

TODAY'S

WORLD



MAY 1984

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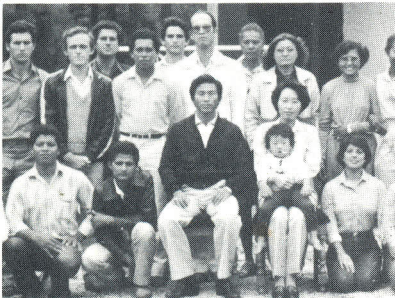
Father, Mother and Hoon Sook Nim in Heung Jin Nim's room at East Garden.



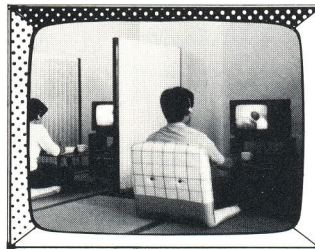
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아버님 말씀

부모의 날

PARENTS DAY 1984

EXCERPTS OF FATHER'S SPEECH AT BELVEDERE
TO REPRESENTATIVE COUPLES AND CHURCH LEADERS
APRIL 1, 1984

Father spoke to representative couples and church leaders, not to the general membership.

COL. PAK: Father asked me to read this letter of revelation which was received from Korea. Recently, a series of revelations have been coming; this is number 14. The letter was written to Mother.

Dear Mother: This revelation was given by God through the angels on March 25, 1984, from 9:00 p.m. to 12:30 a.m. The representative angel spoke in the name of True Parents and his name is M.K.L. God is sending His spiritual waves. He is saying, please receive and record this:

"My dear, beloved Unification children, for so many thousands of years I did not have a foundation on earth. But now, because of True Parents, I can communicate and have a foundation. Oh, joy! With every 365 days, the dispensation is being consummated. I would truly like to be with you; I miss you and love you very much."

God declared, "My joy is the True Parents on earth, who came to restore the relationship between true children and Heavenly Father. Without their contribution, there could be no joy and no foundation. Now the time has come for everyone to become true children of the True Parents. For this reason and upon this foundation, Parents Day has been installed. On this joyful day, we are gathered together in celebration. There were so many tears, so much agony, in order to restore this day of joy. However, even after this restoration, why is there so much chaos and confusion in our world? And why, even within the Unification Church, is there so much disunity and commotion?"

God is showing His displeasure and saying, "There are many seeds of complaint which will bear fruit in an evil way, and many of the members will be hurt."

For a while God was silent. Then He said, "Because of lack of faith, the realm of indirect dominion will become more invaded by Satan. It is not easy to come to earth; earth is like a desert and the time which passes here is a most bitter period. Only because of the Blessing of Heung Jin, is direct dominion now being attempted. In spirit world there is now law and order; certain discipline is now established. True Parents have become the forefathers to mankind on earth and they have liberated me from agony caused by Satan. The accomplishment of restoration of history is so tremendous; I want to shout out three cheers. Upon the eternal foundation of the dispensation, those who are blessed by the True Parents are my children. In your life, you should not be in the position only to pay indemnity. You should not live that way any more, with indemnity always coming upon you."

The medium asked, "What do you mean, God, when you say that?"

The angel said to me, "I still have no clear understanding about that. It is to facilitate the way of the restoration."

God said, "Although you children of mine think you are following the way of filial piety and loyalty, I can divide you into two primary groups. The first group is composed of those who are falling apart, due to faithlessness; you are becoming the victims of faithlessness. The other group is those who are standing upon absolute faith, going strong and bold with faith. When faithlessness prevailed during the time of Moses, Moses struck the rock twice—and because of that, he could not see the completion of the return to Canaan. By the same token, Unification children could be in that position. Without understanding True Parents' enormous responsibility, you should not be in the position to strike the rock twice—that is, to fault the True Parents. Do you know how difficult it is to be the Lord of the Second



Advent, to come and fulfill that responsibility? You have no idea how difficult that mission is. The eternal truth is such that parents always try to suffer for the sake of their children; and children want to suffer themselves in order to help their parents to become happy and comfortable.'

Then I saw a certain group of people among those who are following the True Parents and who are blessed by them. These people are leveling certain accusations and criticisms about the things the True Parents are doing, the method they are using to lead. How can you say that is the true way of life for the true children on earth? I am deeply agonized over such a situation. In order to unite the entire world, you must have a complete philosophy or world view, which is Unificationism.

Then God said through the angel, "True Parents' mission is so extraordinary and there is so much ground to cover, that they are absolutely busy accomplishing their task. Even if none of you follow them, I and the True Parents together will consummate that task. However, as long as humanity needs salvation, how can you not follow the path of True Parents? Now True Parents have been installed here on earth and four of the True Children have been blessed. All of them have been elevated to the True Parents' level. There are many Blessed children who have also been elevated to the parents' level. Now, from the

individual level, to the family level, to the society level, national and worldwide level, we have such a tremendous foundation of love. We are now ready to move forward to the ultimate goal of fulfillment. True Father's mission is very lonely and difficult. Not only can he not look after you, but he doesn't even have the time to take care of Mother or the True Children. Some of you may criticize the True Children—some of them do not speak Korean or do not seem to have achieved spiritual maturity. But these things do not mean that True Parents' family deserves accusation; not at all. The solutions for any problems in the True Family, if any are needed, will be achieved by me, in consultation with the True Parents. As Blessed members of the Unification Church, you should be united and support such solutions. Use wisdom, as well.

Mother has always fulfilled her dispensational role of following Father's path absolutely. However, after the ascension of Heung Jin, Mother was in deep agony due to the human pain of losing her son so prematurely. Father was concerned, in a way, about Mother; but he was able to embrace her with his deep love.

The United States must liberate True Parents through this court battle. By doing so, they will show that the fallen angelic world is restored to the side of God. America will become a nation that will show the rest of the world the

There has been a huge gap between God's will and dispensation and man's response for thousands of years; man's thoughts and actions have been far from God's will.

path of restoration, in the name of God and the True Parents. This is America's opportunity at this time—to give the True Father total vindication.

True Parents have united the three ages—the Old Testament era, the New Testament era, and the Completed Testament era. Therefore, you must now offer yourself to True Parents and be ready to be a total offering for the fulfillment of this unity. There is one point of which we must be careful. As long as Hoon Sook, the wife of Heung Jin, lives here on the earth, she must maintain her absolute purity and live up to the standards of purity of the Completed Testament era. There must be no departures in this realm from absolute, God-centered history. This is the most important condition for Hoon Sook.

Some of the personalities from the Old Testament era will want to be saved by making a relationship with Hoon Sook. Certain mediums or spiritualists may be in the position to mislead Hoon Sook. However, True Father has indemnified all need for any sort of hidden dispensations; everything can be clearly understood. And Hoon Sook must maintain absolute purity here on earth.'

COL. PAK: Father is now giving us some further explanation of the spirit world. Those people who lived in the Old Testament era know that a new dispensation is unfolding on the earth now; they want to take advantage of it, so they will always try to use people on earth to elevate themselves. In this particular case, Heung Jin Nim is in the spirit world, with only his spiritual body. Hoon Sook Nim is here on earth, so she still has her physical body. Somebody could possibly approach Hoon Sook Nim and say, "You must fulfill the condition here on the earth of the heavenly four positions. I am in the position of representing Heung Jin Nim so you should unite with me, physically." Such an effort could be made by someone to entice Hoon Sook Nim.

In the Old Testament era, there was a certain Jewish custom which allowed a man to take the wife of his brother, if the brother died. In fact, that living brother had an obligation to unite physically with his dead brother's wife so that she could bear a child and that family's lineage could continue. In the special case of Tamar, she took it upon herself to unite physically with her father-in-law, in order to bear a child. This kind of irregularity was permitted in the Old Testament era. However, now that we are in the Completed Testament era, the True Parents have totally indemnified history, so none of these irregularities is necessary. If anybody were to approach Hoon Sook Nim with an enticement of this sort, his motivations would be absolutely evil and totally removed from God's way. Those who are following the True Parents must have no confusion along these lines; that is why this advice is being given at this time.

The revelation continues:

"The True Parents must be working with the three

periods—Adam's era, Jesus' era, and the Lord of the Second Advent's era; they must unite these eras, both internally and externally. That will become the backbone of world restoration. That has been fulfilled by the True Parents; so now you, my children, must bring faith and life to the world. Where there is conflict, forgive with love. Where there is division, you must unite upon the dispensation and the will of God. Where there is despair, give hope.

Parents Day is now celebrated. Those four couples of the True Parents' family who have received the Blessing must be totally centered upon the True Parents. Also, all the members of the Unification Church must be centered upon these four Blessed couples in order to go over this dispensational hill. The Messiah came to the earth and achieved the victory of installing the True Parents. The entire world has come against this foundation, trying to deter the forward march of the True Parents. However, by the year of 1985 the opposition will subside. That will be a time for decisive victory. Centered upon the True Parents, you will become the heavenly race of true children, united into one. You will have one final hill to go over on the worldwide level. The victory will be achieved and the greatest difficulties will have subsided by 1985.'

Then God raised His arms and said further, "Today is Parents Day, created upon the goodness of the True Parents and the True Children. For eternity and evermore, you shall be blessed within me. You shall serve and attend the True Parents in absolute loyalty."

Then God went into His throne. This is the end of the revelation.

This was given on March 25, 1984, through the representative angel, M.K.L.

FATHER BEGINS TO SPEAK: When you hear such a report through this letter, you can understand that spirit world works in such a precise and specific way. In many cases, those of you living here on earth may have a distant relationship with the things I tell you. But those in spirit world are actually living the principles I speak about in their everyday existence. If there had been no fall, the earth would have been the first place of fulfillment; however, things were reversed because of the fall. I want you to understand that you are in a sacred and awesome place at this time.

When people join the Unification Church, you come with your own worldly interests and understanding. There has been a huge gap between God's will and dispensation and man's response for many thousands of years; man's thoughts and actions have been far from God's will. Put yourself in the position of the people of spirit world. They cannot find their completion in the realm of spirit; they must go through actions on the earth. Imagine the difficult process those people must go through. Also, they know that only through attendance of the True Parents on earth can perfection in spirit world be achieved. Imagine what those people in spirit world would do

Liberation comes to our world only when you members truly represent God and the True Parents to the rest of the world.



if they could come back to earth physically. How totally dedicated they would be to serve the True Parents, because they really know the dispensation!

If such a person had his own physical body once again, how much would he use it—his hands, his legs, his whole body—in order to unite with and win the heart of the True Parents. That is the great motivation and desire of the people in spirit world. How much more should you feel that desire, those of you in the position to serve the True Parents on the earth? You must feel that, no matter what, you will not compromise on the standard the True Parents are teaching. You must not think, “I will do things my way.” You must be absolutely united, under the will and direction of the True Parents. You should think, “There is no such thing as my own will.”

THE REALM OF PARENTS

You know the amount of sacrifice that was paid by the thousands of years of Christian history, in order to make this era possible. There are two types of people within the Unification Church. There are those who are self-centered, thinking about primarily themselves; and those whose thinking is God-centered. The angel from God is warning us of this fact. You must realize the extraordinary and sacred nature of your position.

This is the 25th celebration of Parents Day. On May 1, we are going to celebrate the thirtieth anniversary of the founding of the Unification Church. In the Asian tradition, each month is divided into two seasons; therefore, each year is composed of 24 seasons. The numbers 12 and 24 are quite important in the spiritual realm. Each of the 12 months has its two faces, or seasons, which are included within the 365 days of the year. Also, the number 36 is significant. The three families of Adam, Noah, and Jesus multiplied by 12 produces the number 36.

The number six came to be a satanic number because that number was stolen by the fall of man. What Satan actually stole was the heavenly four position foundation. So six times four equals 24, the number of the seasons of the year. We mix together the heavenly and the satanic numbers and in the process we are restoring them.

There are three primary worlds—the free world, the communist world and the heavenly world. The free world is primarily centered upon Christianity; communism is centered upon atheism; and the Unification Church is the center of the heavenly world. The free world represents Abel or the unfallen archangel; the communist world represents the fallen archangel; and the Unification Church represents the realm of parents. Therefore, the mission of the Unification Church is to bring unity between Cain and Abel—the communist world and the free world. That is the mission of the parents and only the parents can direct that unity.

The history of religion has been the history of the consummation of the Abel-type world. The Abel world is equivalent to the archangelic world without the fall. The



From left: Jin Whi Nim with Shin Goon Nim, Jin Sung Nim, Hyo Jin Nim, Hyun Jin Nim, and Kook Jin Nim.

communist world represents the Cain world, or the fallen archangelic world. This world is the final fruit of the fallen realm.

ABSOLUTE FAITH, ABSOLUTE LOVE, AND ABSOLUTE RESPONSIBILITY

How can we accomplish this goal of unity? There must be a certain process by which we can do it. That process involves the Abel world, from the individual, family, and other levels, subjugating the Cain world on every level and thus restoring the birthright of the elder son. Otherwise we cannot restore the heavenly individual, family, tribe, nation and world. These must be restored from the existing world. (In other words, the existing world must be restored into the heavenly world.) In order to restore this fallen world, we must apply the same principles by which God created Adam and Eve and expected them to achieve their perfection. Those principles are ones of absolute faith, absolute love, and absolute responsibility.

The fall resulted in the loss of that absolute faith and love and the failure to fulfill that absolute responsibility. Therefore, the absolute restoration cannot be assisted by God until man reaches a certain level. We cannot even pray to God before fulfilling a certain amount of responsibility. We must fight and struggle to win certain goals in order to be accepted by God. Since we pray without attaining that position, our prayers are actually going to the angelic world; we are really asking for angelic help.

Jesus came and then ascended into Heaven; since then he has been fulfilling the role of the archangel. For that reason, when Christians pray to Jesus they are actually receiving

angelic help. Jesus was unquestionably the Son of God; but because a certain process was not completed, he had to take that archangelic role in spirit world. Thus all the prayers of Christians so far have not been able to go directly to God; they have had to go through the angelic realm.

GOD IS NO LONGER HELPLESS

The time we are living in today is different; God is no longer helpless because enough foundation has been laid by the True Parents, from the archangel's level, to the adopted son's, to the true son's level. Now God is in the position to intervene in this world. When the Cain, communist world moves to slay Abel, the free world, God will not have to stand back and watch. Why is this age so different? It is because we are living in the age when enough indemnity has been paid by the True Parents for the archangel, adopted son, and true children's realm through the family level dispensation. In other words, the heavenly family has laid a strong enough foundation for God to claim it and use it as a "handle" to work in the world; God is no longer helpless.

So far, the opposition against me has been complete; the free world, including Christianity, and the communist world have all come against me. Even under those circumstances, I moved forward step by step to win the victory. I have paid enough indemnity that we can now exercise a certain sanction against the Cain world. Realistically speaking, the Abel world represented by the United States is in the position to fear being slain by the Cain world, represented by the communist world. Only through unity with the True Parents can this nation have hope.



From left: Yeon Jin Nim, Un Jin Nim, Sun Jin Nim, In Jin Nim, Jeung Jin Nim, and Ye Jin Nim.

My court battle can be compared with the crucifixion of Jesus. But at the time of Jesus' crucifixion, everything fell into division—his own disciples and supporters, Rome and Israel. At the time of this crucifixion, however, the Abel world, particularly Christianity, is uniting centered upon the True Parents. This is different from Jesus' time. Forty different organizations and individuals, representing many millions of Americans, as well as American Christianity, have given their support to my court battle. Furthermore, the U.S. government has come to the point where it cannot overcome its spiritual deadlock without the guidance and blessing of the messiah. The Unification Church is in the position to make things happen within this country.

What is our mission then? First of all, we must realize that Satan still has his roots within two main areas—the individual and the nation. Satan will always use the power of the individual or the power of the state; whenever he tries to oppose me, he uses the interests of the individual or the national interests. Those are the motivations behind the persecution directed against me.

The individual can always be used by Satan because people are self-centered. Satan's way to work is to manipulate an individual or a nation to become an enemy of God's champion. How can the Unification Church conquer this evil? That is the most crucial question we must answer today. God must be the center of any ideology which will become subject over all others. Centered upon God, we will have one nation. The God-centered individual should be a part of that God-centered nation. Therefore the individual will be in the position to represent God as well as the God-centered nation. Thus the

very concept of "I" or the individual already would include the presence of God and God's nation and world. The individual's very existence would be based upon those realities.

UNITY BETWEEN THE FOUR DISPENSATIONAL NATIONS

In this special period of three years, we must bring unity between the four dispensational nations—Korea, the Adam nation; Japan, the Eve nation; the United States, the archangel nation; and Germany, the Cain nation. These four must unite beyond any national boundaries; but these four nations have enemy relationships among themselves. In the Garden of Eden, Adam and Eve became enemies; Cain and Abel were enemies; the archangel and mankind were enemies. Thus, as you can see, from the Divine Principle point of view, we are trying to restore and unite those four positions on the national and worldwide levels. Satan has said, "As long as there are enemy countries, sharing animosities among each other, I will claim those nations. They are obviously my children." As soon as Satan sees a self-centered person, he recognizes his own characteristics and he claims that person. The only power strong enough to unite these four nations is that of the love of God and the love of True Parents. Therefore, your position is to be more proud of the love of God and the love of True Parents than of anything else in the world.

Actually, the love of God and the love of True Parents are one love. This has been installed upon the family foundation; God's direct dominion has been brought to that level. Therefore, the Unification Church movement is the realization of the Kingdom of God on earth. Why was that possible? It is

*Whether you are a national leader or whomever—
the only criterion for anyone is that you be
totally united with the True Parents and True Family.
By doing that, you deserve protection and
great support from spirit world.*

because there is total unity between God and True Parents—their love is one. They laid the foundation within the True Family and they are expanding it to the worldwide level. Thus no power, including Satan's strongest power, can stop or control this victory.

Today we see that the four dispensational nations are being mixed together on the family level; the national and cultural barriers are being eliminated. Therefore, I am declaring that all the leaders of Korea, Japan, the United States and Germany must be united, centered not upon yourselves but upon the ideal I have described. Upon this internal foundation, I am reaching out to the entire world under the banner of Godism.

The communist world is very proud of their accomplishment; they have subjugated the individual as well as the state, totally without God. On the other hand, the True Parents, centered upon God and a universal ideal, have established that highest ideal. That is our pride. Thus the Unification Church today is in a position to proudly proclaim our accomplishment to the world. Unification Church individuals have been changed from being self-centered to being God-centered. From Satan's point of view, Moonies are superior, different people; he has to give us that credit. On the family level, Unificationists are superior again; this is obvious in comparison to secular families. The same is true of the Unification tribe; we maintain no boundaries, either racial or national. We are a tribe united under our common ideal. On the national level we are united as well, specifically between the four dispensational countries. This is obvious to the satanic forces. Therefore, Satan himself will have to admit that this movement will be the one to bring God's kingdom on the earth, based upon our tangible accomplishments.

A TIME FOR TRANSITION AND CHANGE

Working under so much opposition, Reverend Moon and the Unification Church have accomplished this much; how much more will we be able to do with popular support! This is the month of April, a time for transition and change. Do you think I am speaking the truth to you?

The Cain world is trying to slay the Abel world. The only entity capable of preventing that is the True Parents and God. Once people learn clearly about the True Parents and, through them, about God, there is hope for the salvation of the world. Liberation comes to our world only when you members truly represent God and the True Parents to the rest of the world. When people in the secular world come into contact with you, they are actually contacting the True Parents and God; thus salvation can come to them. Their original minds, like antennae, are pulled toward you.

I am speaking about this today, on Parents Day, April 1, 1984, because today is the day of the transfer from one level to another. Because of the ascension of Heung Jin, the spirit world and the physical world have become like twins. When the spirit world and physical world are united into one, the True Parents can emerge; True Parents can only be recognized

when Cain and Abel are united. Heung Jin has brought the unity of spirit world and physical world. That is why we could declare the Creation and Building of the Fatherland as our slogan for 1984.

The spirit world was full of divisions and disharmony; however, after the Blessing of Heung Jin the barriers have been broken down so that people in spirit world can not only communicate with each other, they can also communicate through channels to the physical world much more. Also as you know, the physical world is within the victorious realm of our True Parents; therefore, they can gain incredible blessing through Heung Jin. The heavenly principle is that whatever the parents achieve can be inherited by the children.

The spirit world and the physical world are internal and external twins now. Cain and Abel are united in the physical world under the True Parents; in the spirit world, Cain and Abel are united under Heung Jin. Because of the True Parents being on earth and Heung Jin being in spirit world, total harmony and unity between those two worlds can now become a reality.

UNITY WITH THE TRUE CHILDREN'S FAMILIES

The channel of command in spirit world is this: God, Heung Jin's family, and all the saints. Here on earth it is: True Parents, True Family, and Blessed couples. The four Blessed couples of the True Parents' children represent north, south, east and west. Thus the four directions of the world have been covered. In spirit world the families of Jesus and Heung Jin must be united; likewise, here on earth, you must be united with the True Children's families. The family of Jesus has been consummated. That Blessing came when the national level dispensation was accomplished. Heung Jin's Blessing came upon the foundation of the worldwide dispensational victory.

Total unity has been accomplished in spirit world between Heung Jin's family and Jesus' family. By the same token, the True Parents' family and the Blessed couples must be totally united here on earth. Once that happens on earth, worldwide unity with the True Parents is imminent.

Perhaps you have always been thinking, "I come from Germany," or Japan or Korea, but you must rid yourself of this thinking; it has no place within your mind. From now on, have only three points of reference in your mind: God, True Parents and their family, and yourself. We are creating one nation, composed of those elements. We all live under one principle and one tradition. That tradition is such that the individual lives for the sake of the family; the family lives for the sake of the clan; the clan lives for the sake of the society; the society lives for the sake of the nation; and the nation lives for the sake of the world. Unless you live this principle here on earth, you cannot be accepted into the citizenship of Heaven in spirit world; that world is organized under that system.

If there had been no fall, every person would have lived this way on earth and then would have entered perfected into spirit



*The True Parents assigned your wife or husband to you;
that is a treasure greater than a chunk of gold
the size of the planet Earth.*

world. But for the first time since the fall, the True Parents have come and restored that situation so that people can live again, as if there had been no fall.

**THE TRUE STRENGTH OF
OUR MOVEMENT**

You must become a historical, worldwide individual. For example, our brother, David S.C. Kim, is in the position either to be recorded in history as just a good school president, or to make an impact upon the worldwide dispensation. The seminary will have a museum, full of those things which contributed to the progress of the seminary; but the museum of the world will contain those things which contributed to the worldwide dispensation. Even a school museum should contain certain items that contributed to the worldwide dispensation.

When you think about creating your own family museum, think about being able to include things which contributed to the worldwide dispensation; those will be the most precious items in your museum. When you say “treasure” it does not mean something which is valuable only to you, but it is something which benefits the entire world, all of humanity.

Many Unification Church members and leaders came to America from other countries and, as you know, I pushed you into suffering courses; sometimes your suffering was great. Today you must realize that I want to make you the museum pieces for the world’s museum. Some people have minds of complaint about suffering. But today you must change your thinking. Don’t even think that you are doing what you do because I directed you; you are doing it on your own. This is your restoration, your mission, your world, and your God — that is the way you must think.

This is the time when we must do everything possible to show the true strength of the Unification Church. We want to show to the world the tree of love—based upon the ideal of creation and the heavenly four positions. That tree of love will be an organism in which all the members are serving each other, from the leaves way up on top to the deepest roots. We must show to the world the phenomenon of the natural way of life.

Today, Parents Day, is the day for you to declare that you will accept God’s orders to march toward the future. I want you to understand that the forces of heaven, from spirit world, are ready and eager to support you and protect you upon the fulfillment of one condition: that you are united with the True Parents, with the True Family, and with the true ideal of the True Parents. Upon that condition, the spirit world will surround and protect you, as much as the angelic world was to protect the people in the original Garden of Eden.

Regardless of your nationality—Korean, Japanese, American, German or whatever; regardless of your leadership position—whether you are a national leader or whomever—the only criterion for anyone is that you be totally united with the True Parents and True Family. By doing that, you deserve protection and great support from spirit world. You must come

to the realization that you are the independent army for the creation of the Fatherland here on earth. For that reason, you must be able to speak the mother tongue, the language of the Parents. If someone cannot speak the language of True Parents, Satan can say, “You are not the children of True Parents; therefore, you are my children.” That is the reason why learning the mother tongue is so important; especially by 1990 you must learn it.

ONE NATION UNDER GOD

In 1983 I gave the direction for everyone to learn the mother tongue by 1990; seven years is long enough for anyone to learn it. In order to restore seven thousand years of dispensational history, I am allowing these seven years’ condition to learn the Korean language. As long as you are continuing to learn Korean, Satan will not accuse. You should first focus upon learning key words, such as Father, Mother, brother, wife, husband, Divine Principle, etc. If you are studying the mother tongue, you will have added protection from satanic forces and additional support.

You must be able to say, “I have one set of True Parents, one True Family, one group of brothers and sisters, one spouse.” Anybody who has received the Blessing should never look at another person as more desirable than his own spouse. No man should think, “I wish I could marry that woman instead.” You must understand the true value of the Blessing. The True Parents assigned your wife or husband to you; that is a treasure greater than a chunk of gold the size of the planet Earth. Unless you have a true family and Blessed children, you can have no connection with the True Parents when you enter spirit world. Certainly your Blessed spouse is far more precious than that chunk of gold because gold cannot give you eternal life.

Today I have given more than a message; it is a declaration that the Heavenly Kingdom and the earthly kingdom are being realized. That was the content of my prayer this morning for Parents Day—I declared that we are forming one nation under God. The time is not far away at all. You should feel that your family, clan, nation and the world will absolutely unite under the True Parents. One nation under God, realistically, is possible very soon. You must realize that the second generation within the communist world will be on God’s side. On this Parents Day, the most important thing you must realize is how hard the mission of the True Parents has been up to this point. I have worked for a forty year period, twenty-one years, and now finally this three year period, which is my final assault. These times in which we live are most crucial; my declaration today will have a crucial effect upon the life of the nation and the world.

False parents came into being because of the fall of man; since then mankind has been suffering under the false parenthood. But out of this situation, I have installed the True Parents. They must take responsibility for all the mistakes and evils that ever occurred. I want you to understand that this is the most cosmically difficult task for anyone, ever. The power



True Parents and Jeung Jin Nim.

of communism has been rampant in the world but the time of its doom is near. In order to stop communism, the Abel world must come into unity with the True Parents and be embraced by them. This is what I am increasingly focusing on.

The dispensation is moving fast. If in the future I call upon everyone to gather together on short notice and some people have too many things holding them back, they will be very sorry. Perhaps I will have a ceremony in which all the Blessed couples will be called to re-register. Even those 36 couples who do not attend the re-registration will lose their position; likewise with the 72 couples and so on.

Today in only two hours' time, I have given you precious knowledge of spirit world and physical world. On this Parents Day, I want you to understand what a great accomplishment the True Parents have made; also you must know what great agony True Parents have endured to do that. The most important realization you must have today is that you have no right to complain about anything you endure. Do not worry about your own children and family. You must worry about only one thing: how to inherit the True Parents' tradition and learn how to live it. By your doing that, everything else will be taken care of; you will pave the way toward your eternal and glorious Heaven. That is for the sake of your own tribe, your own descendants.

TRUE FAMILY'S SUFFERING

There will be twelve tribes. The True Children must suffer in a different way from you. Wherever they go, to school or for recreation, they are always whispered about: "That is Reverend Moon's child." They are always hearing criticism about their own father. Even though you feel pain when you hear someone criticizing me, that is nothing like the pain felt by the True Children. Many times they are reduced to tears in their own schools for this reason. How many tears have you shed because of criticism of the True Parents? How much agony and heartbreak have you felt for that? Therefore, no matter what, the True Children are spiritually higher than you because they are heartistically closer to the True Parents.

Being the son or daughter of Reverend and Mrs. Moon is such an agonizing burden that sometimes the True Children wish they were not in that position. It is that difficult for them. What should be the attitude of the Unification Church members? Instead of standing back and pointing fingers of accusation at the True Children, you should say, "God, give me their pain so that they can be liberated. Let them grow up experiencing joy and happiness. Let us be the ones to suffer instead." That is the righteous way to feel. There have been so many words of criticism against Hyo Jin, but how many tears have

Mother and I have suffered, not because we are foolish or weak and helpless. We are very intelligent and wise, and we are stronger and tougher than anyone can imagine. Our suffering is simply because of our public mission.

you shed for him? How often have you considered his agony? If you cannot go beyond their heartistic suffering, you had better just be silent and try to do whatever you can to help them.

The suffering and agony of the True Parents in the course of the dispensation is beyond comparison with that of the True Children, including Hyo Jin. True Parents have had to endure much more persecution and heartbreak than anyone. True Parents have lived an entirely public life, bearing the responsibility of the universe. Some people have come before us and have tried to take advantage of us, even telling us lies. Such a thing is incredible. Mother and I have suffered, not because we are foolish or weak and helpless. We are very intelligent and wise and we are stronger and tougher than anyone can imagine. Our suffering is simply because of our public mission. For your sake, in order to bestow upon you the proper tradition, we have suffered. I want to give everything to you and for the sake of the dispensation. Even now I am taking on more suffering, so how can anyone among you feel you have the right to open your mouths in complaint or self-service?

A MOST MEANINGFUL DAY

I am talking in such plain language today so that you will understand the plain truth; this should give you the motivation for repentance, as well as obedience. You should have absolute faith in the True Parents. This is the day of a new beginning; everybody must begin a new life. That new life must begin with repentance and in that way we can have new hope, new direction. As we march forward from today, this day will shine as a most meaningful one in history.

During the Exodus, Moses' mission was succeeded by Joshua and Caleb; they led the second generation of Israelites into Canaan. When God spoke to those two champions, he gave them two words of guidance: Be bold and be strong. You are the heirs and the successors of the True Parents; I am giving you the same two words: be bold and strong. Then God shall be with you forevermore and victory will be with you always. By this victory, you will create the Heavenly Kingdom, our Fatherland, on earth and in spirit world. Amen! That will be the glorious completion of your mission. Those who want to pledge that victory to me and Mother, raise your hands, please. Thank you. ●



1954 - 1984



1954. The first church in Seoul, Puk Hak Dong.

A MEANINGFUL 30 YEARS

Reflections on the Anniversary of our Movement

by Reverend Chung Hwan Kwak

This year we celebrate the thirtieth anniversary of the founding of our movement. However, the actual founding date is not the most important aspect of this anniversary. Rather, it is vital that we all understand the root of this movement.

Our movement in 1954 was like a tender green shoot emerging from the soil. However, underneath that tiny "plant" lay a tremendous root: all of human history.

In order to think about the root of our movement, we must understand two points. The Unification movement is the main result, the conclusion, of God's entire historical dispensation. It is an extension of the foundation laid during Jewish history and

the New Testament era. One cannot possibly explain our movement without understanding this fact. Without a very deep comprehension of history, one cannot possibly know God's heart or hopes. The Unification movement was established not by Father but by God Himself, to liberate God's agony and to fulfill His purpose of creation on earth and in spirit world.

Therefore, the Unification movement has a threefold purpose: to restore the past, solve the problems of the present, and establish the ideal world. We must embrace Christianity, Judaism, all other religions, and all ideologies. We must take on the responsibility to restore all past events, and solve present world

problems by laying indemnity conditions.

The second point to understand—and this is a very important point—Father did not establish a church or a denomination. He started a movement. Originally God did not expect a denomination or a church to emerge from Father's work. Thus the original name of our movement is the Holy Spirit Association for the Unification of World Christianity. Christians were to receive God's message through Father, then extend this message to all religions and all humankind. This was God's original plan.

The Unification movement is the main result, the conclusion, of God's entire historical dispensation.

On May 1, 1954, in Seoul, Korea, at 391 Puk hak dong, Sung dong ku, Father established this association, HSA-UWC, with several early followers. Father's motivation and purpose were clear. His course was not simple, because it was related with the past as well as the present and future. Even the humble house that was called our center at that time had such significance.

There have been many serious events in the thirty year history of the Unification movement. Over these years we have been laying indemnity conditions for all humankind. Ours is not simply a church history: many events relate directly to the indemnification of past mistakes and to the establishment of the future world situation. Because of the nature of the mission of True Father and our movement, always, the Unification Church has been on the front line between God and Satan. Without understanding this internal aspect, no one can interpret our movement.

Ever since the earliest days in Korea, God has constantly supported, and spirit world has continually assisted, Father and our movement. Particularly during those earliest days, the events of our church's history would have been impossible to survive without this support and assistance. Please recognize and understand this point about the founding time of our movement. It is essential to view our church from the dispensational viewpoint. Its history is one of blood, sweat, tears, and even death. There has been tremendous sacrifice on the part of True Parents and the early members. Many, many indemnity conditions were required to lay a foundation for victory.

Father has had no external position—he has kept only the Founder's position. For so many years he has been leading and guiding, focused night and day on God's will and direction. Whether he was addressing villagers or urbanites, young people or the elderly, Father has always kept God's heart and felt that he was conveying His message to all humanity. The numerical size of his audience has never changed his sincere and powerful presentation of God's message. Father's heart is always evident when he teaches.

A New Religious Movement

The name of Father's movement, Holy Spirit Association for the Unification of World Christianity, was originally chosen even though it would bring tremendous persecution. Over the years we have become widely known as "Unification Church"—but we use this name now only for convenience. Please understand the heart of God and True Parents toward these names. I believe that God and True Parents never look at our members and think "my members." Instead, God and True Parents view members as representatives of all humankind, all denominations, all

The Unification movement was established not by Father but by God Himself, to liberate God's agony and to fulfill His purpose of creation on earth and in spirit world.

religions. So, each of us has a duty, a responsibility, to understand that God's grace is not reaching only to ourselves. We must always view it as being transferred through ourselves to other people, to other denominations, to all humankind. To think otherwise—to hold God's grace to oneself—has no meaning. Membership in our movement has meaning only if we understand this point, this sacred responsibility to all humanity.

Had a different name been selected for our movement, we might not have received so much persecution from Christianity. Many famous people in Korea, non-members who were close to Father and early disciples, often asked Father to remove "Christianity" from the formal name of our movement, because they considered ours a new religious movement, not just a new Christian movement. They advised this because they thought such an action would lessen persecution from Christians. But Father always refused, pointing out that even if the situation was difficult, with even violent persecution and incredible misunderstanding, our movement could never deny God's historical expectation, or forget that God wants to fulfill His ideal through the Judeo-Christian religious tradition. Our movement must never lose sight of its root.

Connected to World History

The events of the twentieth century have been very much related with our movement's history. Father himself was born after the victory of the Abel side in World War I. Then, after World War II, Father's message could be spread—a second coming movement could begin. Father's public mission began just after the Abel side gained victory in the second World War.

In 1945, centering on Father, a worldwide forty year wilderness period began. This period can be likened to the forty years that the Jewish people spent wandering in the desert until they could enter Canaan. These forty years will come to an end at almost the same time as the thirtieth anniversary of the Unification movement. This is very significant. Father had to fulfill his basic role and mission within this forty year wilderness period.

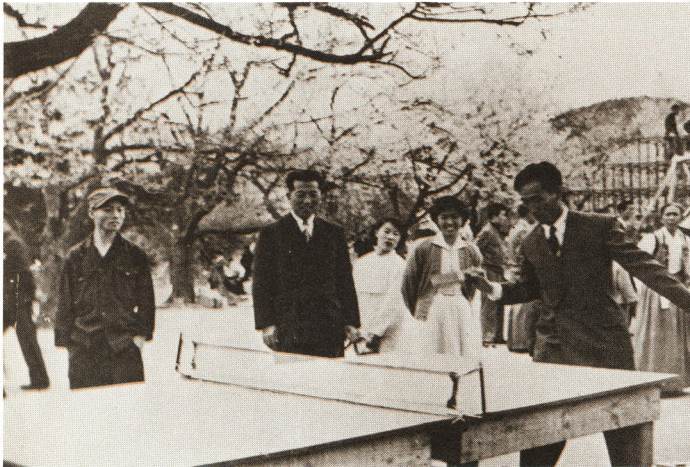
World Religions Under God

God's original plan was for Father to bring His new message to the world through Christianity. America was to be the central nation of a world Christian movement. Korean Christianity had developed largely as a result of the efforts of American missionaries in that country, so Korea was deeply linked spiritually to America. America had also externally supported Korean liberty, politically and militarily. At the beginning of Father's public mission, therefore, God expected that Father's movement would quickly expand from Father and Korean Christianity to the American missionaries in Korea, and then to America. The movement would spread through American Christianity to the world—to every country and to all religions.

Considering the United States' role in World War II, and its immediate postwar international influence, this entire plan could have been easily fulfilled. Unfortunately, the plan failed at the very beginning, for the Korean Christians and the American missionaries rejected and even opposed Father. Father's early ministry met with tremendous persecution. As a result of agitation and false accusation from Christians, Father was jailed on



January 1954. Father (first row center), with early followers in the Pusan church.



May 1954. Father playing table tennis with members in Bi Won Park in Seoul.



October 4, 1955. Father was declared innocent and released from prison.



May 1955. Father with members at the Chang Duk Palacc in Seoul.



Summer 1959. Father visited the local center at Yamok.



Hyo Won Eu, the first president of our movement, who wrote the first printed work on the Divine Principle. He died on July 24, 1970.



March 1960. Father giving Sunday sermon at the Chungpadong Church in Seoul, just before his Holy Blessing.



February 2, 1960. Father on his fortieth birthday with all the winners of the various competitions in singing, speaking, etc., that were held that day.



March 12, 1960. In the Kyun Buk District, Father gathered "memorial stones." He wanted to travel around the entire country to feel the deep agony of God once more before his Holy Blessing. Father distributed those stones among members, with whom he met after he returned to Seoul.

July 4, 1955, in Seoul. His vindication came several tortuous months later, on October 4, when he was proclaimed innocent and released.

However, because God's first plan could not succeed, Father had to gain followers who would be taught God's message and heart and become a catalyst to Christianity. Therefore, even from the earliest days of our history in Korea, Father urged an ecumenical, interdenominational, interfaith movement.

At this time in our movement's history, this kind of work is being done through the various activities under the International Religious Foundation (IRF), such as the New Ecumenical Research Foundation (New ERA), the National Council for the Church and Social Action (NCCSA), Interdenominational Conferences for Clergy (ICC), and many seminars. Also, Father has recently directed that IOWC members in America conduct interdenominational revival meetings to revitalize Christian churches throughout America. Father has always heartily encouraged us to make harmony with Christianity.

Even from the earliest days of our history in Korea, Father urged an ecumenical, interdenominational, interfaith movement.

Furthermore, through the God Conference, which brings together scholars from all the major religions, and the Youth Seminar on World Religions, our movement's effort to make unity with and among other religions is already being realized. Through interdenominational and interfaith work, and through that kind of movement, Father has always taught that God is far beyond denominations and divisions. He has always taught that all religions should be under God—not God under religions. Father continually urges leaders and adherents of all faiths to gather together in harmony, in order to fulfill God's will on earth and in spirit world.

Most Important Event

To God, our church represents the Judeo-Christian religious tradition; its main purpose is to establish the foundation for the Messiah, worldwide. Therefore, keeping in mind God's main goal, Parents Day 1960 was no doubt the most important event of these thirty years.

Sadly, Father's first wife could not fulfill her difficult mission as his spouse. She could not comprehend or understand Father's great responsibility and messianic mission. She could not endure the indemnity she had to pay in order to become the true mother of humanity. Father was incredibly patient with her. Finally, however, she divorced him.

Parents Day was established on the foundation of Father's fulfillment of all conditions and God's permission for the True Parents' position to be established. After Parents Day on March 1, 1960 (lunar calendar), the Holy Wedding was held on March 16, 1960 (lunar calendar). The first Parents Day, therefore, was a new start of history for all humankind.

Father could build his model of the ideal of creation on the family, national, and world levels only after a certain foundation had been laid. To lay this foundation, Father's early followers before 1960 had to keep unchanging faith even under tremendous and relentless persecution. This was a very important condition, and all members today must recall that faith of the early followers. Some early followers were even put in jail, but even then they didn't deny Father. Students and professors were expelled from their universities after they joined the movement.



1959. Father and two early followers with Dr. Young Oon Kim, who was sent as a missionary to America.



1960. Training session with Father at the Chungpadong Church.



1960. Women of the Myung Won Club who were expelled from Ewha University, and others, at one of their prayer meetings before the 36 Couples Blessing.

For example, five professors (including Mrs. Won Pok Choi, Dr. Young Oon Kim, and others) from Ewha University were dismissed by the university in 1955 after it was learned that they had joined Father's movement. Two students from Yonsei University, a Christian school in Seoul, and fourteen students from Ewha University were expelled during the same year. Still they believed. There were many other such events.

Such conditions of absolute faith were necessary for the messiah's foundation to be built. All of the days we now call "Holy Days"—Parents Day (1960), Children's Day (1960), Day of All Things (1963), and God's Day (1968)—all these important events could not have occurred without the foundation of unchanging faith laid in the years before 1960.

Parents Day 1960 was no doubt the most important event of these thirty years.

All the conditions laid before 1960 by our movement were laid for True Father, to establish his individual foundation. From 1960 to 1968, indemnity was laid mainly for True Parents' family foundation of victory. Because of the victorious conditions laid during that time period, family level ideals came into existence on earth for the very first time. God's purpose of creation was fulfilled for the first time, centering on True Father and True Mother on God's Day, January 1, 1968.

After Parents Day 1960 and his own Holy Wedding, Father was able to bless the 3 couples on March 21, 1960 (lunar calendar), and then the other 33 comprising the 36 couples on May 15, 1961. The other Blessings followed as the foundation grew: the 72 Couple Blessing (June 4, 1962-solar); the 124 Couple Blessing (July 24, 1963-solar). These Blessings represented three generations: the 36 couples represented the first generation; the 72 couples represented the second generation; and the 124 couples represented the third generation. All of the events of the history of our church were connected, and proceeded in stages. After Ye Jin Nim and Hyo Jin Nim were born, Father proclaimed the Day of All Things on May 1, 1963 (lunar calendar). Parents, children, and all things could exist symbolically in the period of completion beyond the growth stage. Father could not proclaim that day until after the 124 Couple Blessing. Finally, after Father and Mother gained the condition of victory in 1968, God's Day was proclaimed.

It is very important to understand how Father could horizontally extend the Blessing. True Parents are the vertical pillar of the Kingdom of Heaven. As Father extended the Blessing to the 124 couples, a dispensationally necessary number, he was able to cover and restore many historical situations. The Blessing was later extended by True Parents to 430, 777, and other couples, etc., as representatives of the entire world.

The Three Seven-Year Courses

After 1960, Father began three seven-year courses. It is important to recognize how Father always prepared the next stage of the providence during each period of seven years. Father himself laid each foundation; this has always been his pattern.

From 1960-1968, the actual internal focus of our movement—the main event—was the establishment of True Parents' family. True Parents are not an ordinary couple or parents, but the real ancestors of all humankind. True Parents are the origin of the Heavenly Kingdom on earth and in spirit world. During his first seven-year course, therefore, Father had to proclaim the basic historical events—Parents Day, Children's



March 16, 1960 (lunar calendar). True Parents' Holy Blessing at the Chungpadong Church. Father and Mother in traditional Korean wedding clothes.



April 21, 1960. After their Holy Blessing, Father and Mother visited the local church in Pyung Taek.



June 1961. Father with Ye Jin Nim.



Chungpadong Church in Seoul.

1961. Holy Blessing of the 36 couples. Couples pose with True Parents.

Day, the Day of All Things, and God's Day.

Father also had to consider the nation and world even though his main focus was his family. Therefore, his first world tour took place in 1965. Father had to be concerned about the environment of the Heavenly Kingdom on earth, so he established 120 Holy Grounds as the base for the Heavenly Kingdom all over the earth.

In addition, Father established the first economic foundation of our movement during his first seven-year course. The first Tong Il Corporation factory was built in 1966. Father was even thinking toward the establishment of Ocean Church during this early time—members began building boats in Korea in 1963. CARP was established in Korea on January 10, 1966. Forty day pioneering, volunteer teaching, and the VOC movement were also inaugurated during the first seven-year course.

It is important to recognize how Father always prepared the next stage of the providence during each period of seven years.

Externally, our movement concentrated on spreading the message throughout the nation of Korea. Meanwhile, Father was laying indemnity conditions for the next providential level, which would be the national level.

After 1968, both internally and externally, our movement focused heavily upon activities toward restoring the nation of Korea. The IFVOC (International Federation for Victory over Communism) was established on January 13, 1968. Preparation for this federation was actually begun some three years earlier by the regional leaders of the movement in Korea. But an official, national organization was not established until 1968.

Father followed the same pattern during his second seven-year course. While focusing upon restoring Korea, he prepared for worldwide restoration. At the end of 1971, Father went to America, the central nation for worldwide restoration. During the previous seven years, he had already laid the groundwork for the activities in Korea, so that the external restoration could be carried out by the Korean members after Father departed for America to prepare the worldwide level. The Korean members were to continue the work Father inaugurated in Korea.

The tradition of Blessed wives going out to witness for three years began during Father's second seven-year course. Many of the elder Blessed wives had voluntarily been involved in public missions, at the sacrifice of their families, throughout the early years of our movement. But as a tradition later to become worldwide, this condition was formalized by Father on December 1, 1970, when he asked the Blessed wives to witness for three years as a condition to save the nation.

Before 1972, while he was in Korea, Father never gave public speeches—he spoke only to members. Therefore, it is deeply significant that Father first spoke publicly in America and then in Germany, and Japan, before returning to speak publicly in Korea. Father's public speeches began with a seven city tour in the United States. Following that tour were the 21 city tour ("Christianity in Crisis and New Hope," October 1, 1973-January 29, 1974); then a 32 city tour ("New Future of Christianity," February 15, 1974-April 21, 1974). Following those tours, Father spoke at a Day of Hope banquet in Japan on May 7, 1974. Then, on September 18, 1974, Father returned to the United States to speak at a Day of Hope rally at Madison Square Garden, thus inaugurating an eight city tour which ended December 23, 1974 in Los Angeles. Then, finally, Father



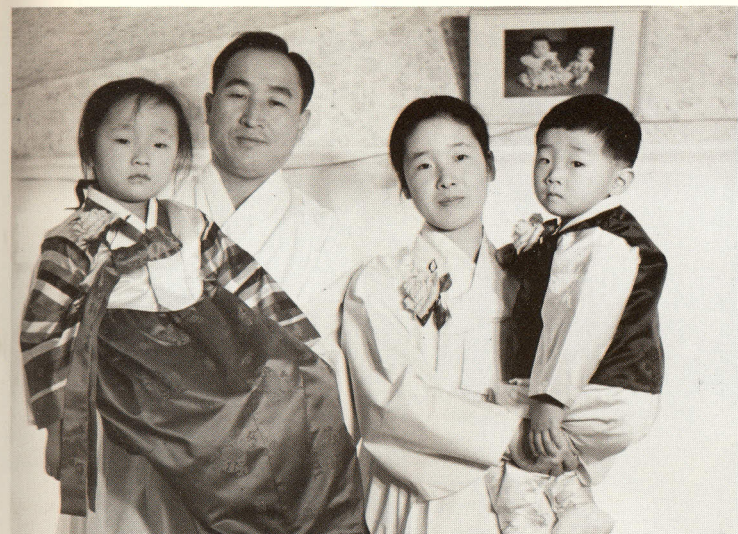
January 28, 1965. At the Kimpo Airport in Seoul. Father boarding a plane with Mrs. Won Pok Choi, Dr. Young Oon Kim and some itinerary workers for the world tour.



June 25, 1965. Father met with former U.S. President Dwight D. Eisenhower.



October 30, 1965. Father with itinerary workers at the Taegu Station. He visited there after his first world tour.



January 5, 1965. Celebration of Hyo Jin Nim's second birthday at the Chungpadong Church. Father is holding Ye Jin Nim and Mother is holding Hyo Jin Nim.



December 31, 1965. Father and members climbed the In Wang mountain to establish a Holy Ground.



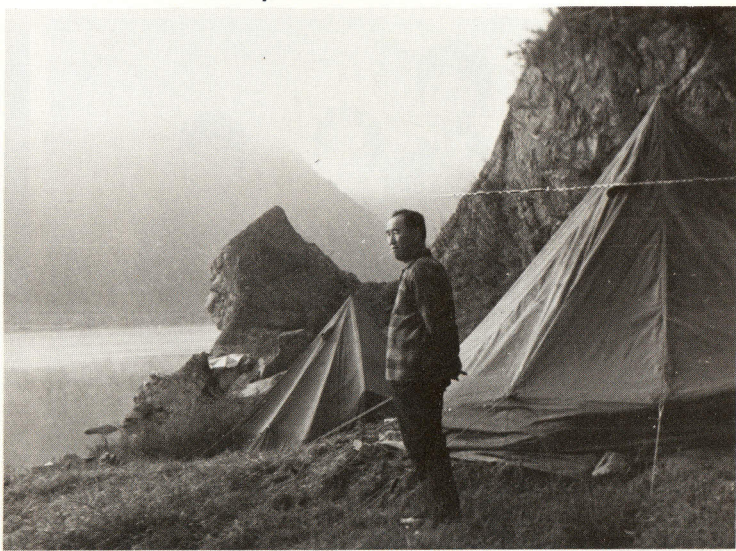
April 6, 1966. Prayer of blessing for the first Tong Il Industries factory in Su Taek Ri.



December 31, 1965. Father prays at the Holy Ground of Heuk Suk in the south part of Seoul.



Late 1960s. At a members' meeting with Father after his world tour, near Seoul.



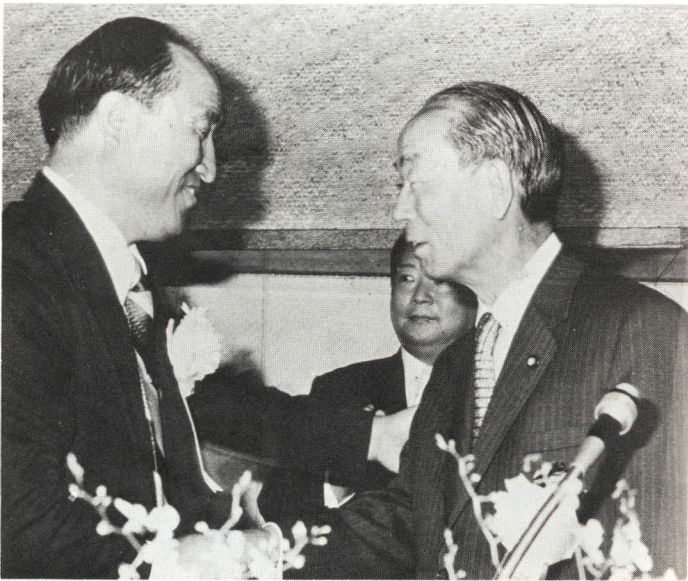
October 1967. Chung Pyung Lake, where Father has meditated so many times.



September 18, 1974. Rally at Madison Square Garden.



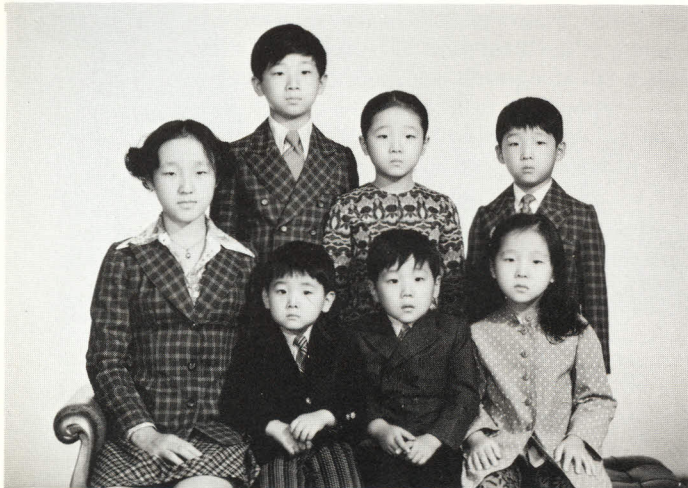
January 16, 1975. Seven hundred national leaders from Korea attended Father's banquet at the Chosun Hotel in Seoul.



May 7, 1974. Father with former Prime Minister Takeo Fukuda of Japan.



June 7, 1975. Yoido Island rally.



1974. True Children before they left for America: back row, left to right — Hyo Jin Nim, In Jin Nim, Heung Jin Nim; bottom — Ye Jin Nim, Kook Jin Nim, Hyun Jin Nim, and Un Jin Nim.



June 1, 1976. God Bless America rally at Yankee Stadium.

returned to Korea for his first public speech ever in that country.

The Day of Hope banquet at the Chosun Hotel in Seoul, on January 16, 1975, was attended by seven hundred guests. Among those guests was the Chairman of the National Assembly; also in attendance were other Assembly members, cabinet ministers, distinguished scholars, and major religious leaders. Those people represented the people of the entire country. They welcomed Father heartily and listened to him, thus laying the condition for the entire country of Korea to welcome Father. Therefore, on June 7, 1975, Father spoke to over one million people at the Yoido Island Rally. Father was well received there—the Korean government had cooperated despite strong Christian opposition to the rally. This was truly an amazing condition, truly the victory of Father's second seven-year course, which had centered upon the restoration of the country.

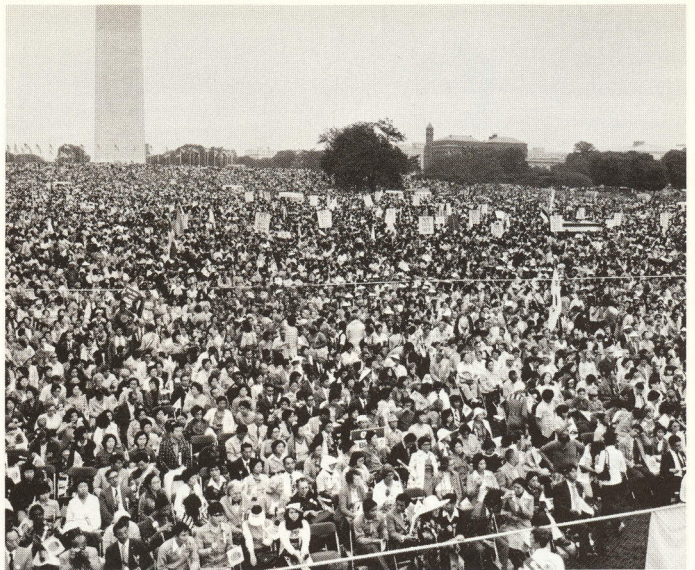
Father was then ready to start the third seven-year course for the restoration of the world. America, the representative of Christianity and the world, celebrated its Bicentennial in 1976. Father initiated and spoke at two special God Bless America rallies—at Yankee Stadium on June 1, 1976, and at Washington Monument on September 18, 1976. Through these rallies, representatives of the entire world attended and listened to Father. Upon that foundation, the Day of Victory of Heaven was proclaimed by Father on October 4, 1976. Then, on February 23, 1977, True Parents' Birthday, Father proclaimed Day One of the Kingdom of Heaven. This day could be declared because, essentially, Father's basic role was already established. All the conditions had been fulfilled. In front of God, Father was already the victor, beyond Satan's accusation.

In 1975, when the third seven-year course began, Father sent missionaries to over 120 countries. At that time, Father had to proclaim God's new message, the messiahship, the new era, and God's new standard of restoration to the entire world. He had to do this through the missionaries sent to each country. Thus, these missionaries were not simply to be leaders, but were to be representatives of True Parents to each nation. Their missions were so important, but it was not possible to educate and train them sufficiently before they left for their countries. For these missionaries, the first seven years in their assigned countries were completely their own responsibility. As representatives of True Parents, they would have to overcome all difficulties through faith. They would have to rely upon their belief in, and relationship with, True Parents.

These missionaries were not simply to be leaders, but were to be representatives of True Parents to each nation.

As the same time as missionaries were departing for the worldwide effort, Father established the Unification Theological Seminary in Barrytown, New York. UTS was to become the base for worldwide ecumenical and interfaith activities.

Upon the foundation of the declaration of Day One of the Kingdom of Heaven, Father prepared the home church providence in 1978. On this foundation, ideally, the Children's Course could begin. Thus, Father began teaching about home church from that time. The year's motto for 1979, and those for the succeeding years, have been related to home church. Although related activities began, the real providence of home church would not commence until after 1981, with the beginning of the Children's Course following Ye Jin Nim's Blessing on May 16, 1981. Father taught that home church was to be the mission of



September 18, 1976. God Bless America rally at the Washington Monument.



October 4, 1976. Day of Victory of Heaven.



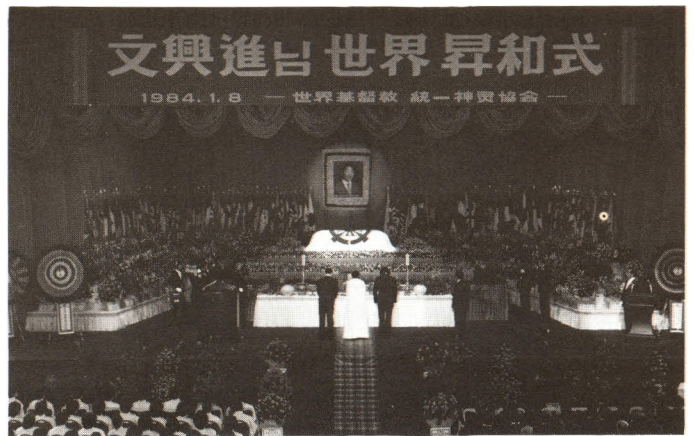
February 23, 1977. True Parents' birthday. Declaration of Day One of the Kingdom of Heaven.



May 16, 1981. Ye Jin Nim's Blessing.



Home church activities.



January 8, 1984. Seung hwa ceremony for Heung Jin Moon in Seoul, Korea.



1975. Missionaries were sent to over 120 countries.

Blessed couples in order to inherit his victorious foundation. He taught that each Blessed couple would be given a home church area, a microcosm of the cosmos consisting of 360 homes. This area would be bequeathed to each couple by the True Parents, whose home church area is the entire cosmos.

During the 21 years after 1960 the main dispensation of our church history was Father's three seven-year courses. Therefore, this first 21 year period centered upon the True Parents was the Parents' Course. After the completion of that period, the Children's Course would begin, upon the foundation of the victory of True Parents. The Children's Course would have to be developed in various areas, areas which Father had already established during his own 21-year course, the Parents' Course. Activities would have to be continued by the members, following the tradition set by True Parents. Among the activities established during Father's third seven-year course were: the Professors Association for the Research of Principles (PARP), the Korean Evangelical Association (KEA), IRFF, MAI, News World Communications, Inc., One Way Productions, and Ocean Church.

Restoration of the Spirit World

The conditional restoration of the spirit world has been, of course, another very important matter. As mentioned earlier, at the beginning of our movement, many spiritual phenomena occurred, and the assistance of the spirit world was constantly felt. Father held many important ceremonies regarding the spirit world over these thirty years. Father's restoration activity is not limited to this earth, but must encompass the spirit world as well. In the spirit world there are many divisions—particularly among the Christian denominations and the major religions. This is true even among the lowest realms of the spirit world.

Father's restoration activity is not limited to this earth, but must encompass the spirit world as well.

The recent ascent of Heung Jin Nim is very important to the restoration of the spirit world. Because of his loyalty and filial piety, he became a precious sacrifice. According to the Principle, the correct order of the spirit world was to be established and stabilized after True Parents' ascent to that world. But because Heung Jin Nim's life was dedicated to God, and his physical life was taken instead of True Parents' life—and also because of True Parents' worldwide foundation of victory—True Parents could send their son to the spirit world as their representative. Heung Jin Nim has begun preparatory work in the spirit world even before True Parents' ascent. Father's work in the spirit world has thus already begun.

The Scope of Father's Projects

At this anniversary time, we should also reflect upon the scope of the projects Father personally founded or inspired. When we think back to the humble beginnings of our movement, and consider the vast array of activities that have come into existence, we must feel how incredible it is. Father's vision is so broad! The main point to understand is that Father has a pattern in the way he works, a tradition of starting from the position of servant of servants, that he wants to pass on to each of us.

With regard to the academic world, there is now: ICF, PWPA, ICUS, Paragon House, the Washington Institute for

Values in Public Policy, the Sun Myung Moon Institute, and Introductory and Advanced Divine Principle Seminars. Then, consider Father's outreach to the religious world: IRF, New ERA, the God Conference, the Youth Seminar on World Religions, NCCSA, ICC, etc. As a form of evangelical outreach, Father has established the International One World Crusade (IOWC) in the United States.

Father has a pattern in the way he works, a tradition of starting from the position of servant of servants, that he wants to pass on to each of us.

Father has also established media activities: the Religious Weekly (in Korea), the Sekkai Nippo (in Japan), News World Communications, Inc., the New York Tribune, the Washington Times, Noticias del Mundo, the Sae Gae Shinbo, Free Press International, the World Media Conference, etc.

Father's desire to guide people to Godism, to attack the false theories of communism, and to propound God-centered ideology is expressed through the following organizations: the Unification Thought Institute, IFVOC, CAUSA International, and CAUSA America. Father's teachings have also served as the inspiration behind the founding of the university student organization, CARP. In the interests of attaining a peaceful world and protecting human rights, the Minority Alliance International (MAI) and the lawyers' seminars (ICLIF) have been established. Father himself established the Little Angels School as an exemplary educational system. It is a primary, middle, and high school, but soon will be connected to a university, according to Father's plan. Father has also proclaimed that he will eventually build seventy universities throughout the world. In addition to the Little Angels of Korea, our movement has performing arts departments in other countries, and a film production company (One Way Productions).

Father's heart is dedicated also to assisting needy people everywhere. IRFF and Project Volunteer are two activities established toward solving world problems of deprivation, hunger and ignorance. Also, our movement has been involved in the sponsorship of rural medical teams in Africa and Southeast Asia, and in the establishment of the Isshin Hospital in Japan. Also, we have begun teaching programs in third world nations, such as ECOPROF, which provides agricultural education in Africa. In South America, members have worked in programs to assist the handicapped and the orphaned.

And, of course, Father also inaugurated Ocean Church, and has focused deeply, personally, upon its development since 1976. Father has taught that the ocean is vital for the future of the world, especially as a source of food.

World Missions

As we reflect upon the growth of our movement, we can see how extensive is our international outreach. Our message has truly spread throughout the world.

As mentioned earlier, Father sent missionaries to more than 120 nations in 1975. Father actually began foreign mission work as long ago as 1958. Some of those early missionaries included Rev. Sang Ik Choi, Dr. Young Oon Kim, Mr. David S.C. Kim, and Col. Bo Hi Pak. There have actually been three distinct periods of foreign mission work in the history of our church: 1958-1969, 1969-1975, and 1975 to the present. By 1960, our

movement had missionaries in twelve different countries; by 1966, the number had risen to forty; and by 1975, to more than 120 countries.

When the missionaries were sent out to over 120 countries in 1975, they were sent in teams of three to each country: one Japanese, one German, and one American. Cooperation among these three missionaries was, according to Father's deep guidance, a vital key to success in spreading the message in their nations—and perhaps one of the most difficult things to achieve.

Our message has now been translated into many different tongues. The Divine Principle (black book) has been translated from Korean into Arabic, Chinese, Dutch, English, French, German, Greek, Indonesian, Italian, Japanese, Portuguese, Spanish, Finnish, and several Eastern European languages. The Outline of the Principle (Level Four) has been translated from Korean into Arabic, English, Finnish, French, German, Greek, Italian, Japanese, Polish, Portuguese, Spanish, Thai, and several Eastern European languages. Nearly all of these translations are published; a few are to be published soon.

The continued growth and success of our mission work is dependent upon all members' continued absolute support of Father's plans.

The work of the foreign missionaries has been so important to Father. Without this kind of effort and activity, so many of Father's projects would not have been possible: the ICUS conferences would not have been attended by scholars from many nations, and PWPA would not now have chapters in 72 nations. Our missionaries have worked so hard to interest scholars in their nations in our message and our movement, and in our valuable international conferences. On December 18, 1983, following Father's victorious speaking tour in Korea, PWPA chairpersons from 72 different nations who attended and participated in the tour, signed a Pledge and Resolution supporting the work of our True Parents. These PWPA chairpersons, representatives of the present academic and cultural world, and coming from 72 different nations, would never have supported Father during the tour in Korea or signed this Pledge and Resolution had it not been for the work of our missionaries throughout the world.

The thirty years of our mission activity can be compared to the birth and growth of a child. The end result of all the efforts, not only of the missionaries themselves, but of all the members working under Father's direction, is the level of success we have attained thus far. The continued growth and success of our mission work is dependent upon all members' continued absolute support of Father's plans.

Personal Reflections

When I first met the church in 1958, I was most impressed by its explanation of the spirit world. I had never before encountered such a logical teaching, either in Christianity or Buddhism. From the early days of my membership, I experienced many spiritual phenomena related to Father, as well as phenomena which confirmed the teachings of the Divine Principle about spirit world. Also, when I joined, I believed that our movement would become very established and stable in the future—that with the assistance of spirit world, there would soon come a heavenly system, doctrine, organization, etc.

On the day I joined, I expected the heavenly kingdom to come within a few years. I was so excited, and I expected

everyone else to be as excited as I was. I pledged to my central figure that I would bring one hundred people in one day, planning to witness to my family, friends, and teachers. However, at that time, I experienced only persecution, and was very disappointed. I did not dwell upon my disappointment for very long because I was so involved with the task at hand—helping to build the heavenly kingdom.

During those early days, when there were so many spiritual phenomena, all members focused mainly upon their relationship with God.

During those early days, when there were so many spiritual phenomena, all members focused mainly upon their relationship with God. We had almost no funds for anything—ecumenical work or other activities, or personal matters. Now, in our movement, we have so many different cultures, environments, and activities. Our system of education for members is therefore extremely vital, so that all may understand those early days even if they cannot directly experience such times. Education is also so important in order that the traditions of True Parents, and the principles of life are kept and understood throughout all the various activities members are involved in. An internal relationship with God and True Parents is necessary more than anything else at any time.

An internal relationship with God and True Parents is necessary more than anything else at any time.

Projecting into the future, I believe that thirty years from now there will be many restored countries, models of the heavenly kingdom, on the earth. Human relationships with God will, at that time, be living relationships, not by formula faith, but by direct attendance. People will relate with one another based upon their original minds, without covering, or makeup, or deception. I believe that at that time almost everybody will understand the spirit world and will believe in God's existence. As for the Unification Church, I am sure that name will change. As for what it will be, it is impossible to know now.

Extend Our Tradition

As we mark this thirtieth anniversary, we will have Pledge Service and a special celebration; it is appropriate to commemorate this day in such a manner. But first, we must sincerely respect the root of our church, the history that came before its establishment. We should acknowledge and admire the historical accomplishments which laid the foundation upon which our movement was established. We must understand the truly sacrificial foundation of our movement—True Parents' sacrifice, the sacrifice of elders and early members. Please determine to inherit the tradition and then extend it to all humankind through your own sacrifice and activities.●

THE UNIFICATION CHURCH IN BRAZIL

The Story of Its Success

This article was written based upon a report from Leornes Pereira, cultural department director of the Unification Church in Brazil — Editor.

This is a brief history of the Unification Church in Brazil. It is also the story of Rev. Hyung Tae Kim and his accomplishments in that country.

In 1965, Father made his first global trip, and visited forty countries. While he was staying in Brazil, he personally founded the church in that country and assigned Mr. Tatsushiko Sasaki, a missionary from Japan, to be its leader. This was the very beginning of the Brazil church.

In 1973 the second missionary, Mr. Paul Perry, returned to Brazil, his native country, and worked in Rio de Janeiro. In 1975, three Japanese representatives of Happy World Company—Toro Nishiwak, Goji Oseki, and Tomoichi Sogo—were sent to Sao Paulo, Brazil, to establish the economic foundation.

On August 23, 1975, Rev. Hyung Tae Kim arrived in Brazil. In the beginning he worked as a gardener and then at a Korean fabric company. In September of the same year, the Little Angels came from Korea. Rev. Kim met the three Japanese Happy World members and started to work with them.

Mr. Goji Oseki recalled those days: “We six people lived together in a basement with two beds. Three people shared one bed. We laid our heads and backs on the bed, dropped our legs on the floor and slept. The room was deep and cold, and the window was level with the street. When it rained, water used to flow into the basement bedroom.”

After this difficult life Rev. Kim rented a house at 1099 Luis Gois Street, Vila Mariana, Sao Paulo, and moved there. This was the first church building in Brazil. There they formally registered as HSA-UWC with the Brazilian government. Here the first three Sao Paulo



Children's Day in Sao Paulo, October 12, 1983.

church members joined: Mr. Mauricio Raimundo Baudini, Ms. Fatima Cardoso Silveira, and Ms. Maria da Penha Alonso.

From this time on, Rev. Kim despatched church leaders one after another to pioneer each region and thus expand the church throughout the country. As a result of this push, in December 1975, the first seven day workshop was held. In February 1976, the first 21 day workshop was held. Waldir Cipriani, one of the earliest church members in Brazil and presently the church president, has given the following testimony about Rev. Kim's heart and lifestyle during the early days of the church in Brazil:

As long as we believe in Reverend Moon as a man chosen by God to do His will, his words must be truth and must spread throughout the whole world. Therefore his words and deeds couldn't contradict each other. Considering also that God blessed

Three people shared one bed. We laid our heads and backs on the bed, dropped our legs on the floor and slept.



Rev. and Mrs. Kim cutting the cake at the seventh anniversary of the Unification movement in Sao Paulo, November 23, 1982.

Rev. Kim to do successful pioneering work in Brazil, I believe that he has kept to Divine Principle and lived along with it.

I remember Rev. Kim mostly tried to teach us about a life of prayer and deep understanding of Heavenly Father's and True Parents' heart.

We gradually realized the meaning of Rev. Kim's teaching through a sacrificial and dedicated lifestyle, and his practical teachings gave us a lot of inspiration and spiritual power to overcome every difficulty. Without a deep and solid foundation one can't build a tall building. By the same token, if we had not used the Divine Princi-

If we had not used the Divine Principle in our daily lives, it would have been impossible to overcome the many difficulties of the early church in Brazil.



Rev. Kim helping to prepare flowers for fundraising, 1976.

ple in our daily lives, it would have been impossible to overcome the many difficulties of the early church in Brazil.

I know that Rev. Kim never changed the basic educational system which he originally learned from Father directly. Some members complained that his method was not from Father but from Korea. However, Rev. Kim never changed his attitude, and the real result began to come as time passed.

Now everybody believes that the Brazil church could develop and grow because Rev. and Mrs. Kim laid a good foundation through their tears and sweat. Rev. Kim always taught that in order to unify this world, we must keep Heavenly Father's heart and tradition. Following his teaching, we educated new members through suffering and deep understanding of Divine Principle. Beyond any doubt Rev. Kim was a wonderful example for bringing us the heavenly words and tradition.

Profile of Rev. Kim

Rev. Kim joined the church in 1959. His younger brother joined the Unification Church first and three years later, Rev. Hyung Tae Kim finished his three years of required military service and joined himself.

In 1966, at the age of 25, Rev. Kim became financial director of the Kangwon region in Korea. During those days he began to understand God's heart and Father's great vision for the future. Thereafter he served as a regional church director for one year, and as an IFVOC general director for two years. Then he received an inspiration to become a foreign missionary. He started a one hundred day morning prayer condition at the holy ground. After he finished the one hundred days, he felt it was not enough, so he began a one thousand day prayer condition. For one thousand days at five o'clock in the morning he climbed to the holy ground, even in rain or snow. When he finished the prayer condition, he decided to go to South America.

At that time the Korean government had a very tight emigration policy. Furthermore he had no money for his plan. In this moment Rev. Kim demonstrated great faith. In Korea most families have their own special land or mountain to worship their ancestors. Usually they bury their dead in this special territory. According to strong family traditions, people think of that special land as a sacred territory and care for it as they would their own lives. Rev. Kim was the first son, and had the right to sell the land. He sold it, donated half of the money to the church, and used the other half for his trip to Brazil. Because of this crazy deed, all of his relatives and neighbors thought of him as a betrayer of the Kim clan, and some even tried to kill him.

Amid this turbulence Rev. Kim left Korea



Rev. Kim receives the prize from True Parents at the World Mission Center in New York, Children's Day, November 1983.

for Brazil on August 23, 1975.

Rev. Kim has rarely shared his personal testimony, but he did speak of his pioneering experience in Brazil in October 1983:

When I arrived in Brazil, my first concern was how to teach these people God's tradition, God's heart and His love for them. I tried to demonstrate to members my personal experience of Father's teachings through my daily practice and action.

I always set up very clear weekly and monthly goals, and I strove to accomplish them. I had such giant plans that members sometimes couldn't understand and they would come out against them. This troubled me greatly. But, nevertheless, I tried to love the members more than my own family. I was never discouraged by opposition from members or their complaints of too much work. My spirit grew stronger and I prayed to God to please use me for His work here in Brazil.

I was also concerned about educating members about the importance of using public assets for the public purpose and the restoration of materials. I always tried to have three people who could testify that I was using church assets for the public purpose. Through my experience I realized that every project could only be successful when there are three people supporting it. It's a very principled point of view.

I always emphasized that we must obey and work to accomplish the given goal or plan with faith, even though it is difficult to understand.

When I saw members making mistakes, I tried to forgive them and examine myself instead of accusing them. I believed if we had a strong internal foundation, external results would come along automatically.

I thought that if I were a better person, a more capable man, I could accomplish God's will much faster. So I prayed that God would bless us and guide to us a prepared person who would be able to do this job. Nowadays I pray for unity within the Brazil church. When we become perfectly one in harmony, God will give us a great leader who can restore this nation of Brazil.

What I pursue is not my own plan. It is God's idea; it is God who wants to restore the whole world. As Father fulfilled on the worldwide level, I just try to fulfill on the national level in Brazil.

Missionary Work in Brazil

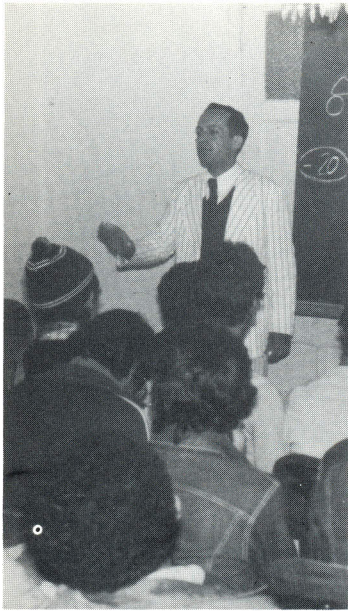
In 1976 Rev. Kim assigned Mr. Paul Perry to translate the Divine Principle into Portuguese. He began on August 15, 1976, and the translation was finished by the next year on May 5. Its publication marked a great turning point for missionary activities in Brazil.

On July 10, 1976, two members were sent on a pioneering mission for the first time. Ever since, pioneering work has been expanded: on September 25, 1977, to three cities; on April 30, 1978, to seven cities; in December 1979 to 21 cities. Through these efforts more than 120 churches in all the major cities throughout the country have been established to date.

I tried to demonstrate to members my personal experience of Father's teachings through my daily practice and action.



Rev. and Mrs. Kim at the inauguration of a factory.



Cesar Zaduski teaching a seven day workshop at Cambuci, Sao Paulo, in 1978.

Divine Principle Workshops

As mentioned earlier, Divine Principle workshops were first held in Brazil in 1975. By December 1983, eighteen 21 day workshops had been held. The first 40 day workshop was on July 10, 1980, and the fifth 40 day workshop was held in 1983, with 22 participants. Currently, weekend workshops and special workshops are also held occasionally. The nationwide video centers are very active and successful in witnessing. Cozy and comfortable video centers will soon be opened in every church center.

In 1979 the first Brazilian IOWC was organized. On March 20, led by Mr. Mauricio Raimundo Baudini, its members left Sao Paulo by minibus for a 21 city witnessing campaign. At present, the national IOWC uses four large buses all year round. Each team moves every month from city to city, conducting seven day workshops. All IOWC teams are basically self-supporting, provide educational experiences for members and bring good witnessing results.

VOC

In 1980, the International Association of Freedom and Peace, which is in charge of the student movement in Brazil, and an IFVOC chapter were founded. They now publish a monthly paper, and have produced a book discussing our critique and counterproposal to communism which was distributed throughout the country, especially to students.

Church activities were always accompanied by VOC activities. In 1981, in cooperation with CAUSA, the CAUSA International Conference was held in Rio de Janeiro with three hundred participants.

Publishing

The first book published by the Brazil church was the Divine Principle. Thereafter small introductory pamphlets and many other types of literature were produced.

In 1980 the Brazil church started a publishing company, the Il Rung Publishing Co., which recently published a second edition of the Divine Principle. This company also publishes the monthly *Unified World*, and *World Family*.

In addition, the cultural department published *Light of Love*, a book of Rev. Kim's sermons, *Perseverance*, by Rev. Waldir Cipriani, and a monthly paper, *University Tribune*.

Economic Foundation

In the beginning, Rev. Kim himself worked at a job to support the church financially. When his wife came to Brazil, they opened a fabric company and worked from 5:00 a.m. to midnight to lay an economic foundation for the church.

Thanks to successful witnessing campaigns, church membership increased, and fundraising began with well known products-candy and flowers. With the help of contributions and donations, the church opened a pharmacy and a picture sales company. Thus, eventually, a solid economic foundation was made.

In addition, the following companies have been founded in Brazil: Brazil Il Hwa Trade Co., Tong Il Custom Tailor Co., Il Heung Food Trade Co., World Jewelry Trade Co.

Additional Activities

The Brazilian church has an annual three day festival for parents of church members in Sao Paulo. This is an excellent opportunity for members to invite their parents to the church, report to them about church activities and offer them an introductory seminar on Divine Principle.

Brazil has a national children's festival on October 12. The church also celebrates an annual Children's Day on that day, inviting children and their parents. Last year three thousand people attended the church-sponsored celebration.



The Brazilian IOWC buses.

Home Church

After Father introduced the home church providence, Rev. Kim began to speak about home church. However, in practical terms, home church began in the Brazil church in 1982 with volunteer activities, such as street cleaning, helping neighbors, etc. Members began home church by selling eggs door to door. While selling eggs, they made good friends and tried to help people in other ways whenever they could. Soon many people in the neighborhoods came to like the kind and sincere egg-sellers. Some members were given nicknames related to eggs.

A support system for home church followed. For example, guests were invited to a simple dinner or to an introductory seminar in our video center, and then to attend our regular seven day workshop. Literature to support home church was published as well.

Through my experience I realized that every project could only be successful when there are three people supporting it.

The Brazilian church is highly involved in the international activities of the Unification Church. It assists and supports the Professors World Peace Academy, the International Cultural Foundation, IRFF, and New ERA. Each year the Brazilian church sponsors Brazilian guests to ICUS and the World Media Conference.

Persecution and Victory

In 1981, shortly after the CAUSA seminar on Victory Over Communism, communist groups in Brazil began an anti-Unification Church campaign through the mass media, and tried to spread evil rumors about the church. In August, the communist groups mobilized their young members and attacked our churches, destroying several church facilities in acts of outright communist terrorism.

At that time, Rev. Kim was in the United States. With the help of one member, his one-year-old daughter narrowly escaped from the terrorists through the roof of a church building. The government ordered Rev. Kim arrested and began an investigation of our church, based on the rumors. The false charges wouldn't bear examination, and officials soon realized that this was typical of religious persecution by leftist groups. They discovered that the Unification Church was a sincere, sound religion.

Our churches, the fruits of our faith and result of our tears, sweat and blood, were destroyed. Yet, through our members' dedicated efforts, the Brazilian churches were completely restored within three months. The ordeal turned out to be a great blessing. In 1982, Rev. Kim was honored with a decoration from the Giuseppe Garibaldi Legion of Honor, a Brazilian society. This decoration is usually given to a foreigner who has greatly contributed to Brazil's culture, social well being, or religious education.

After this ordeal the church in Brazil had not lost any members; actually, more members joined. Now it has more than one thousand full-time members and more than ten thousand associate members.

In 1982, Rev. Kim, acting with the heart of a true parent, sent members to the Blessing, despite great financial difficulties. One hundred forty-three members received the Blessing. They constitute the foundation of the Brazilian church.

Father sent out missionaries to 120 countries in 1975. Seven years later, in 1982, he gave prizes to four countries for successful missionary work. The Brazilian church was recognized by True Parents as the most successful mission country of all. Being honored in this way was truly a testimony to the work of Rev. Kim and to the efforts of all the church members in Brazil. ●



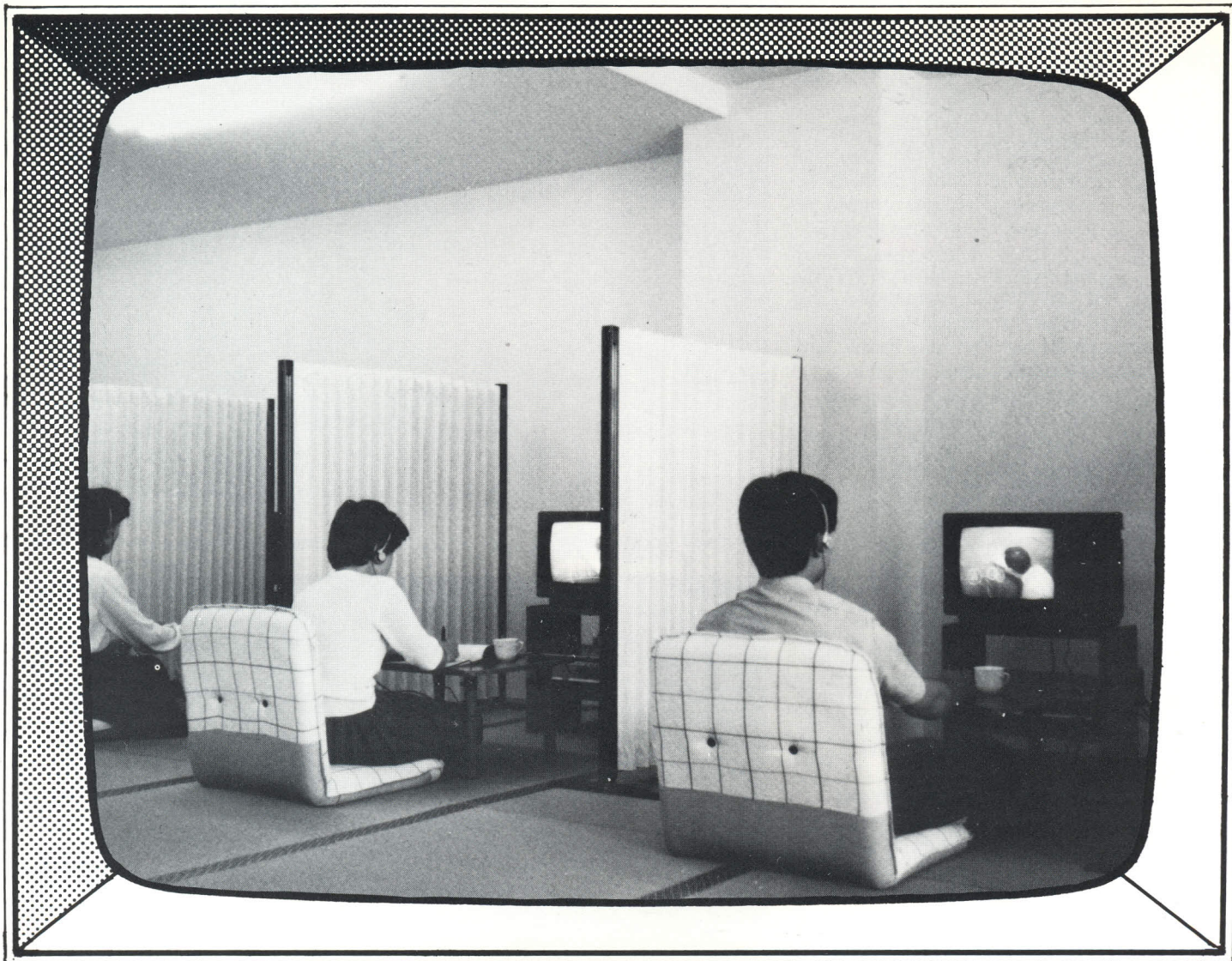
The great persecution in 1981. Attack on the church center.



Pres. Waldir Cipriani speaks at the first home church meeting in Sao Paulo, April 21, 1983.



Last group of missionaries sent to other Brazilian cities by Rev. Kim in 1983.



Osaka. "Tatami" video center.

VIDEO CHILDREN

John Willis, a graduate of the Unification Theological Seminary, recently returned from a year in Japan. Today's World asked him to report on the Japanese church's video centers.

About a year and a half ago, when I first walked into a Unification Church video center in Japan, I felt overwhelmed by three different aspects: the beauty of the place, the concept behind it and the scale of the concept put into practice. My eyes were probably bulging, because, like any member who joined the church more than two years ago, my experience was one of being introduced to the Divine Principle by a

lecturer in person over a two or three day period, while sitting amid several other workshop guests. It seemed inconceivable that anyone would maintain interest in the Principle or any religious message while plugged in, alone in a booth, to a tape recording, no matter how well-presented.

Japanese Culture and Video

In the last ten months I have had a few opportunities to take visiting foreigners to video centers in Tokyo. Since each time their reaction to seeing a Japanese video center for the first time was very similar to my own wide-eyed

amazement, I began to feel that this was something that could reasonably be expected when one culture comes into contact with another of greater technological advancement. Though this may partly be the case, I have also learned that when video centers were first getting started in Japan almost two years ago, the general reaction among the membership was also one of great surprise that such a thing could ever work to bring new members. However, since that time, it seems that the Japanese church has gotten quite used to the idea, for now practically a hundred percent of all new members in Japan are "video children." At the last count, there was a total of 116 separate places throughout the whole

The Japanese membership's dedication to success in witnessing and the uncomplaining seriousness with which it is devoted to its responsibilities as the major Eve nation of the world providence are the main non-cultural reasons that Japanese video centers have developed so rapidly and sensationally.

country that are called video centers, counting even small rooms with just three or four tape players and television sets. There are around eighteen hundred units in these centers, not taking into account the tapes and machines in members' homes and offices. The total number of television sets in Japan with videocassette players and Divine Principle tapes available is probably in the neighborhood of seven thousand.

Studies have shown that Japan leads the world in time spent by the average person in front of a television. One reason, of course, is that Japan is among the most technologically advanced countries, and provides a wide range of television programming. Another reason is that the Japanese have a great interest in staying informed, which accounts for other studies which show that the average person in Japan also leads the world in the amount of time spent reading newspapers. There must be reasons other than cultural ones, though, to explain the success and development of Unification Church video centers in Japan. In quest of those other aspects I spent a few weeks touring centers around the country.

Description of Shibuya Video Center

The most well known meeting place in all of Tokyo is the statue of Hachiko in front of Shibuya Station. Shibuya is not the commercial center of the huge metropolis of Tokyo, but it is a favorite spot among young people. It is not uncommon to see video tapes playing right out on the sidewalk in this section of the city, and I have come across a couple of coffee shops where young people sit in front of a large screen showing the latest rock'n'roll video releases. It is on a back street, a few hundred meters from Hachiko, that the church's first large-scale video center was started in June 1982.

Called the Jinsei (Life) Information Center or J.I.C., the video center is situated on the sixth floor of a fairly small office building and has two main rooms for guests. There is a video room with 22 booths, and a discussion lounge. In the latter room there are 26 seats on

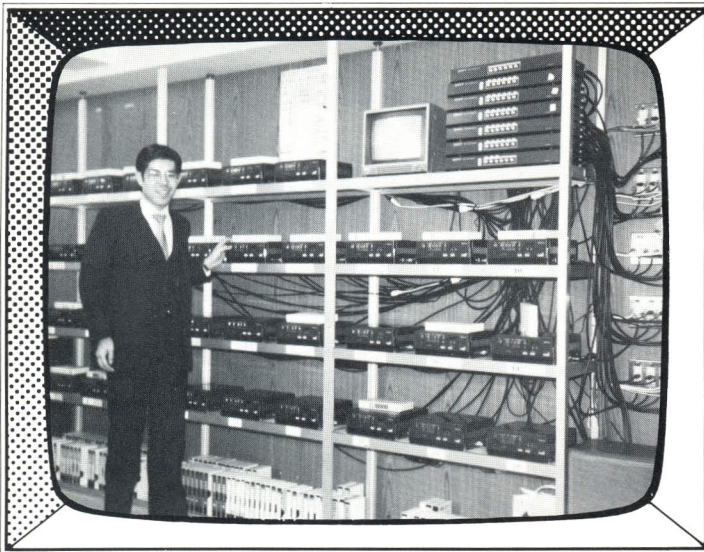
either side of coffee tables, where members can discuss the contents of the lectures with the guests and draw out their impressions and reflections on the videos, especially points they did or did not like and understand. I spoke for a while with Masako Emi, who has been on the staff at J.I.C. for over a year. We were later joined by another sister who had joined the church after listening to the whole video series at this center. Emisan told me that about two hundred people begin watching the video lectures every month in Shibuya, though not all of these complete the course. I didn't find that number difficult to believe, because every time I had been there, guests were always coming and going, showing their ID cards at the reception desk, receiving their booth allocations and entering the next room to connect themselves to the set and begin making notes in notebooks. Weekends have always proved to be the best time for bringing guests directly from witnessing on the street as well as for attendance in general. On the average it takes six to ten weeks for a person to complete the series of thirteen cassettes, but it is not

unusual for the best, most serious guests to come every day for a week until they have finished the series.

The Shibuya center charges guests from the very beginning, but this is not true everywhere. Shibuya has found, though, that by paying for even the initial video, the average guest is more ready to be humbly attentive because he or she expects something in return for his or her investment. After watching an introductory lecture, there are five different continuing courses; but it is almost always suggested that they select the most expensive one for sixty-five thousand yen (about \$300) because it has proven its ability to produce devoted members. In such a program, guests may go to short workshops in which True Parents and church activities are introduced, then to a ten day training course in which they go about their own normal daily schedule but spend the night in a special church center with other guests like themselves. There they begin to practice a religious life and learn more about the church, often through video presentations. After that is a forty day



Tokyo. Reception area.



At the controls of Shinjuku's 33 video cassette players.



Tokyo. Shinjuku video center room.

workshop in which they hear the Principle in greater depth, as well as VOC theory, and begin to do some witnessing and fundraising.

When I asked about the source of video center guests, I was told that about seventy percent come directly from street witnessing, and about thirty percent from a relationship that was first made through fundraising; perhaps a small number are relatives or friends of church members. Those that come from witnessing tend to be 18-23 years old, while those met initially by a fundraiser are more likely to be older — anywhere between twenty and seventy — but are generally of a higher, more dependable quality, perhaps due to their having already made a personal commitment and contribution.

Nationwide Witnessing

Occasionally I had seen several video center witnesses working late at night in the area around Shibuya Station, sometimes several on the same corner, apparently young members. Emi-san told me that on the first ten days of each month there is a nationwide witnessing competition covering all of Japan's 65 witnessing districts. Members that have just finished workshop training are among the witnesses; and all during this period the centers stay open until after midnight to enable guests to become acquainted with the video lectures.

The questionnaires used by witnesses in Japan have evolved considerably over the last two years, as they have learned what types of questions are most effective in bringing guests to the center. The forms themselves have gotten much smaller so as not to frighten potential

guests who may be concerned about time. Most centers now use compact, hand-sized pads, attractively printed on colored paper with several questions on one side: what kinds of things are you interested in? are you presently happy? what do you do in your spare time? do you want to become useful to society? do you feel life and society have many contradictions? do you think God exists? are you seeking a truth that solves the contradictions of life? On the other side of each page are notes on different points of the Principle for the member to speak about to the better contacts and also a space at the bottom for their name, age, address, and home and work phone numbers.

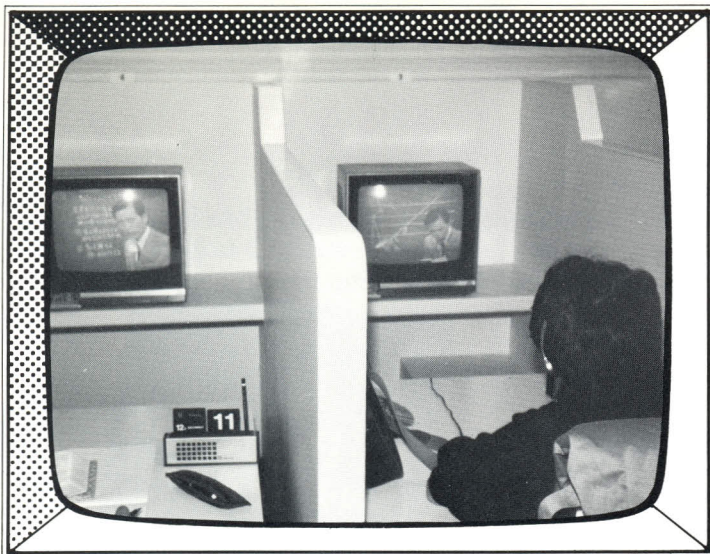
At present there are four other video centers in the metropolitan Tokyo area with over twenty booths, and one center each in the cities of Nagoya, Osaka, Kobe, Hiroshima, Fukuoka, Sendai and Sapporo. There are scores of intermediate-sized video centers spread throughout all 47 prefectures of the country, and various church departments operate small independent video centers. In Tokyo, where much of the church's membership of over ten thousand is concentrated, about forty individual departments have such centers.

Pioneered by Katsunao Kurahara

In accounting for the success of the video centers, it would be impossible to omit the name (and face) of one person in particular, that of Katsunao Kurahara, who can rightly be called the pioneer of the video teaching strategy. Back in September 1976, Kurahara-san was the leader of a fundraising center in the northern city of Sapporo, and had

already used video there to teach fundraising techniques to members. Because there was not enough manpower or time to teach our spiritual message to the increasing number of interested customers, Kurahara-san began thinking about using the same method for teaching the Principle. It took him three months to make a video series covering the entire Principle. When he brought it to headquarters in Tokyo for demonstration and approval, even though Father had begun talking about that approach at the same time (just after the Washington Monument Rally), there was considerable doubt about the general idea as well as the quality of the production.

Two years later, when Kurahara-san was working in Tokyo, he tried again, taping a new version with an improved format. This time the videos were admired and appreciated by the central figures of his fundraising mission. There was still some uncertainty as to whether it was a good idea to use standard church lectures with fundraising customers. However, this skepticism decreased after a guest who watched the lectures on video bought thousands of dollars of additional products. In Kurahara-san's own center a separate room was set up for guests to learn the Principle by video, but for another two years the rest of the church still did not believe that it could be an effective tool for spreading our teaching. In 1981 Kurahara-san and another member designed a special center in Tokyo just for teaching the Principle on video, and in a year's time 120 people joined through that center. When this was reported to the church leadership and the implications were understood, the nationwide changeover to video centers for general witnessing began.



Tokyo—Shinjuku. Katsunao Kurahara lecturing.



Tokyo. Shibuya video center discussion room.

As for the current spread of the video center method from Japan to other countries, it was Father himself who told members of the success the Japanese were having, and who provided the inspiration that is changing concepts about teaching the Principle. Several Korean leaders and a few Western leaders have visited the larger video centers in Japan and made notes to take back to their own countries. Kiyoshi Seino, who has been working in the U.S. for many years, returned briefly to Japan in 1983 to study the Japanese system in detail and export it across the Pacific.

It is now the handsome, sincere face of Kurahara-san that most Japanese video center guests watch as he clearly and expressively explains each chapter of the Divine Principle. There are also a few other lecturers who have taped the same material with special audiences in mind, for example, the lectures by Misao Moriyama for housewives, and Soichiro Nakamura for intellectuals.

In my interview with Kurahara-san, referring to the contents of the Principle itself, he said that lectures must be dynamic because numerous studies have shown that the average Japanese can only be expected to maintain interest in a television program for twenty minutes without interruption. Our video tapes, however, are each about two hours in length and completely lacking in fast action, flashing lights and other distractions that characterize much of Japanese television. It seemed to me, though, that Kurahara-san was especially adept at peering earnestly through the camera and into the soul of each individual in his audience to such a degree that he or she would feel God's words and heart pulling at him or her directly. When I asked Kurahara-san if he had any doubts

whether a video presentation could make up for the personal contact of an initial workshop atmosphere, he replied that after being asked for his autograph on the street all over Japan, and being asked recently to give special lectures at Christmastime by groups associated with the church throughout the country, he no longer thought so.

Shortly after the interview I saw for myself his effect on people who have never even seen him in person. I was speaking in English to a Japanese family member about my interview with him, when a young lady standing nearby, who had recently been watching the video series, immediately wanted to know why I was mentioning Kurahara-san's name. Upon learning that I had just been speaking with him, she expressed great disappointment at having missed "my teacher" in the flesh.

When the first small video center in Japan opened three years ago, guests were not charged anything for attendance at any time. Kurahara-san thought that this was necessary to build witnesses' confidence. It was only after several months that fees were charged. He was hesitant to recommend the same pattern for other countries beginning the use of video teaching because of the possibility of cultural differences from Japan. As for his own vision of the progress of the video providence in Japan, he thinks in terms of coffee shops where young people in particular would come to eat, sip and watch Principle videos together. This was his original idea back in 1981, but his central figure and Father preferred the present system that focuses on study. However, his hope and eagerness to see or help start a nationwide chain of such video coffee shops was very evident.

The Japanese membership's dedica-

tion to success in witnessing and the uncomplaining seriousness with which it is devoted to its responsibilities as the major Eve nation of the world providence are the main non-cultural reasons that Japanese video centers have developed so rapidly and sensationally. The several years of efforts by Kurahara-san and others must be considered and appreciated, too. The distance that Japanese video witnessing has come since those early days became apparent during a recent church holiday celebration. During the evening entertainment at headquarters the best church band in Japan, White Cross, played a song that had originated at a workshop for guests who had just completed the video series. It was a very simple song entitled, "*Suteki na video, asa made video,*" but had a strong, exciting rock'n'roll beat. The band taught those of us in the audience that night the easy chorus of typically quaint Japanese English:

Let's watch *suteki na* (wonderful) video,

Let's learn *asa made* (all-night-long) video,

Let's take happy chance.

We also learned the hand gestures for "watch," "learn" and "happy chance," so that we could completely join in the chorus. It was undoubtedly the hit of the evening.

About a week later, I was able to watch, unnoticed, some preteen Blessed children who were watching a video of the same holiday entertainment. As the band launched into the "*Suteki na video*" number on the television set, the young girls thoroughly enjoyed themselves in imitating the singers and making all the correct gestures in tempo. For me, it was a preview of the heavenly television of the near future. ●

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WORD AND DEED
The Unification Movement:
Toward An Ideal World



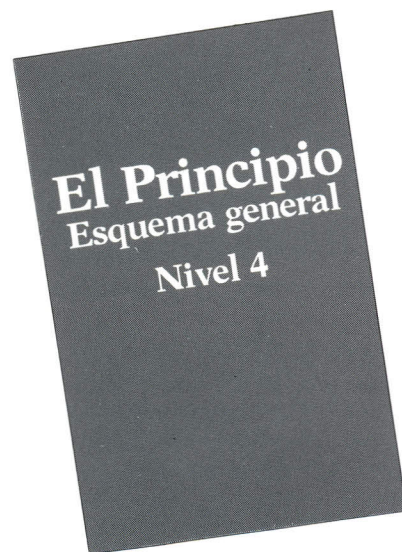
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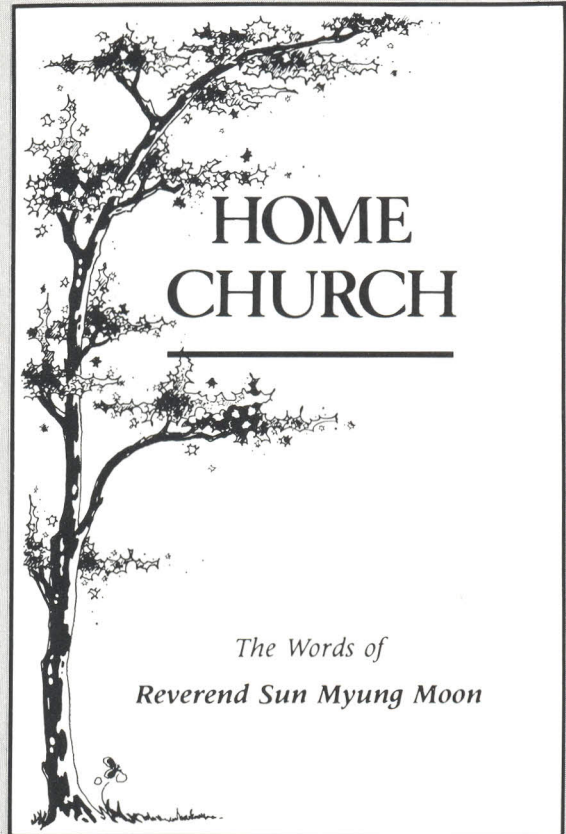
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