning, True Parents." I had been doing this with the young children for several years. One day I asked them, "Where is True Father?" They

pointed to the picture. Then I asked, "Where is Heavenly Father?" They pointed to the picture. So I carefully explained the difference, and the following week I asked, "Where is Heavenly Father?" They point to the picture! If they learn intuitively, then it makes sense that they would confuse Heavenly Father with True Father. They pick up the same feeling from both.

It is also important to realize that children often can't make a connection between a symbolic phrase and the real meaning. Therefore, metaphors and similes do not work so well. We often use them because we, as adults, think they will help children understand what we mean. I have found that young children have trouble with Jesus' parables.

Jesus said, "You are the salt of the earth..." I tried to explain this graphically. I brought popcorn—some salted and some unsalted. I passed the unsalted popcorn around to taste, and then the salted. They all agreed the salted corn tasted the best. So I explained, "Now this is how you must be. Just as salt improves the flavor of popcorn, you should improve whatever group you're in. You're like salt..." I came away feeling that they were still picturing us turning into salt.

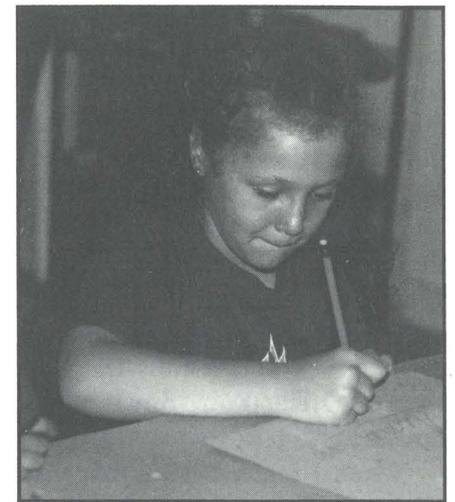
Teaching Through Stories

Mrs. Lee, our spiritual guide and central figure at Jacob House,

always instructed us: "Tell stories. Tell stories." Whenever she taught, she always told stories such as "Daniel and the Lions' Den." You can tell a story and choose one character trait or moral value to emphasize. For instance, In "Daniel", you might emphasize his bravery or devotion to God. The Old Testament contains some very colorful stories, and the children can learn many moral values from them. At the same time, they are becoming familiar with the stories they need to know to understand the Divine Principle later on. You can, of course, use other stories with good values, or even stories you make up yourself (in which case, we suggest you record them for future use).

With children (adults, too, maybe), it is vital to capture their attention at the very beginning of the lesson. One year I spent the winter just on "The Sermon on the Mount." Each Sunday, I'd take one verse and invent a story to illustrate it. I used attention-getting gimmicks, such as using funny names like "Joe Schmoe" and "Flo Doe". They like the sounds of words.

One time I made up a story about the verse: "Lay not up for yourselves treasures on earth where rust and moth do corrupt and thieves break in and steal..." I made up a story about a little boy "...who only cared about his belongings. He spent all his time col-



lecting things which he prized more than anything. One day he was going through his toys and he pulled out a prized toy and it was all rusty! (The only rusty thing I had been able to find was an old dustpan, so I dramatically pulled out "his prized dustpan!") And the boy was heartbroken. He pulled out his money box, and when he opened it—Oh, no!—the thieves had come in and stolen all his money! Well, he thought he'd make himself feel better by getting dressed up and going out. He pulled out his shirt, and there it was—the moths had eaten holes in it!" (I whipped out a shirt with holes in it.)

Suddenly the children all burst into laughter! At first I didn't know why they were laughing so hard. Then Kwon Jin Nim said, "It's Trenor's shirt! It's Trenor's shirt!" They all recognized my son's shirt. They were laughing at

that! I started laughing, and we all laughed till tears were rolling down our faces. It took five or ten minutes to stop laughing. After that week, they were always ready for their little story—they didn't know what might happen! I had their attention for the rest of the year. Sometimes you strike gold; other times, you think you have a great lesson and it falls flat. But that's O.K. You never stay discouraged.

When I teach Divine Principle to the children, I start with something very concrete. If I want to teach subject and object, for example, I might arrange for a little skit of a coach and a team. First we do a skit with an Abel-like coach and reluctant players who are not listening; then a great team but a terrible coach. Both teams do poorly. Finally both coach and team do what they're supposed to do and they start winning. Afterwards we talk about what it means. Then I explain the Divine Principle terms, if at all. Depending on the age, I might give a little quiz.

One year I did a unit on the three stages of growth, and I prepared a booklet for the four and five year olds. On the first day, each child had to record how tall he was, how much he weighed and his shoe size. On the last day, we measured the children again to see how much each of them had grown. (Maybe we should have measured their hair or something

that grows faster. We also planted seeds and checked their growth each week.) On one page I wrote a little message and a diagram where they could draw pictures of things growing through the three stages—a seed, a baby, etc. To emphasize their own growth, there was a page of "Things I used to like to do"—and each child drew in two or three things he did when he was a baby. The next page was entitled, "Things I like to do now," followed by a page of "Things I want to do when I get big." They got the idea that as they grow, they change and want different things—they grow inside.

They can start accomplishing the first blessing by learning how to please Heavenly Father—by learning right and wrong. They learn to have good give and take by practicing kindness, thoughtfulness, sharing, etc. One teacher was fond of using Sunday School from time to time for baking cookies together. They thus learned good give and take, cooperation, thoughtfulness, sharing and more.

Besides making Divine Principle meaningful, concrete activities make it fun. Yes, it is a lot of work to dream up interesting activities, but it is time well spent. That's why we put so much effort into the activities. We want to attract them to Sunday School, not repel them.

Principle Life Education

We have an outline called

"Principle Life Education". This was developed at Jacob House as a guideline for curriculum. It gives a philosophy on the first page. It could be used in a school, camp or Sunday School. If you think in terms of children's overall training and growth, this is a good framework to use. Its contents are organized according to the three blessings.

The first blessing is "development of the personality." Under this comes:

- 1) development of the mind—heart, intellect and will;
- 2) mind/body unity;
- 3) reversal of the four fallen natures;
- 4) developing true love;
- 5) showing love and respect for others;
- 6) developing one's own unique, creative potential;
- 7) learning about church history and tradition; and 8) learning the Divine Principle to help spiritual growth.

The second part, regarding the second blessing, is "development of true families." It includes:

- 1) becoming the ideal family;

- 2) knowing the True Family, learning their names and faces and praying for them;
- 3) knowing one's own family roles; and
- 4) being a member of one family under God.

The third section is the "development of love and care for creation." The third blessing:

- 1) taking responsibility for things that God has put in our charge;
- 2) loving and appreciating all created things;
- 3) caring for the environment;
- 4) studying creation and natural science; and
- 5) learning the concept of people determining the value of things.

(Copies of this Principle Life Education outline are available in the Blessed Family Department.)

In conclusion, let us share with each other our knowledge and ideas. Together we can develop a Sunday School curriculum, which can serve as a guide and inspiration for our increasing numbers of Sunday School teachers.

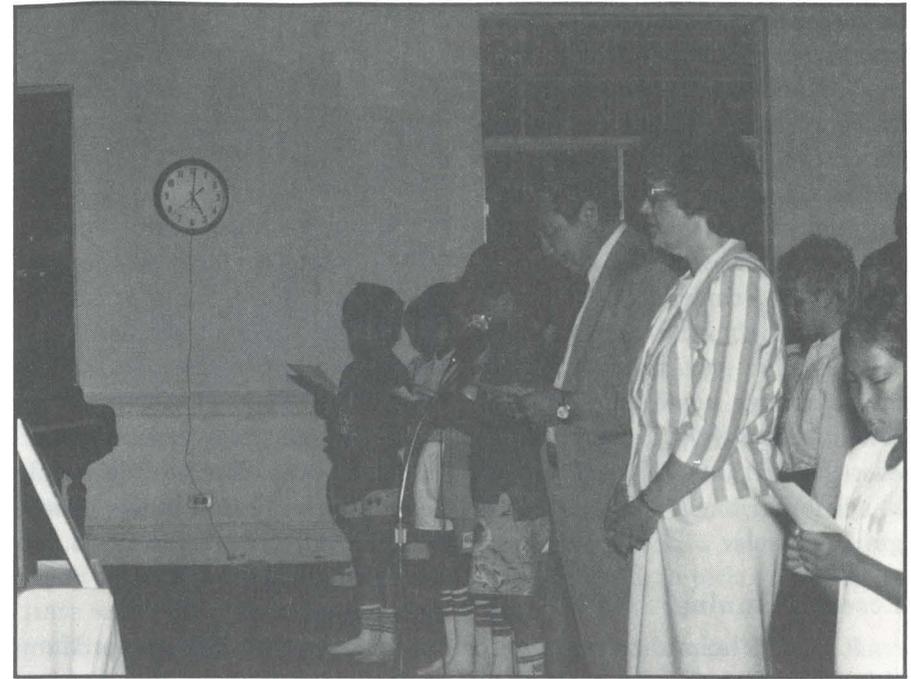
BUSY MINDS AND HANDS

By Mrs. Marie Ang

Mrs. Ang has been a teacher for ten years in the public school system. She's also taught the Sunday School at Barrytown for many years. This talk concludes the series on Passing On The Faith.

We started our Sunday School in Barrytown as a mothers' effort. The families with the most children, both Japanese and western, had much concern that the children weren't going to church on Sunday morning. It became clear to us that we should teach the Principle and have Sunday Schools in our homes. With Mrs. Sudo prodding, "Aren't we going to start a Sunday School?", we finally we got together and made the plunge. Since we have the big chapel at Barrytown and some small rooms, we got permission to use them, and organized into three levels. Mrs. Furuta provided care for the younger children of those mothers who were teaching Sunday School. We had two other classes: the readers and the non-readers.

When we gathered, the children would be very active and noisy, for they had played together all week. To gain a sense of order, we had them line up at the door as in elementary school, and the mothers walked them to the chapel. They took their shoes off before entering the chapel; then they had to walk all the way to the front of the chapel (that wasn't easy—because it's a nice long way to run!). I'd



Dr. and Mrs. Edwin Ang lead pledge service at Children's Camp

play quiet music on the piano to try to give them a feeling that this was a special place.

Those first years were very special. We sang a few songs and had a prayer and an offering. The children actually took part in collecting the offering in a little basket which was passed up and down. Then we would have someone give a little talk. Some speakers would use a lot of drama. Mrs. Spurgin often drew her visual aids for the children. This method proved very good even though we had a wide age range. For the most part, the children were good. The tiny ones would sit up front and dangle their legs. We were determined that

they all would have to dress nicely and sit up straight. We would encourage them to wear nice clothes, because we were meeting Heavenly Father.

Over the years, different methods were used because we didn't always have the same group of mothers. One by one, the older families left. Fortunately, the seminary had many resources.

A Reverent Atmosphere

The creation of a reverent atmosphere is really important if you're using a room which is commonly used for something else. This must be prepared ahead of time. For example, I would have to

go over to the Chapel at least an hour before Sunday School to be sure everything was prepared. I made sure that True Parents' picture was set up and the altar ready. I always put the little offering basket on the altar. The chairs were set up nicely with the songbooks on the chairs.

We taught the children the meaning of reverence. I can't stress enough how important it is to create the right atmosphere. It even helps the teacher if she's a busy mother to quiet down and begin a new role.

Lesson Planning

It was so helpful to begin with an overall plan for the year. Then two or three of us met and broke it down into lessons and units of study. For instance, if we were teaching a unit on the Old Testament prophets, we decided what we can learn from each prophet: maybe from Daniel, courage, and from Samuel, obedience, etc. They memorized appropriate Bible quotes.

I had an activity class, so during the week I would be thinking, "What can I do as an activity?" Sometimes I would think of an activity that could carry on for several Sundays.

I wasn't so sophisticated, even though I was a teacher. A teacher always has lesson plans. You start out with a goal which is usually quite general. The objective of the

lesson is a little more specific. Finally, you list the necessary materials and the format you will use to teach.

Teaching

In my experience with Sunday School, I tried to focus on one good activity. If everything is set up well, the children enter with a better feeling than if they find a disordered room.

We would get everyone settled and then pray. There are a couple of reasons for that: it unites us and is spiritually very healthy. It is a way of getting everyone to focus before the activity.

I taught the older group. Many times we discussed the service, their reactions, or what they remembered that was especially meaningful. Then they had some activity, usually on paper. They seemed to like it when I prepared "fill in the blanks," and sometimes I gave tests. Once we taught the Principle from the Home Study Course to the nine and ten year olds, and we'd give a test at the end of each chapter. At the end of the activity, we usually had a snack.

Teaching Sunday School is not easy. Yet, to hear these children pray at the end of class is adequate reward.

Lessons

To give you an example, I want to use a lesson we did with the



nine and ten year olds. We were studying the history of the Unification Church in the United States. We had done the story of Father's early life and were going over the time when Father came in 1972 and had the Day of Hope tours and rallies. This was exciting and refreshing for the teachers. A lot of material, including videos, was available.

In a lesson on the Yankee Stadium Rally, the goal might be to understand the work of True Father, or to understand how much True Father loves America. Then more specifically, an objective would be to understand some of the struggle involved in True Father's bringing truth to the American people. In this lesson, one per-

son told what happened from her own experience at Yankee Stadium. Then we watched a bit of the video which was quite dramatic! After that, the young class learned the song: *You are My Sunshine*. They waved flags as they sang. Our class had a crossword puzzle, learning all the words that had to do with that particular lesson: Go World Brass Band, bicentennial, Sun Myung Moon, Korean Folk Ballet, New York City, balloons, crucifixion. We, the older generation, get all excited about these experiences because we were there, and the children pick up on our excitement.

Another activity that we have done is making booklets. The children can go home with booklets containing stories and pictures about what they have learned. When we taught about Father's life, each child made a book and we wrote Father's name in Korean on the front.

It takes a lot of creativity to come up with activities Sunday after Sunday. But watching these bright-eyed blessed children absorb the content is well worth the effort.

A STIR AMONG US

By Janice O'Neill

Kieren and Janice O'Neill were blessed at Madison Square Garden in 1982. They have three children and live in Elizabeth, New Jersey. Janice has been instrumental in establishing a Sunday School at the local church center, and helping to bind together a community of blessed couples.

When troops return home from the front line to live with their families there is a "shock" to the spirit. So it is with our movement: once a spiritual army of single troopers, we have now become a community of families fighting to create a society centered upon God and the ideals for which we fought as single members.

My husband and I realized that it is essential that our little family be able to go beyond ourselves and help to create a heavenly community. I felt a strong desire to exercise a heart of love right where we live—wherever I go—whatever I do—and with whomever I meet. I wanted to be a sensitive, aware, giving and caring person. As a family living in our own home, there was no center leader pushing me out everyday. I had to have confidence in my value, not by preaching, but by embodying the Principle and becoming a caring person to those around me.

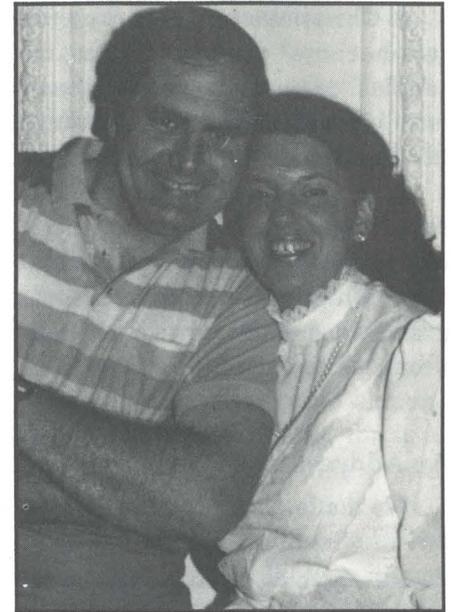
Reigniting the Flame

My husband and I attended the Heung Jin Nim Conference in Washington, D.C. in December of 1987. There the vision of our True Parents and the flame of hope were reignited. "We are really

brothers and sisters," kept coming to my mind. Now that we have families we need each other more than ever. I knew God felt our tremendous potential for heavenly communities. With more communication among families, a most precious sense of community can take place. I couldn't stop thinking how much we need each other, how much we could support each other, how much unlimited potential there was among us. I knew this wasn't just *my* desire; it was God's desire and plan. Thinking of the many very capable men and women among us, my mind went on and on with creative ideas.

Heung Jin Nim said, "take responsibility". Yes, we had become dependent on the church to plan for us. Now we are families, mature people. We must take responsibility to build our church congregation. No one can or will do it for us. Based on what we've already been given, it is ours to create and shape.

Northern New Jersey has a unique situation in that most of the families living here relate to, or are connected to, missions in New York City. Large numbers of couples have moved from the World Mission Center "across the river" in search of less expensive housing and a little green grass for their children. They still look to their respective departments for spiritual and social nurture. They identify with Belvedere and New



York City Sunday Services as their congregations.

The New Jersey center, therefore, has not been a connecting point for many couples. Yet there is something so wonderful about having a thriving community of blessed couples right in the area where we live. Certainly this will be an enabling factor in our home church work.

Where Do We Start?

First we had to make a foundation with the local Unification Church center and the blessed families around us. I met with Peter Ross, our state leader in Newark. It was important that whatever we did was connected to the local center, for it is the central point for God to protect our community.

A Christmas party at the center became our first blessed couples' community project. Each family brought food for a pot-luck Sunday dinner. Each child brought a toy to exchange. Caroling and a real live Santa (Mel Haft) with a bag of toys made for a festive occasion. Mingling families and children talked of old times and made promises to each other to keep in contact.

An Address and Phone List

We made a little planning committee which, on its first meeting,

I soon saw that the more I could give to other people's children, the more my own received as well.

decided that we must know who we are and where we live. A newsletter about our ideas was written and sent to everyone on the center's mailing list. Response was enthusiastic. Many members knew of others who were not on the list. Gradually an address and phone list evolved, showing us that there were nearly 100 couples in the area—mostly within one hour's drive of each other. From this phone list we are planning a "phone chain," so that communication can be simplified by each person calling one person until all are notified of any events, etc. Families

were excited to receive the new phone and address lists, making the joyful discovery of old friends who were living nearby unbeknownst to many. That phone list is worth its weight in gold as a communication tool!

The Sunday School

Always of great interest to families is a good Sunday School. When we asked all the women what they would like most for the church community, the answer was unanimous, "education for our children". Some of us felt inspired to try teaching, so we organized a Sunday School at the center. We now have a class for one-and-a-half to three-year-olds, and another class for the three-and-a-half to six-year-olds. In September we will begin a class for those above six.

Although inexperienced, I found great rewards in developing a Sunday School. I soon saw that the more I could give to other people's children, the more my own received as well. At first it was just me, but now more men and women are beginning to take responsibility for Sunday School programs. We have been teaching Bible stories and stories which teach moral values. For activities, arts & crafts projects keep the little hands and minds busy. We have twenty to twenty-five children.

The children love Sunday School and want to come; there-

fore, the parents come as well! I believe that consistency is very important and we try to keep a regular weekly program with the same teachers. This requires necessary commitment.

Meetings

Without meetings, communication stops. With Peter Ross, the state leader, we made plans for nearby couples to gather for a dinner at a Japanese restaurant. We were pleasantly surprised that 45 people came to this initial dinner. It was so full, we realized we must choose a larger place for our next meeting. We therefore chose the Ramada Inn where we rented a room for an evening. Dr. Durst came and spoke to us, encouraging us to continue this type of activity. About 85 people, including Dr. and Mrs. Spurgin, our regional coordinators, came to this meeting. For our next event we hope to use a local church.

The Women Meet

Church women's groups are always a powerful force; no less so in the Unification Church. Mrs. Spurgin, Mary Jane Anderson and I invited the women to gather for meetings at the center. We met three times and took on the responsibility to look for a place to worship together as a congregation. Now we make phone calls of inquiry and roam the surrounding communities in search of a church,

lodge or YMCA which will rent their facilities to us for a regular Sunday Service. Our state leader encourages us to keep trying. Families are praying as others check out the area.

A major attitude at these women's meetings is that of responsible cooperation. This is our opportunity to take responsibility for God and for our own families. We discuss ways we could help finance a church building, for it is only with a building that a real congregation can form. Such a congregation could be a focal point for our spiritual and social lives. Some mothers suggested a fundraising drive. One mother offered her Mother's Day fundraising proceeds for the Sunday School.

Enlarging the Circle

Nurturing our faith and the faith of other blessed families is, to me, just the first step. God's call is to our society, nation and world as well. Therefore, my husband and I have begun community work in our "home church" area where we live. We call Elizabeth, New Jersey, home, and feel compelled to bring to our city the same vision our Father has given us. As the mother of three children (expecting a fourth), I am limited in the amount of time I can spend in the community. However, situations do come up. Recently I've been asked to join the board of our children's nursery school. Here, along

Kieran said, "Do you want a Community Day, or don't you? If you're not serious, I'll pay for it myself!" Upon hearing this, the city officials approved the funding.

with lawyers and doctors and educators from the community, we make decisions about the school. I value these relationships and see these board meetings as just a beginning.

My husband, Kieran, has become a much more vital part of our city. I'm amazed at what he's been able to do, and want to share this with you. Hopefully these are ideas for other areas too.

A Block Association

People have lived in our neighborhood for 25 years or more and never learned to know each other. Kieran began by knocking on doors, getting to know people and inviting them to meet to form a block association. A local office was offered as a meeting place and people began discussing their concerns about the neighborhood. It was obvious that problems existed—but these neighbors also discovered that there were tools available to solve the problems. After the meetings were over, we saw people walking home, deep in discussion. Soon the results of these meetings began to show.

The city of Elizabeth already had a Neighborhood Preservation Program, providing an avenue to connect to many self-help programs. Neighbors learned how to get funding and "know-how" to fix up their homes. Sometimes councilmen came to our block association meetings.

A Voice for God

Kieran was elected vice-president of the Neighborhood Preservation Program. Because he is well-liked by the councilmen and the neighbors, it is an opportunity for him to talk about spiritual and moral values. People get inspired and excited when he talks about moving forward to better their lives.

Our biggest event was a "Community Day". The success of this day, however, was preceded by much planning and effort. People willingly joined committees for special tasks, but Kieran had to be "on top of it" constantly. At one point it looked like the city would not come through with funding for the necessary \$2,000 for insurance protection for the day. Kieran said, "Do you want a Community Day, or don't you? If you're not serious, I'll pay for it myself!" Upon hearing this, the city officials approved the funding.

The neighborhood thoroughly enjoyed the day. There were food, clowns, a karate demonstration, face painting, flea markets, rides

for the kids, marching bands and a police dog show and more. It was more than just fun—an anti-drug campaign and park clean-up became part of the program. The mayor and councilmen spoke and made a commitment to keep the park clean.

The Principle at Work

Kieran fought for an opening prayer, and the singing of the national anthem. People felt uplifted by this, although without him it would not have happened. We are realizing that when we exercise our Principle way of life, all kinds of wonderful things happen. By the Cain-Abel model, you create leaders by raising them up—they may not realize it's you doing the hard work behind the scenes. There's such a lack of leadership for most people fear responsibility. But Father has taught us to be bold, fearless and responsible. Father wants us to believe that we can become great people who can lead communities and governments.

I believe we can make a difference, that we can believe in ourselves. We are His children. Because God is there with us in

whatever we do—we can make a difference! I've come to believe that our own confidence is essential. It doesn't have to be so awesome to speak to the mayor; we've been given so much training that positions are not threatening. We can be bold and let God speak!

My husband and I are learning that rather than being critical of those things we perceive as imperfections, we can be persons who act in a positive way. When we see what is lacking, rather than complaining, we can be creative and get involved, and as Heung Jin Nim said—"Be responsible."

The Future

The inspirations are endless. We are thinking: how can we get a church building; how can we develop an education system for our children; how can we help each other financially—can we create a credit union; how can we better ourselves through career, education, finance?

Surely God and our True Parents can work through us in each of these areas for the betterment of all mankind. We are so grateful to Heung Jin Nim for renewing our vision.

FATHER GOES TO PYUNGYANG

Father worked hard for over two years in southern Korea. But he could not find even one person who would become his helper—his disciple.

He cried and prayed for the people many long hours, and looked for a way to win them over. But he met one obstacle after another. Finally, he made a decision. "I will go north," he said. "There are many Christians there, and God has been preparing them to believe my words."

On June 6, 1946, he set off by foot. Leaving the churches in the south, leaving the churches in the east, he walked north and west.

Times were still difficult in Korea. World War II had ended and the Japanese were gone, but now the Soviets had sent their communist soldiers into Korea. They came from the north, and they immediately terrorized the people. They tried to end religion in Korea. They closed one church after another. Many Christians were arrested and disappeared without a trace.

"There is no God, you fools! You must stop going to church! We will kill you if you go to church!" the communist soldiers threatened.

The Koreans were afraid of

these terrible men. Many families tied big bundles of their belongings onto their backs and left their homes, leaving behind everything they couldn't carry. They hurried south. Soon the roads were full of refugees, their backs bent over from the heavy loads, their faces wet with tears. Some of them had to leave family members behind who couldn't make the journey.

Father was walking north. He knew it was dangerous to go that way, but he felt he **MUST** go. There were Christians there who were looking for the Messiah. As he walked along, he met thousands of poor Koreans heading the opposite way. They looked at him as if to say, "Why are you going that way, young man? Don't you know it is dangerous?" Later, he learned that five million people had left their homes to escape from the communists. He wept for them.

Eventually, Father arrived in a town called Pyongyang. In this town there were many churches. After the Japanese had been driven out, the Koreans had quickly rebuilt their ruined churches, so they could worship together again. It was such a spiritual place that many Koreans called it the "Second Jerusalem."

When the communist soldiers came, they tried time and again to make these Christians stop going to church. But they loved God and Jesus so much and were so strong

that the communists had failed to stop them. Every Sunday morning at 5:00, the church bells still rang throughout the city. At that early hour, prayer meetings were held. Sometimes as many as 12,000 people were praying all in unison. Many had to stand outside because there was not enough room inside. Neither cold nor snow could keep them away.

Father found a room in a small house with a Christian couple. Wasting no time, he began going to the churches to meet Christians. He invited people to his little room, where he taught them about God's revelation. Rather quickly, the word passed around, and more and more Christians came to hear him speak. Many of these people were old women, who had received messages from spirit world to go there. Over and over, hour after hour, day after day, Father taught from his little Bible. Soon the corners of the pages became rounded from the constant use.

There was one woman who came many times. All her life, she had longed for Jesus to return. She loved Jesus very much, and she had a strong feeling he would come to Korea. But she had many questions which were never answered by her church. When she first heard Father speak, her questions were all answered. She suddenly felt warm all over and her heart beat faster. The words vibrated through her body: "This is it! This

is it!" She felt so much excitement. After the meeting, she quickly went to all her friends and relatives and told them to go hear this man speak.

With great joy, she shared her feelings with her husband. But he wasn't so joyous about it. "I'm not interested in such a person," he scowled, "and I don't want to hear what he has to say. Forget about him, wife!"

She still hoped his feelings would change, so she tried to win him over. She worked harder. She kept the house cleaner and cooked better food. She served him and gave him more love. But still he was suspicious and jealous, because she kept going to see Father.

"Why do you keep going to that man's room? Have you fallen in love with him? I think he is trying to take all the wives away from their husbands!" He got together with some of the other husbands, and they looked for a way to stop Father's speeches.

"He's a heretic," they told everyone. "We must run him out of town." But Father continued witnessing and teaching.

It was only many years later that this man changed his mind. After watching his wife and seeing her great faith and love, he finally repented. He supported Father's group and encouraged his own children to join.

Meanwhile, one of the people this woman witnessed to was her

18 year old nephew. He had just graduated from high school, and he went to his aunt's house to ask her advice on what he should do with his life. He respected her very much, so when she told him to go with her to hear Father's message, he obeyed. The next day he went again. And then he went again. He never talked or asked questions, because he was shy and he thought he knew nothing. But he liked to be there because he felt peaceful around Father. Father looked at him and said, "You meditate alot, don't you? But you need to focus on one thing." He was so surprised, because it was exactly true! This person's name was Won Pil Kim, and he became Father's first full-time disciple. It was July 1946, forty days after Father had left southern Korea.

When Won Pil Kim first came to hear Father, the July weather was scorching hot, and the room was so small that the heat in there was almost unbearable.

Father always spoke strongly and with great energy, and he spoke for six or eight hours at a time. (That is like going from breakfast until dinner.) He didn't even stop to rest or eat, and yet he never seemed to get tired. As Father spoke in the stifling heat, the sweat poured down his body. Whenever he finished speaking, his clothes were so soaked from the sweat that they looked as if Father had just come in from the

the sweat that they looked as if Father had just come in from the rain. Often Father would take his shirt off afterwards and twist it in his hands to wring out the dripping sweat.

Won Pil Kim was amazed. "How can he do it?" he asked himself. "He is so strong, so special." He became determined to help Father all he could and be a good disciple forever.

Won Pil Kim always stayed with Father when he spoke to the people. He took notes on everything father said and studied them over and over, until he had memorized them. Then he could carry Father's words in his heart wherever he went.

Besides teaching the people who came to his room, Father also spent many hours in meditation and prayer, especially on Sundays. He would spend several hours praying, then have the Sunday Service. Then they would all go together to the countryside and talk. It was a time to ask Father questions and understand his words better.

"Won Pil," said Father one day, "don't you have any questions? You never ask me anything at all."

"No, Father," answered Won Pil Kim.

"I want you to always remember one thing," Father said to him. "Our group is different than any other group in history."

Won Pil Kim understood those

words later, when he realized Father was the Messiah for the whole world.

As more people came, amazing things began to happen. Whenever Father taught God's Truth, the people sat as if riveted to the floor, their eyes never leaving his face. It was as if they had to hear every word. Then something like a heat wave would pass through their bodies. It was like electricity or fire, only it didn't hurt. They got so excited that they forgot their problems and began repenting for all the bad things they had done in their lives. They repented and cried and prayed, and after a while, it was as if some great burden was lifted from them. They felt like they had been set free. They would rise up, feeling so joyous and light, that they would start dancing around.

The houses were close together in the towns of Korea. The walls were quite thin, and the doors were so thin you could see through them at night. When these early followers of Father gathered, they prayed and cried and sang and danced. They were a very noisy group, and everyone in the neighborhood could hear them.

"Who are those people, anyway?" they asked each other.

"I don't know, but there are men and women in there, and they stay together until late at night."

"I saw them dancing around."

"They must be crazy people.

Maybe they're dangerous."

The neighbors didn't like anything different going on, so they reported Father's little group to the police. The communist police officers didn't like father, either. They thought he might be a spy from South Korea, because he suddenly appeared from the south, and he had no identification on him. Also,

the police had just arrested all the members of another church, and now here was this group acting the same way.

In August, not quite two months since Father arrived in Pyongyang, he was arrested and put into Pyongyang prison. It was a sad, sad time.

Ken Weber &
Mrs. Linna Rapkins

A CLOUD OF WITNESSES

Little Ju Kyung Lee sat up, wide awake, as soon as she realized that her mother was no longer in bed with her and her father. She heard Omma (which is Korean for "Mama") moving around in the darkness, putting on clothes, getting ready to leave. "Omma," whispered Ju Kyung softly to the dark.

"Hsst," shushed Omma.

"Omma," persisted Ju Kyung.

"Quiet," hissed Omma. "You'll wake up your father."

Ju Kyung knew this was impossible, so she whispered again, "Omma, you said I could go with you this morning."

"Go back to sleep. You should rest."

"You said I could."

"Oh, all right. But dress quietly."

Ju Kyung crawled carefully over her sleeping father. She wasn't the least bit worried about disturbing him, since this had been his first chance to sleep in days. He would be lucky to wake up on his own even if the house caught fire. When the communists had taken over Pyongyang and the rest of North Korea, he had been put to work in the train yards loading up boxcars with supplies. Sometimes things fell behind

schedule, and he would be kept working day and night until they told him he could leave. He would shamle home exhausted and sleep as though he were dead. Ju Kyung felt so sorry for him. Last night he had come home for the first time in three days. He sat down at the little dinner table, and Ju Kyung watched in fascination as his heavy eyes closed while he was eating.

It was August of 1946, and the air had not turned cold yet. Ju Kyung put on light clothes and tied her long hair back with a ribbon as Omma had shown her. Tomorrow she would be six years old, but money was scarce and there had been no sign of a birthday present this year. But she was excited to be able to go with her mother to help her do her work at Mrs. Ho Ho Bin's church today, and her bright little face seemed to shine in the dark bedroom.

Omma found her hand and together they stepped through the wood and oiled paper door into the cool gray morning. As they walked down the street together, Ju Kyung chattered excitedly.

"Will Jesus speak to Mrs. Ho today?" she asked.

"I don't know, Ju Kyung-a."

"Are you going to make more clothes for Jesus today?"

"Yes, Ju Kyung-a."

"What kind of clothes, Omma? Korean clothes or English clothes?"

"Korean clothes."

"Why don't you make English clothes, Omma?"

"Mrs. Choi makes English clothes, daughter."

"You can make English clothes, too, Omma."

"Jesus needs me to make Korean clothes."

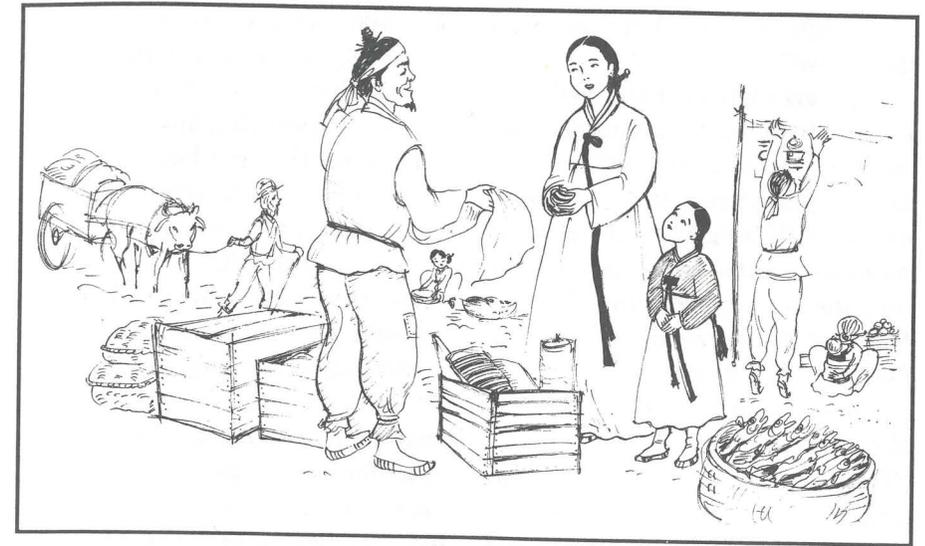
"But Omma—"

"Chun-man-ayo!" (which means "a million words," or "you talk to much") Omma waved her hands impatiently for Ju Kyung to pipe down.

They walked along quietly. They had to come so early because Jesus had told Mrs. Ho that it was important that they be the first ones in the market to buy it. No one understood why it was important, but because it was important to Jesus, they absolutely followed it to the word. They passed many houses on the way—the mayor's house, the police chief's house. They crossed Myong Dong street, down at the other end of which were the barracks where the soldiers stayed.

They passed by a large house with a hand painted sign and a cross nailed to the door. They could hear people inside singing "Amazing Grace"; it made them feel good.

Meanwhile, down in the public market, the cloth man was unlocking his little shed. He took out some wooden boxes and set them up on the ground. He took down



big rolls of cloth and Chinese silk and arranged them on the boxes. As he was searching for his measuring stick he glanced up and saw Mrs. Lee and her little daughter coming down the street.

His heart beat faster; he could hardly keep from dancing. They belonged to that crazy lady's church, the one everybody called "Bok Jung Kyo" or "Inside the Belly Church". People called it that because the crazy lady thought Jesus would come and speak to her, and her belly would start to shake as though there were a lively baby inside. This was because Jesus had told her the Messiah would be born again as a baby and grow up as a man on the earth. There were a thousand members in that church, led by Mrs. Ho. But there was one thing about the Inside Belly Church he liked very much—they must have lots of money. He

charged them top prices, and they always paid whatever he asked. If they were all crazy that was alright with him.

Mrs. Lee came up and said, "Sugo-ha-sayo." (which means "you're working hard", and is a polite way of saying good morning) "I want to buy 15 meters of white cloth and 5 meters of green silk."

The cloth man didn't mention prices. He just took down the rolls of cloth, measured them out and cut them. He rolled up the pieces and tied them with string.

"That is 20,000 won."

Ju Kyung gasped. What a price!

Omma took the bills from her pocket and began counting them into the man's hand.

"Omma, no!" said Ju Kyung, "that's too—"

Omma rapped her smartly on top of her head with her knuckles

as though she were knocking on a door. "Ow!"

The man gave her the cloth and a polite little bow. Omma could see in the man's eyes that he was laughing at them. As they walked away, Ju Kyung rubbed her head painfully. She had wanted to cry, but she was too proud to cry in front of that greedy man. "But Omma..." she whined.

"Jesus said we can't argue over the price," Mrs. Lee explained. "That's what Jesus told Mrs. Ho, and Mrs. Ho told me. Do you believe Jesus? Then don't complain anymore."

The church that people called the Inside Belly Church was really a great big white house that they had all bought together. They were ready to die for the Messiah when he came again. They were all waiting to meet him.

When Omma and Ju Kyung came in the door, the room was full of people in white robes, scurrying around. About a hundred women were on one side of the room and all of the men were on the other. There was an altar with a picture of Jesus on it, and when an old woman banged on a little gong everyone bowed down to the floor. She banged it again and they all stood up. Another old lady marked down the number of bows on a little chalkboard.

This group was led by Mr. Ho in the morning and by his assistant in the afternoon. They had to

bow 300 times every day. Sometimes they were told to bow 3,000 times, which took ten hours. Everyone was sweating and breathing hard. After the first hundred bows or so, it became pretty tough going, and many of the people weren't very young.

As they passed by the kitchen on their way upstairs, Omma and Ju Kyung could smell the wonderful spicy smells of a rich Korean meal being prepared to put on the altar for Jesus. They were told to make two meals a day of the best food for Jesus and the Messiah who was to come. Ju Kyung had had nothing much to eat for days except rice and kim chi, and sometimes a thin seaweed soup. When those wonderful smells hit her, her mouth watered and her stomach growled so loud that Omma looked down at her, embarrassed. They had almost no money of their own for buying food and Omma wouldn't touch the large amount of money Mrs. Ho had given her for the cloth.

Near the stairs was the prayer room. The door was shut tight, and on the other side they could hear the voice of Mrs. Ho praying desperately in a loud voice, and beating on the floor with her hands. Ju Kyung was so struck with awe her stomach stopped growling. Maybe Jesus was in there, speaking with Mrs. Ho. Omma led her wide-eyed girl upstairs to the sewing room. That was where Omma worked.

The room was full of women of all ages sitting or kneeling on the floor with their sewing things spread around them. Mrs. Choi led one group who made western style clothes, and Omma led the other group which made Korean clothes. They had to make three Korean suits and three English style suits every week. They were not allowed to use machines, and once they started they couldn't get up and move around until their work was finished. They would sew three stitches and tie the thread, sew three more stitches and tie the thread, over and over. At the end of the day Omma would stand up with a backache. She hoped the Lord would come soon.

All this activity was because Jesus had told Mrs. Ho how poor he had been in his lifetime. He never had good clothes or enough food to eat. It was terrible for the son of God to be the poorest and hungriest man on earth. So Mrs. Ho volunteered to make an offering of clothes and food to Jesus, and Jesus told her how to do it. The food was later distributed in fragments to people like a Catholic communion, and the clothes were stored away for that day in the future when they would be needed.

Omma passed the cloth to a lady in the middle of the room who would cut it into shapes and pass it out to the other women. Ju Kyung felt so excited when she was allowed to come here and

watch everybody work. She wondered if someday she would meet the Lord, too. She wondered what he would look like. Maybe he would be twenty feet tall, like a giant, with big muscles and a handsome face. He'd fly through the air and know just everything in the whole world, and you could see angels come and go, bringing messages to him. He'd look at you and know.

Just then there was a great crash and a scream from downstairs. The startled women dropped their sewing and stood up. You could hear men running around downstairs and some kind of shouting from the street. Omma told Ju Kyung to stay where she was, but she went clattering down the stairs right after her mother.

The room where the people bowed had pieces of glass all over the floor. In the middle of the mess was a big jagged rock, and there were spots of blood. A man was kneeling there, holding his hands to his head and blood was running between his fingers. Two other men were trying to help him to his feet.

On the street outside a small gang of men were shouting things at them.

"Anti-Christ!"

"Devil worshippers! You're all going to hell!"

Ju Kyung was so scared she grabbed onto Omma's skirt and began to cry. Omma reached down

and put her arms around her. "It's alright. It's all over now; those men are going away."

Ju Kyung looked up, her face all wet with tears. "Why did they do that, Omma?"

"I don't know, daughter Ju Kyung."

"Are they Christians? They talk like Christians."

"Yes, dear."

"Doesn't Jesus love us, Omma?"

"Yes, Ju Kyung-a, yes he does."

"Then why don't they?"

"I don't know. Shh, don't cry now." She petted Ju Kyung's little head and finally she felt better. Downstairs, they led the injured man into the kitchen, and a couple ladies came in with short-handled straw brooms to sweep up the glass.

Then Ju Kyung noticed that the prayer room door was standing open, and there was Mrs. Ho herself. Mrs. Ho was in every way a country person, with a country woman's simplicity and honesty. She was small, but rather large in the belly. Like her followers in the room, she was dressed all in white without a trace of color around her, which made the nut brown color of her face and hands stand out. She was all straight and narrow lines and wrinkles. Everything about her radiated seriousness. People like the cloth man might laugh at her behind her back, but never, never face to face. She was not a mean woman, but

the dead seriousness of her eyes sucked the mocking laughter right out of you and made it clear that even if the whole world laughed at her—she wasn't laughing. There was never a more serious woman than Mrs. Ho. And when she made up her mind to do a thing, all the world wouldn't change it. It was also the face of a spiritualist. She was a woman who saw a world that others didn't or couldn't. And this world knew her.

"Is our brother all right?" she asked.

"Yes, Kyo hey jun-nim," (which means church leader), one man said. "He's being washed in the kitchen. He has a bad cut on his head, and he'll need to go home and rest."

She nodded, and her eyes surveyed the room. In her mind this problem was already finished and her mysterious thoughts had moved on. She noticed Omma and Ju Kyung standing on the top of the stairs. "Will the clothes be ready for the evening service?" asked Mrs. Ho. "We're almost finished. I'm sending Ju Kyung to buy some more thread."

Mrs. Ho glanced at Ju Kyung with her dark serious eyes and then turned to face the others. "Don't be discouraged by this attack. Persecution can bring good. Within a few days we will all meet the Lord. Jesus has told me I will meet him in prison."

People in the room began whis-

pering and talking. One man spoke up and said, "Kyo hey jun-nim, we will never allow them to take you to prison. We would die first."

She waved her hand at him impatiently. "If it pleases God for us to go to prison, what's that to you? You should be humble in front of God's will, and God's destiny for all of us. We will meet the Lord in prison. Think of that and pray for it." People began whispering again. Mrs. Ho walked into the kitchen to see if the food offering was ready to go on the altar.

Omma led Ju Kyung upstairs and gave her a length of thread. "Go to the little store next to the public bath, you know the one, and ask the man to give you three rolls of this thread, and tell him we'll pay later."

Ju Kyung took the thread and tied it to her finger, and she was off down the stairs and into the street. She paused and looked up and down for that little gang of men, but they were gone. She went on her way to the little general store where people went to buy whatever odds and ends they needed.

When she got there, the store was full of people, and it took a long time for the man to notice her and ask her what she wanted. She untied the thread and told him what her mother had said. He frowned at her. "Oh, is your mother at the church with all those peo-

ple, the Bok Jung Kyo Church?"

"Yes," said Ju Kyung fearfully. She had never felt afraid before, but she was learning the meaning of fear today. Just yesterday she would have spoken right up. but this afternoon her "yes" stuck in her throat for just a second, and it surprised her. "My mother works there," she added, a little defiantly.

People stopped chattering. People looked at her. The man looked at her. Oh no, thought little Ju Kyung Lee. Please Jesus, don't let these people do anything to me. Don't let them throw methrough a window too. The man looked around for someone. "Mrs. Choi?" A woman stepped up to them. "Mrs. Choi, I think it'd be nice if you could walk this little girl back to the Bok Jung Kyo and see if her mother is still there."

"Still there?" thought Ju Kyung. What does he mean? Now she felt another kind of fear. These people weren't angry at her, but they had all been talking about something bad that had happened when she came in. Now she felt really scared. These people all knew something that she didn't know. The woman took her by the hand, and they went out and began walking quickly back to the church. They both walked very fast and didn't say anything at all. When they got there, an army truck was parked out front, and there were many communist sol-

diers loading all the clothes and food they had made for Jesus and the coming Lord. She didn't see her mother or anyone she knew around anywhere.

Ju Kyung broke away from the lady and ran toward the soldiers, crying, "Om妈! Om妈! Om妈!" A soldier stood in front of her and wouldn't let her past. She beat at his knees and cried for her mother.

"Who is your mother?" snapped the soldier.

"Om妈! Om妈!"

"Who is she? Ho Ho Bin?"

"No, Mrs. Lee! I want Om妈!"

"Was she in this church?"

"Where is she?"

"She's in prison where she belongs," said the communist soldier proudly. "They've been arrested, these enemies of the people. Our beloved Father Kim Il Sung has liberated this church and its stolen wealth for the people of Korea."

Ju Kyung only heard the word prison. She fell screaming and crying to the ground. The soldier was embarrassed and went away.

"Oommmmaaaaa!" she wailed.

She felt arms around her. She pushed them away angrily. The arms came again, a woman's arms gently picking her up. The woman who had walked her from the store said, "Let's go together. Maybe we can find her."

They went down to Myong Dong Street. This time Ju Kyung was not afraid. She was only thinking about her mother. They

walked past the soldiers' barracks, past the huge blue house where Kim Il Sung probably lived and down to the end of the street where the police station and prison was. They walked up to the nearest window, where an old man was looking out through the rusty iron bars.

"Do you know the people from Mrs. Ho's church who were picked up this afternoon?" the woman said to him.

"Yes," he said. "I'm one of them."

"We're looking for this girl's mother."

The old man squinted down at her through the bars. "You're Mrs. Lee's little girl, aren't you?"

Ju Kyung nodded her head eagerly.

"I think I know," said the old man. "Just a minute." He went back out of sight, into the darkness of the prison cell. He spoke with someone for a moment and then came back again. He stuck his arm out the window and pointed down the prison wall. "Try the fifth window."

Holding hands they walked along the wall to the fifth window. The ground rose uphill down the wall, so that the window came down to about the level of Ju Kyung's face. She put her face up to the bars and looked in. Out of the dark Om妈 jumped up and ran to the window.

They hugged each other joyful-



ly through the bars. "You shouldn't be here," said Om妈, "If they catch you, they'll chase you away."

"I want to help you, Om妈."

"Don't worry, Ju Kyung-a. They say the Lord is here in prison somewhere, and we're waiting to meet him. Mrs. Ho is here somewhere and we're all waiting for them to meet each other."

"Has anyone seen him, Om妈?"

"No, not yet. No one knows who he is. But he's here somewhere."

She nodded, and sadly left Om妈's window. Om妈 pointed to a cell at the corner of the building. It was the cell of Mrs. Ho's helper. Mrs. Choi walked away at a distance to keep a lookout and Ju

Kyung ran up to his window. Inside she saw Mrs. Ho's helper (a man) sitting in the dim light, and there was another man with him, a young man. She had never seen him before. He was handsome, but very thin as if he hadn't had much to eat for a long time. He had a flat nose and he sat on the floor quietly, undisturbed by his situation. He seemed like a kind person, and she liked him and hoped she could meet him.

She called softly to the helper; he had been sitting across from the young man. Now he saw her, and stood up stiffly and walked over to the window.

"Om妈 said I should see if you're all right." The helper

reached out and patted her cheek affectionately. "That's nice," he said.

"Who's that other man?" asked Ju Kyung.

"His name is Moon."

A silly thought occurred to her. "Is he the Lord?" she asked, without really thinking.

The man chuckled. Silly girl. "No, of course not," he said.

For the third time that day, Ju Kyung discovered yet another kind of fear. She couldn't put her finger on it, but she knew it wasn't for herself but for other people that she felt afraid. It was a strange feeling that something was mixed up here. "Are you sure?" she said, partly to him and partly to herself.

"Oh yes," said the helper confidently. "He's a very young man."

She felt the hair on her head prickling. Something was really bothering her now. She had always thought someone like Mrs. Ho's helper would never make a mistake. But deep inside she felt he was making a mistake now. "It's okay if he's young, isn't it? He could still maybe be the Lord, couldn't he?"

"If he was," the man said, "then Jesus would tell me, wouldn't he?"

No! A voice in her heart cried out, trying to speak, pushing at her, trying to get out. "Well," she said timidly, "What if he didn't? I mean, what if he didn't want to, maybe he wanted you to find out?"

"Oh, hush now!" He was getting

tired of all this. She looked past him to where young Moon was sitting on the floor. He was looking right at her, and their eyes met. That was when she saw it—in his eyes. Then she knew. She became excited.

"No more now," Mrs. Ho's helper snapped. "You shouldn't even be here. Go home now." He walked away from her and sat down on the floor of the cell across from Mr. Moon. He leaned against the wall and closed his eyes. That was that.

"Omnia!" She ran from the window, shaking all over. "Omnia! I've got to tell you! I've got to tell you something!" But now a soldier had seen her. He began running toward her shouting, "Hey you, get out of here! Go on! What are you doing here?"

The woman from the market came racing across the lawn and scooped up Ju Kyung in her arms and carried her quickly away from there. She set her down and together they ran down Myong Dong street back to the town. "I saw him." Ju Kyung said to her as they ran. "I saw him. I saw him." The woman thought she meant the soldier.

Ju Kyung tried to come back by herself the next day, but the soldiers saw her and turned her back. She waited till dark and went back in the night while her father was sleeping.

When she came to Myong Dong Street the soldiers were all asleep.

She went to the prison window where Omnia had been, but the cell was empty. She went to all the windows and they were all empty. Finally, she went to see Mrs. Ho's helper, really hoping to see that Mr. Moon again. It, too, was empty. Everyone had gone somewhere. There was one room that she was sure had people in it, but there was a big piece of wood nailed across the window, and she couldn't see in. When she walked past it, she heard voices inside and she stopped and put her ear against the wood to listen.

Thump.

A man's voice was saying, "Who are you? Why did you write that note?"

Another voice said something, but she couldn't hear what it was.

Thump. Thump.

"Why did you write for Mrs. Ho to pray who you are? Huh? Who do you think you are? Huh?"

Thump-snap thump.

It sounded like a stick breaking, like something hard inside of something soft being broken. What was going on?

"You're the enemy of the people! Tell us who you are! Answer my question!"

Thump.

Thump—thump.

It sounds rough, she thought with a shiver. She left the boarded up window and walked on in the dark looking for her mother, looking for Mr. Moon. She wondered

where Mr. Moon was, and what he was doing right now. Even though she didn't know him, she liked him very much.

Finally, feeling more worried for her mother than ever, she gave up and went home.

As it turned out, her mother showed up the next morning. They had let her go. When she came into the house Ju Kyung ran tearfully into her arms. She was so happy to know her mother was home safe again from that awful place.

She asked Omnia if Mrs. Ho had gone home. Omnia said no, she thought maybe Mrs. Ho was dead. The communist soldiers had shot many people there. She hadn't seen either Mrs. Ho or her helper since she'd left the police station.

"How did you get out?" asked Ju Kyung.

"They gave me a paper to sign," said Omnia. "If I signed it, they said they would let me go."

"What did the paper say?" asked Ju Kyung.

"I don't know," said Omnia, "I don't know how to read."

Someone was at the door. Omnia let them in. It was a woman, and she had a little girl with her Ju Kyung's own age. Omnia introduced them to Ju Kyung.

"This is Mrs. Hong. She's a member of Mrs. Ho's church also, but she wasn't there the day the soldiers came. Why don't you girls go play outside while we talk?"

Ju Kyung found her favorite doll and held it out to the little girl. "My name's Ju Kyung, what's your name?" "My name's Hak Ja Han."

"Would you like to play with my doll?"

"Oh yes!" said Hak Ja Han, and hand in hand they ran outside to play together under the persimmon tree.

Chris Garcia

FATHER ENDURES PYUNGYANG PRISON

Father was put into the Pyungyang prison on August 11, 1946. This was several months after Mrs. Ho and the other members of the Inside Belly Church were put in that same prison. In fact, Father was put into the same cell as one of their leading members.

Soon Father learned that the communists had told the members of that church that they would be set free if they would just sign a paper saying they were wrong. But they refused to do that.

Father told his cellmate he should go ahead and sign the paper and save his life. That man obeyed Father, but he was already so badly beaten that he died a short time after he was released.

Father wanted to tell Mrs. Ho the same thing, but she was in a different cell. Somehow, he managed to write a note on a little slip of paper. It said, "Tell them you are wrong. Pray to find out who wrote this." He slipped it to her in a bowl of rice.

Mrs. Ho knew she was supposed to meet the Messiah in prison, but she didn't realize this note was from him. She did not pray to find out who wrote it, she did not

obey the note, and later she and all the other members of the Inside Belly Church were killed. After all the hard work they had done to prepare for him, after their thousands of prayers to meet the Messiah, they never even saw him.

The note Father wrote to Mrs. Ho was discovered by the guards. They asked him over and over who he was and why he had written the note. They hit him many times. The guards asked so many questions trying to catch him, but he never denied his mission, and also could not let them know he was the Messiah.

The communist guards were angry because Father was not afraid, they decided to torture Father. They wanted to break Father's spirit and make him a weak man. Because so many other Christian ministers had given up when they received many beatings and other punishments, even cursing their captors, the communists believed that Father would do the same. They said, "If we beat this man hard enough, he'll give up his God."

But Father never changed.

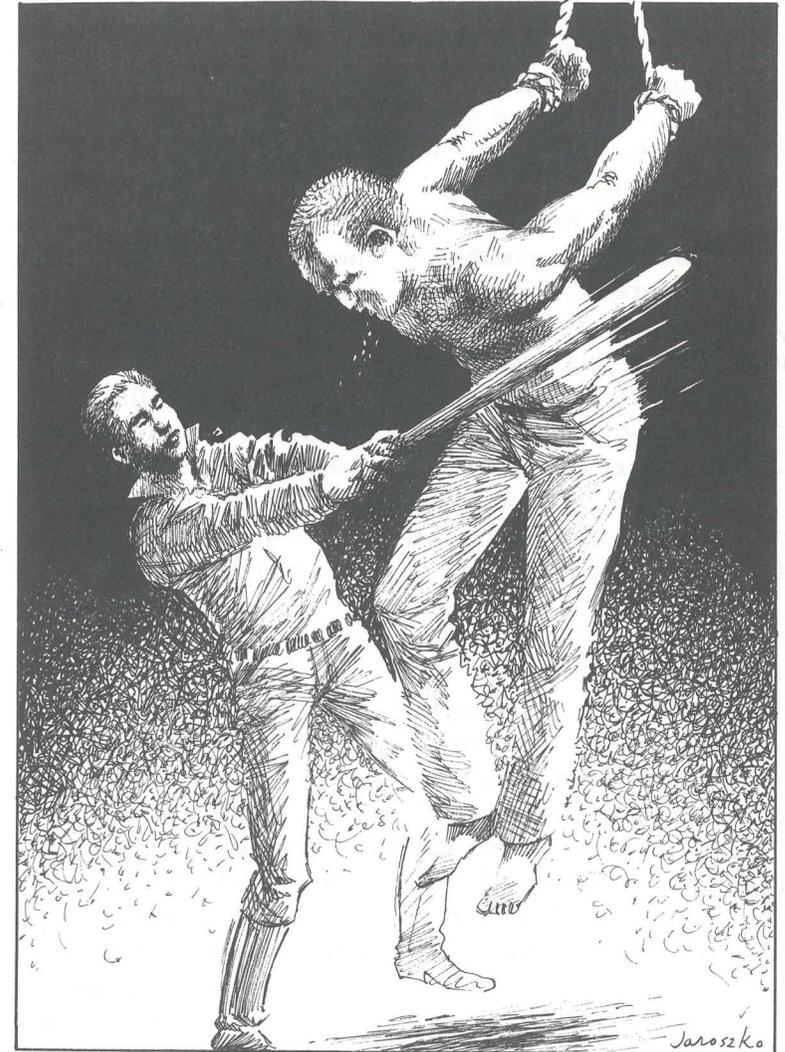
Father prayed, "Heavenly Father, help me to withstand the torture and live so that I can work for You. I will take responsibility for mankind's sin, and free You from suffering."

Father knew that if he could not live through this, then God's broken heart would continue for

many more years to come. Even if every cell in his body cried out in pain, he would not allow his spirit to deny the love of God. So Father stood up straight and strong and told God he will not die.

The first thing they did to Father was to not let him have food or sleep. Since the body can go longer without food than without sleep, they tried to make Father so tired that he would become crazy. But the unity between Father's mind and body was far greater than the guards could believe. Father willed his eyes to remain open, even though his body was asleep for short periods of time. The communists had to change shifts every three hours to watch him and be sure he didn't sleep. After nearly one week of "no sleep", the guards thought, "Surely this Reverend Moon has some sort of magical power." They became afraid of him.

Since Father's will was so strong, the guards met and said, "We must try and break his fighting spirit with more severe physical torture." Then they began to use the "water treatment"—a hose was forced into Father's mouth and nose and then a powerful jet of water was shot into his head. They wanted to make him feel as if he were drowning, until finally he would faint. Then once the water drained out, and Father recovered, they would do this water treatment again.



Since Father still refused to give in, Satan became desperate. Satan said, "If this religious man cannot be broken, he will fight against evil if he lives." Finally, Satan made a last try to break Father's iron will and stop God's plan to use Reverend Moon to save mankind. Satan made the guards feel more and more angry at Fa-

ther. The guards tied Father's hands behind his back with a very heavy rope. Using a large beam in the ceiling, they pulled the rope which lifted Father up high over the heads of the guards. Suddenly they let go of the rope, causing Father to fall. But before hitting the floor, they violently jerked the rope

upward, causing Father's arms to be jolted from their sockets. The pain was so terrible that it was impossible to stand it without fainting. Father called this awful torture "the crane dance".

But all the time he was being tortured, Father never stopped praying. He said quietly, "Heavenly Father, please do not worry about me; I know your painful situation has been far more miserable than my own. Give me the strength to endure this torture. I want to continue Your work of restoration and finally free Your heart. Please forgive these guards; they are being used by Satan, your enemy, to destroy mankind. Forgive them, forgive them..."

Finally when Father's strength was about to give out, the communists began to beat him with bats. They hit him in the face so hard that his back teeth shattered and blood gushed from his mouth. Father tensed his muscles against the blows, but he was struck in the stomach so hard and so many times that his intestines turned into pulp. He began to throw up, covering his body with so much blood that it dripped onto the floor. He could hold on no longer, and Father finally fainted from loss of blood. His body was so beaten and scarred that the guards thought, "After what we've done to him, surely he is dead."

And on the night of October 31st, 1947, Sun Myung Moon's

limp, bloody body was thrown out into the snow. The communist prison guards thought he was dead. That night, one of Father's disciples came to visit him in prison. As he walked through the snow outside the prison gate, he saw the bloody body of Father thrown on a pile like a bunch of old clothes. The disciple turned white with fear.

"They have killed him," he gasped. He moved closer—he felt Father's body. It was still warm. "Oh God, save him!" he prayed.

Running home he quickly gathered several other followers. Sadly and tenderly, they carried Father's body home. One by one they touched him and washed the blood off.

"He is dead!" they cried. They began to prepare for the funeral.

But then a miracle happened—Father began to move. He was coming to life. When his followers saw this, they lovingly and hopefully nursed him back to life. Father threw up large amounts of blood. He was terribly weak and sick. Won Pil Kim was there. He helped to find herbs and medicines to give Father. He was so determined to live and do God's work. His first thought always was of Heavenly Father.

"I must begin to preach again," Father said, as soon as he had enough strength to talk.

Lesla Ellanson

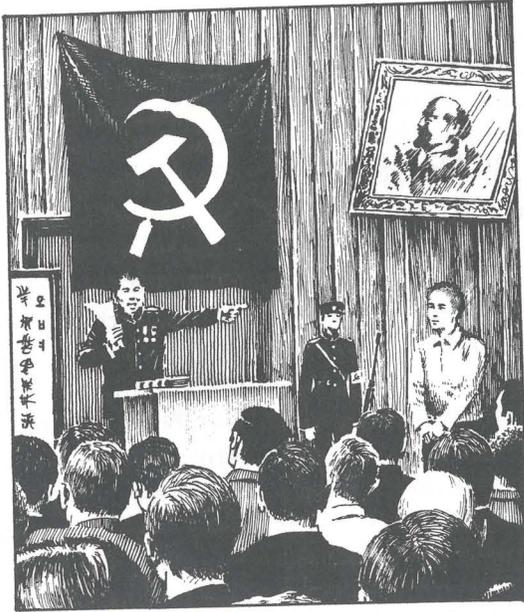
FATHER WORKS AGAIN IN PYUNGYANG

Father recovered from his three months of torture in Pyungyang prison as quickly as he could. His disciples tried to make him rest, but all he could think of was returning to his mission.

Before long, he was holding long meetings. He taught the people from his Bible, always speaking very strongly and with many tears.

Again the meetings were very exciting. The people gave their full attention. They felt they had to get every word down on paper, and they would take notes as fast as they could. They didn't plan to stay late. But when Father spoke, they forgot about time; they forgot about families. Before they knew it, the time had flown by and it was late at night again. The same kind of feelings of electricity came over them, and they just had to jump up and dance around for joy. God's love made them feel so wonderful!

Sometimes, while they prayed, miracles happened. Some who came were quite rich, and the food Father served was simple. But to them, it tasted more delicious. One wealthy man with a stomach problem was cured after



eating the food at Father's place, so the word got out that Father had some kind of "miracle food."

Many times, as Father spoke, they learned answers to questions they had been asking for years. Then they would get so inspired and excited they couldn't wait to go out and tell other Christians.

"I'm going to tell my minister about this," they exclaimed. "He'll be so excited to hear it."

But almost always, the ministers of their old churches were not excited at all. The ministers told them, "You're wrong. These answers are not true, and anyone who makes their people dance around in church must be from the devil."

Many of them stopped going to their old churches altogether.

As you can imagine, the ministers became very upset when

some of their best members left. So they got together with their own church members and went to argue with Father. They wanted to ask him difficult questions and show the people how wrong he was. But Father answered their questions before they even asked them!

"Mr. Moon must have special powers," they murmured. "He's surely of the devil. We must stop him."

They spread the word around that Mr. Moon was a bad man. They tried to scare the people. Then they even went to the communists and accused Father of being dangerous.

"This man, Sun Myung Moon, is breaking up our churches; he's breaking up homes," they declared. "He will want to break you up, too. He's probably a spy from

the south. You must get rid of him." More than 80 ministers wrote letters to the police, accusing Father of all kinds of crimes.

This made the communists very happy, indeed. They had already heard that Father had come back to life and was preaching again. They had started watching him carefully. Their belief was that anyone who believed there is a God is mentally ill. They wanted to just get rid of them all, so they were watching for their chance—some excuse. Now one church was fighting against another! What better way to make the churches weak? So they helped by spreading even more lies about Father.

On February 22, 1948, because of the ministers' complaints, they arrested him and brought him to trial. Father had been teaching in Pyongyang one year and ten months, which is almost two years.

By this time, Father had become well known in Pyongyang, so the courtroom at the trial was packed with people. He was led into the room in handcuffs and with his head shaved. He was accused of taking money from the poor people and using it for himself. He was also accused of telling people lies.

After the trial, the judge pronounced him guilty. Everyone knew it was always best to remain silent. If the judge became angry,

he could make the prisoner stay in prison even longer. But Father knew he had been wronged, so he stood up and asked that the charges be dropped, because they were not true. He had not told any lies or deceived the people.

The judge was shocked. The communist leaders who were watching had hoped to show that people who believe in God are weak and scared. Instead, this man showed courage!

Won Pil Kim was in the audience that day. His eyes filled with tears as he saw how brave his beloved Father was. Up to then, he had only seen Father's loving and warm side. In the courtroom, he saw a fearless man.

The charges were not dropped, and Father was sentenced to five years in prison. As Father was led away, he looked back at his disciples and smiled reassuringly, as if to say, "Don't lose heart. I'll be back." With his chained hands raised high in a sign of hope, he was escorted off to prison.

Father's disciples felt totally sad and discouraged at that point. But Father was full of hope that, through his prison term, God could do great things for Korea.

Ken Weber &
Mrs. Linna Rapkins

THE ORDEAL AT HUNG NAM PRISON

For one month Father remained in the Pyongyang prison. Then he was transferred to the Tong Nee Special Labor Concentration Camp at Hung Nam, which is located on the northeast side of North Korea. This was not like an American prison, where prisoners might do light jobs and spend many hours in clean cells to write letters home, relax, or even work on their college degrees.

This prison was at a nitrogen fertilizer factory. There was a small mountain of hardened lime which the prisoners had to break up and haul to another place. They had to break up the lime, pack it into rice-straw bags holding eighty pounds each, weigh it, and take it off to the loading dock. Each group of ten men was responsible for loading 1,300 bags every day, which meant about one bag every half-minute. The bags were heavy. The lime made their fingers bleed with big sores.

You might think a man would simply decide not to work; but this was not possible at the Tong Nee Camp. If the team did not do its work, they didn't get anything to eat that day. In order to live, they had to eat, and in order to eat, they had to do the work. They

didn't eat steaks or chicken or vegetables, nor any of the foods we eat to stay strong. They received each day just one small ball of boiled barley, or a few spoonfuls of rice or wheat. Even if a person was lucky enough to eat every day, it was still not enough food to live on. Within a few weeks, the men became so skinny you could see the shape of their bones. Their bellies became swollen from starvation. After six months in this prison, most of them were sick enough to die. At the end of one year, most of the prisoners had died. Father was sentenced to five years! How was he going to survive?

As soon as he arrived, Father began planning how he would stay alive. His plan was very unusual. Most people would think the best plan would be to find ways to save energy and get more food. That was not Father's way.

First, he looked at the food. If he became desperate about this little lump of grain, he would surely die. He saw how the people acted around him. One day a prisoner, who had been very ill, died while eating his meal. When he fell over, two or three prisoners rushed to his side, opened his mouth, scooped out the grains of rice he had not swallowed and ate them.

Father decided that instead of trying to find a way to get more food he would eat less; then on the days when he ate the regular por-

tion it would seem like a feast. For some time he would divide his little rice ball in half and give one half to one of the other prisoners. The surprise in that prisoner's face must have been like food to Father.

The time before the Korean War was very difficult even for those who were not in prison. Disciples such as Mrs. Ok and Won Pil Kim were allowed to visit every two months, and they would sometimes manage to bring him a little bag of rice powder. He easily could have gone to a quiet corner and eaten the rice powder himself, but that was not Father's way. Father would always share it with other prisoners. Sometimes he filled their pockets with the precious powder when they weren't looking.

One day Father received a package of rice powder. Before he could share it he discovered it was missing. The other prisoners became outraged. Who would do such a thing? Finally they found the guilty man and dragged him before Father, so he could be punished. Father looked at him and said, "You must have been so very hungry to have to steal my food. He who is hungry has the right to eat. Give me your bag." Father then poured into his bag all the rice powder he had left.

Father looked at the work load. He decided to work harder than anyone at the camp had ever worked before. The nine workers



on his team found that they could fill enough bags of lime when they worked with Father. Soon other prisoners were trying to get on Father's team. Twice Father was given a special award by the communists for his hard work. So, even Satan had to admit Father worked hard!

Then Father looked at his spiritual life. He had suffered so much, but he never complained to God about his situation. He never prayed to God because he was weak. His first thought was that God must be suffering so much to see what he was going through. If he acted sad it would make God suffer more. So he spoke brave words to God.

"I will never give up, Heavenly

Father," he prayed with great love. "Please don't worry about me," He also told God he would fulfill his mission; he would be victorious.

The prisoners never got enough sleep, but Father used his sleeping time to meditate and pray. A prisoner later said that when they went to sleep, they would see Father kneeling to pray; when they woke up, he was still praying!

The prisoners came to love him. Many times tears came into their eyes because they loved him so much. Father could not say one word about his mission to them, or even speak about God or religion at all. The communists would have killed him if he spoke of God. Therefore, spirit world spoke out for him. Many prisoners were told

in dreams that he was a very special person, and that they should become his helpers.

At least twelve prisoners became his disciples. One of these men was named Jung Hwa Pak. Mr. Pak was a leader over a group of prisoners. Father was in his group. He tried to give Father easier jobs and extra food whenever possible, but Father always refused these favors.

The summers were extremely hot. Father always kept all his clothes on. Mr. Pak kindly suggested, "Why don't you take off your rubber shoes and long sleeved shirt? I'll take you somewhere to wash."

"I cannot," replied father. "Heavenly Father directly told me not to expose my body to others."

At one point, Father got very sick with malaria. He could have rested in sickbay. But he said, "No, I didn't come here because of my sin, but for my mission." He continued working, sweating greatly, barely having the energy to stay on his feet. No one else could have survived such punishment.

Father's number in prison was 596, which—when translated into Korean, sounds very similar to the word which means "innocent," or "not being treated fairly."

Sandra Lowen

LIBERATION FROM HUNG NAM

There were rumors spreading in the prison camp that war was coming. The communist guards of the camp seemed nervous. Something was about to happen.

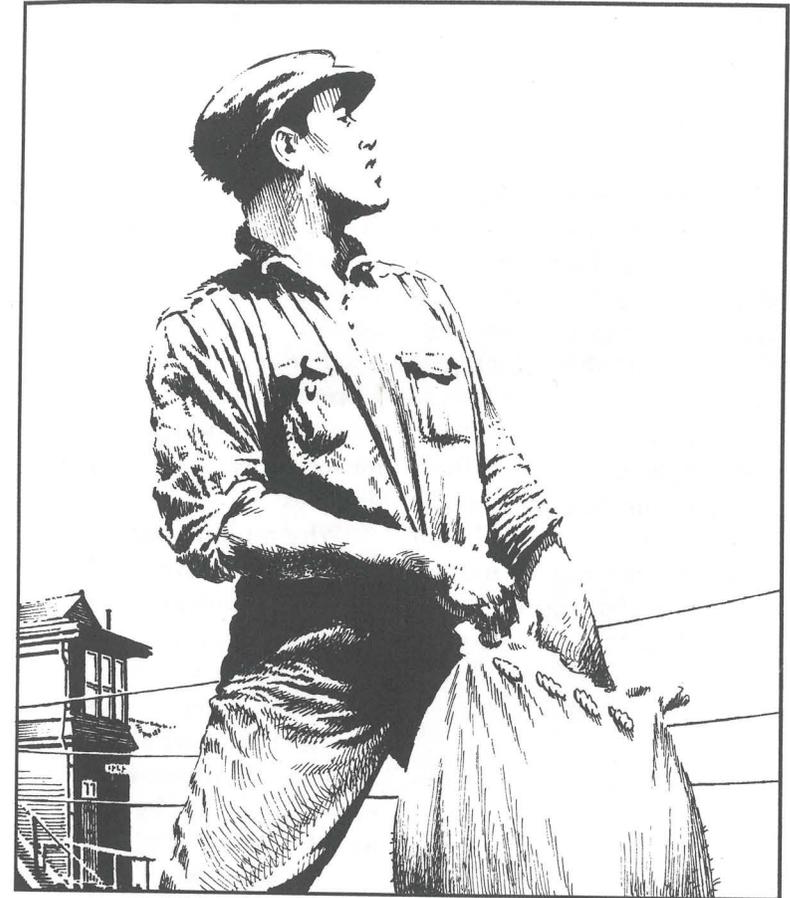
One day, one of Father's prisoner disciples came to him and said that he might have a chance to work in another part of the camp where the work was much easier. He asked Father if he should go there.

Father looked at the man and said, "No, don't go."

But the man continued to think about the easier work at that camp. He had been working so hard, and his bones were crying out for some rest. When his chance came, therefore, he decided to take it and he went.

A second prisoner disciple came to Father, and told him he also had a chance to work at the easier camp down the road; what did Father think? Father looked at the man for a moment, and then said, "All right, go. But if anything seems suspicious to you, run back to this part of the camp immediately." That man also went.

A short time later, in June 1950, North Korea attacked South Korea. It was the beginning of the



Korean War.

In August, Mr. Pak was released. Before leaving, he asked Father what he should do. Father told him, "Go to Pyongyang and tell the members not to worry about me, I will return soon."

The Korean War progressed, and by October the bombing began near the Tong Nee Camp. The guards were terrified for their own lives, and even more terrified that their prisoners might escape. They decided that they would just shoot

all the prisoners so they couldn't escape. The guards began with prisoners outside the main camp. They ordered some prisoners to line up and walk down the road.

The second man, who had received Father's permission to go there, became suspicious of what was going on and he quickly ran back to the main camp. The first man, who went without Father's permission, was never heard from again.

The prisoners in the main camp

were then herded into their cells. Taking one cell at a time, the men were brought out to be shot. The communists were determined that no one would be spared. Cell by cell, the prisoners were killed. The communists reached the cell next to Father's, but by this time it was very late. They decided to continue this terrible work in the morning. It looked as if Father had only a few hours to live!

Before they could start the next day, however, bombs began falling on the camp. The United Nations forces had arrived. Terrified, the communist jailers ran to underground shelters, leaving the prisoners out in the open. Staying alive among the falling bombs was almost impossible. Hundreds were killed.

But Father had received a message from God that no bombs would come near him. He could not tell his disciples this message clearly; it was a secret between him and God. He just said to them, "In times like this when we are being attacked, let us keep very close to each other; if we die, we die to-

gether, and if we live, we live together." His disciples and other people gathered around him. As others, including some communists, realized that wherever Father went the bombs did not fall, they gathered close to him, too.

Father was set free by the United Nations forces on October 14, 1950. He had survived two and a half years in that terrible place. It took him ten days to get to Pyongyang, and he stayed there for forty days while looking for his disciples.

Why couldn't Satan kill Father in the camp? Why didn't Father die from starvation, hard work, from the shootings, or even from the bombs? It was because Father won the victory of love. It was a terrible time for Satan. Satan had accomplished so much through hate. So much evil was in the world because of his hate. But he was defeated by a stronger force—love. Because Father had so much love in his heart, he couldn't be destroyed.

Sandra Lowen

NEW BABIES



Peter & Denise Bates
Daniel Jo 2/16/84
Christopher Kenneth
8/22/85
Claire Anne 8/8/87



Joachim & Robin
Baum
David Wondo 5/30/88



Terry & Charlotte
Blount
Teresa Kay 7/14/84
Charles Stephan
8/25/86
James Michael 1/13/88



Timothy & Yukiko
Capps
Melinda Su Jung
6/27/88



Francis & Tomiko
Casser
Hiram 6/4/86
Naomi Jane 5/9/88



Daryl & Philippa
Clarke
Zaneta Chun-Ja 4/6/88



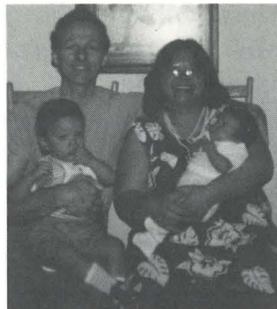
Richard & Yukiko
Fairbrother
Wonja May 4/5/88



Werner & Michiko
Fehlberg
Gracia Yukie 4/18/88



Jim & Carolyn Flynn
 Joshua Matthew
 3/28/86
 Bryan Patrick 1/30/88



Edouard & Ana Gagné
 Jeremy Chun Seung
 2/23/87
 Mika 5/22/88



Roddy & Yoshiko
 Joyce
 Michael Gregory
 3/10/88



Walter & Suyapa
 Frank
 Israel Samson 4/12/88



Bruce & Birgit
 Hutcherson
 Dan Winfred 11/17/86
 Danila Nicole 6/11/88



Eiji & Margarita
 Kawakami
 Seiji David 3/10/87
 Calen 2/20/88



Gunther & Lisa
 Freystaetter
 Peter Sung 2/22/88



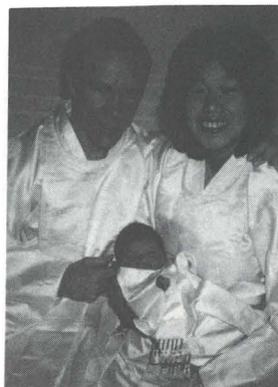
Halvard & Pat Iverson
 Benedikt Hung Hi
 3/22/88
 Jaidam Alexander
 1/28/88



David & Madonna
 Kirpich
 Jaidam Alexander
 1/28/88



Amador & Gilberte
 Mayorga
 Rafael Kwon-Son
 3/23/88



Ken & Kazumi
 Murray
 Amy Kim 1/30/88



Norio & Kazumi Oka
 Kiminari 5/25/85
 Sonomi 4/30/88



Ryyie & Cynthia
 Nakai
 Koichi 1/5/84
 Naomi 10/12/85
 Kenji 1/14/88



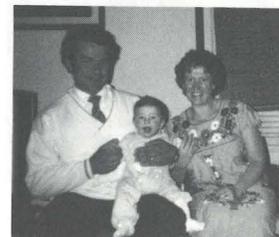
Richard & Miho
 Panzer
 Riminda 12/3/87



John & Margaret
 Potiewyd
 Lara Mead Potiewyd
 5/2/88
 Genevieve Sung-Ri-Ui
 5/22/88



Raymond & Michikio
 Presky
 Miyeon Elizabeth
 9/21/87



Manuel & Silvia
 Quesada
 Victor Manuel 11/3/87



Wesley & Helene
 Ramage
 Genevieve Sung-Ri-Ui
 5/22/88



Juan Luis & Hiroko
Kakuta Reyes
Eiwa 1/3/88



William & Reiko
Repke
Margaret Chiyo
6/18/88



Walter & Zena Ruf
Carissa Alexis 12/6/87



Rino & Renata
Rigassi
Tina 2/19/87
Lisa 3/29/88



Paul & Christine
Rezsnyak
Naomi June 5/27/84
Hannah Francis
4/8/87



Raymond & Kathy
Sabo
Tiffany Joy (Jeung-Mi)
3/10/87



Jack & Diane Ryan
Brendan 7/7/88



Welburn & Karen
Lisbeth Rozier
Se-Hyun 8/30/87



Jeffrey & Toyoko
Schmidt
Naomi Yeon 3/28/88



Rutherford & Olga
Smith
Edward Allen 9/30/87



Rick & Kaomi
Sorenson
Lemuel Masato
6/30/85
Aika Joy 9/14/87



Bill & Mary Stoner
Veronica Kyung Hwa
5/9/88



Takashi & Makie
Sugahara
Junko 1/15/88



Satoru & Jeanette
Tanaka
Benjamin II Kook
11/15/87



Guiseppe & Seraina
Termine-Defilla
Emmanuel Vincenzo
Termine 12/5/87



Phil & Heather
Thalheimer
Elysa Yeon Mi 6/29/88



Roberto & Jayne
Turconi
Jessica Bo Yeon
Seung Al Justin 4/8/88



Otmar & Annemarie
Weinmann
Ryu-Sung Peter 5/1/88

