

TODAY'S

WORLD

April 1985



TRUE PARENTS' BIRTHDAY 1985 (p. 4)

Letter from the Publisher

By Rev. Chung Hwan Kwak

GOD ORIGINALLY CREATED ALL THINGS in the universe to exist in order and harmony, partaking in joyful giving-and-receiving relationships with God and with each other. Within the heart of each and every one of us, therefore, there abides an original desire to have harmonious relationships with our fellow human beings. But in reality, this world is far from harmonious. Why do we have such difficulties in substantializing what our original minds long for?

There are two reasons. The first is the existence and work of Satan. Satan has destroyed what were originally planned to be relationships of harmony between humanity and God, people and people, and human beings and the things of creation. If these relationships were restored, then Satan could not survive in his position. So, Satan always hates harmony and good relationships. He does not experience any limitations of time or space. He works constantly and he always is looking for even the smallest condition which will enable him to act. Perhaps you yourself have had the experience of wanting to make good relationships with brothers and sisters, but at a certain moment, an unexpected situation occurs and these relationships break down.

Second, we exist in a world that already has flawed or broken human relationships as its normal condition. In this fallen world, everybody is expecting love, sacrifice and care from others.

Under these circumstances, we need some kind of vehicle to induce us to give, serve, and sacrifice for others. Religion has traditionally been the vehicle through which people find the motivation and faith to restore harmony and good relationships.

Among the world's religions, which is the most central? If we look at the teachings of these religions, we can see that Judeo-Christianity has always focused deeply on God's love, and for this reason could be central in God's providence.

If God's desired result is the achievement of harmony, then the initiator of this harmony can be called an Abel figure. Thus the issue of who is to be considered



Abel is not determined by position alone, but by who can create harmony through serving and loving others.

From this we can understand that Abel may not necessarily be a person, but may perhaps also be an idea or vision centering on God's ideal.

Abel should provide the motivation to love, serve, and share. Unfortunately, though Christianity has always extolled these virtues, it has not fully put them into practice. We, whom God has called to fulfill the mission of Abel, should strive to love our elder Christian brothers and sisters, and serve them untiringly. In this way Christianity can be renewed in love and commitment.

In this very special time, when we are completing our 40-year sojourn in the wilderness and are approaching Canaan, let us remember that Abel cannot enter the Kingdom of God alone, but only together with his brother Cain. We are called to create harmony with Christianity and with all humankind, and to go together with all people into the land of Canaan.

True Father has always asked Unification Church members to develop a good relationship with established churches, and to bring about harmony within all of Christianity. He has devoted his whole life to this end, for without this unity the Kingdom of Heaven cannot be built. We ought to follow Father's tradition and lifestyle when we talk with fellow Christians, become involved in their parishes, and go about all our home church activities. Let us be known and remembered for our love and sacrificial attitude.

A handwritten signature in black ink, reading "Chung Hwan Kwak". The signature is written in a cursive, flowing style.

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Front Cover :

Father and Mother on their birthday, February 25, 1985. Following the early morning ceremony at East Garden, Father gives a traditional rice cake to his youngest daughter, Jeung Jin Nim. Photo: Ken Owens/N.F.P.

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*The True Parents are the fulfillment of the will of God;
the fulfillment of the unification of the love of God.*

TRUE PARENTS' BIRTHDAY 1985

REVEREND SUN MYUNG MOON
FEBRUARY 25, 1985
EXCERPTS FROM THE NOON SPEECH
AT BELVEDERE

Translator, Dr. Bo Hi Pak

AS YOU KNOW, I AM A TOTALLY FREE MAN. BUT BECAUSE of the circumstances of my environment there are many limitations upon my freedom. If someone asked me, "Looking back upon your life, did you live according to your own will?" it would be very difficult for me to answer whether I lived by my own will or whether I was under the pressure of someone else's will. What do you think? Do you think that I have lived my life entirely according to my own will?

THE ORIGINAL AND THE RESTORATIONAL WILL OF GOD

There are two different aspects of God's will. First of all, there is the original will of God; the will before the human fall took place. The other aspect of God's will is what we call the restorational will of God, which arose only after the fall of man. Which one do you think God has been living by—the first or the second? Certainly, He has been living according to the second. When a person seeks to follow God's restorational, circumstantial will, can there be any room for the person to do things according to his or her own desire or whim? You answer "No" correctly, so you are very clever.

What kind of a life is it when you are living for the purpose of paying indemnity for restoration, without true freedom? Do you think that a very beautiful woman would be able to live her entire life according to her own whims, doing everything she might want to do? The answer is clearly no, but there is a serious issue involved in that question. Suppose you were the

husband of a beautiful, loving wife. How much do you think you would be able to freely express the depth of your love and do everything you want to do with your wife? Let's say that each spouse is calling out to the other, "Come to me." Do you think that they could always drop everything and go, especially considering the circumstances of society today?

Let us ask another serious question. How many people in the world have understood that God's will has had to be divided into two kinds, before and after the fall of man? No one understood this. Therefore it is obvious that without a person who is capable of interpreting these different aspects of God's will, there is no way we can expect the will of God to be done on earth. If no one even understands God's will, how can that will be done?

Do you think that Adam knew completely, after his fallen action, what he had done wrong or what wrong had been done to God's plan for future history? How about Cain and Abel? Do you think that Abel knew God's will precisely? Noah was a faithful and obedient man, but did he know completely what God was doing? What about Abraham? He didn't know God's will precisely. Neither did Jacob, Moses, or John the Baptist. What about Jesus? Do you believe that Jesus knew God's will? Yes, he did. Then why didn't he tell the world everything he knew? Certainly, the people of his time wouldn't listen very respectfully to him, but he knew that he was speaking to history and that if he spoke the plain truth then the people of the future could receive it, eventually. If he had spoken the plain truth, fully, Christianity would never have become as confused as it has and the world situation could never have fallen down to its



John Harenko/ New Future Photos

As Father lights the candles of their birthday cake, Mother looks on. To the right, Mrs. Youn Young Yang, who was an opera student at Ewha University when she joined, sings a Korean folksong at Father's request.

present level. The Christian nation of America would not be so morally corrupt as it is today.

Did Jesus know the will of God completely? Let us make it very clear. If he did not know, how could he have fulfilled God's will? He came as the Messiah, to fulfill the will of God, so if he didn't know God's will, how could he possibly accomplish that? The problem is, even if we know the will of God completely—including every point along the way and God's timetable—still it is not easy to fulfill. So many things can go wrong. But if there is no clear understanding of the will of God from the beginning, then it is virtually impossible.

Jesus as the Messiah must have known God's will, but there must have been some reason why he couldn't tell the whole truth. You say he didn't have the foundation, but what kind of foundation? The crucial point is this: Although the foundation is very important, the direct son and daughter of God must be in the position to not only know the will of God but also to fulfill it.

When God created Adam and Eve in the Garden of Eden, they were created to fulfill God's purpose of creation. That purpose was to be fulfilled when Adam and Eve became husband and wife—but what kind of husband and wife? They were to be a true man and a true woman, united in the perfection of their love. This means that man and woman are to be completely one, harmonized in every direction—vertically, horizontally, front, and back. How? True love is the power by which we can bring about total oneness, total harmony, total unification.

The kind of oneness we are talking about has a certain order-

liness or logic to it. All the components have their own positions, as in the body, where the head is in the head's position, and the arm stays in the arm's position and doesn't try to take the leg's position, or vice versa. There must be a certain order, and according to that order proper harmony and unification occur. God had a certain concept of order, so when He created Adam and Eve He didn't tell them that anything at all they wanted to do was just fine. There was a certain discipline, a certain order they had to follow to do His will. This is why God gave the commandment to Adam and Eve not to eat the fruit of the tree of the knowledge of good and evil.

Adam and Eve were given the opportunity to learn how to become the lord and mistress of creation; to have a good dominion over the earth. Thus they had to know all about the creation. Without going through this educational process, they could not take their position of dominion.

The true person is, first of all, centered upon God; furthermore, he or she is centered upon love and in that way becomes one, forever, for eternity. So what is the first component of a true man or woman? God. Next, love. Then, absolute unity. It's simple!

THE MOST CRUCIAL QUESTION

The next question is, as you might expect, are you true men and women? The definition of a true man and woman is rather simple; the truth is always simple. The problem is always how to live and fulfill it. In the morning you get up and go to work, thinking, "I want to live as a true person." But that effort is an

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so he could not speak of it.
He could not leave behind him
the tradition of true man and woman.*

enormous challenge, isn't it? And it is always very serious. Who should become a true person? Everyone. The most crucial question people have had throughout history has been how to become true human beings. Once this question is answered, all other questions can be solved. What about your own ancestors—did they want to become true men and women? What about your descendants? Of course they will want to become true men and women. Thus this is a serious issue.

Will we become true men and women only after we die and go to heaven, or will we do it on earth? What about Jesus—was he a true man? How do you know he was? The true man must be filled with true love. With that love he is inspired to unify others, to unite all of humanity. We know that Jesus came in the position of the second Adam. Thus he needed someone to be in the position of second Eve. Did he find his Eve in his time?

Did God create true man for his sake alone, or to serve true woman? Man was created for the purpose of service to woman. Thus the woman will see the man and know, "This is the man who is going to love me forever; I know he will not leave me but will always be with me, centered upon God and true love." She will testify to him: "You are my ideal man. You will never change. I know you will maintain your purity and unselfishness."

The man will look at that woman and will see beyond the externals of face and so forth, and will recognize that she has purity of love, the unchanging quality and desire to serve with joy. He can see that she is going to remain with him forever and that they will be one for eternity, centered upon God.

The man is the one who gives certification that the woman is a true woman; the woman is the one who certifies that the man is a true man. And when they are united, only then does God become a reality. It is that simple. That is the whole gospel.

NO MODEL TO PRESENT

But we come back to the important question: Why didn't Jesus tell us the whole, unvarnished truth? He knew the whole truth and he was in the position to tell the world, but he couldn't tell the world. Why? It is because there was no model for him to present. He was not able to make the model, the living textbook; he couldn't give the formula. That is why. Jesus knew the truth but he could not fulfill it, so he could not speak of it. He could not leave behind him the tradition of true man and woman. He had to fulfill certain stages, certain steps of that truth before he could speak of it.

That is why the only alternative left to Jesus was to come again. By the very fact that he said, "I must return," you can see that he was the Messiah. It shows that he knew the truth, but he also knew he could not fulfill it in his own time. It is realistic that when he comes again, he will seek his own bride, to accomplish the Marriage of the Lamb. Jesus was indeed the Messiah, qualified as the son of God, without question. His



Father arrives at East Garden on True Parents' birthday, February 25, 1985, and is greeted by his family.

qualifications were absolute. But he could not complete all he had come to do.

When Jesus comes again, first he must become a true man himself; furthermore, he must find and restore a true woman. They must unite together in the unbreakable bond of true love. At that point God will say, "My will is fulfilled." The model will have been given for all humankind to follow. Thus Jesus must have a woman and that woman must be in the position to say, "Jesus, my husband, is an ideal man. He is a man of true love." That particular statement must be uttered by a woman. Jesus must also be in the position to say the same about his wife. Then God will say, "That is indeed my son and my daughter, united together."

How would they become one in love? First of all, the man and woman must each become the embodiment of the love of God so that God's love is burning within them. When you are burning with that love, you cannot sit idle. The man and woman are so completely united that when God is in between them, He will be absolutely crushed. When God shouts out in joy, that will be the fulfillment.

Men and women have the nature to embrace each other and become one. But the problem has always been that they did not

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martyrdom and suffering had to be endured
for 2,000 years of Christian history.*

have God within them. Suppose two beauty queens are hugging each other, expressing intimate love between them. Is that natural? If other people see such a thing, they are repulsed and look away. The skin of one beauty queen might be milky white and soft. When such skin rubs against another soft woman's skin, that is unimaginable. It is almost as if God had created everyone with soft bones, just like the flesh. Think of it! That would be very strange. Is there any woman who desires a husband who is boneless? Naturally you women are opposed to a soft, boneless man. What kind of man do you want? You like a man with a lot of muscle, with strong bones, and lots of hair. When his strong hand grabs yours, your hand just melts inside of it. That is the way nature is; that is the blueprint of God. Men and women are supposed to be different.

Some American women are saying, "We want to be in the bone position. Let the men become the soft flesh." Today America is suffering from terrible confusion; people don't know which side is up. There is no understanding of right order, subject and object, or who takes initiative and who is responsive. What about you American Unification women, are you different?

In America, many women pull the men around behind them and the men just follow timidly. I have never seen so many boneless men as in America—"Yes, dear, whatever you say." Do you women like that kind of man? If you women don't change that trend, there can be nothing but darkness for the future of this country. America will not survive. There must be God's order and sequence, a certain discipline. We must maintain that discipline.

HOW EXPENSIVE WAS THE BLESSING?

Those who have been blessed, raise your hands please. Who gave you the Blessing? How expensive was that Blessing? It is beyond price, and you cannot exchange it for the entire world. Sometimes I feel regret for having given the Blessing. I want you to know why I have given you the Blessing. It was so that you could become true men and women, uniting as exemplary husbands and wives and model families in the sight of God.

Thus no one has the right to say, "I do not like that type of person for my spouse. Even though Father gave the Blessing to us, I don't really see its value." Who made the decision to bless you, God or you? There is no room for such self-centered, horizontal thinking. In order to make even one heavenly matching possible, martyrdom and suffering had to be endured for 2,000 years of Christian history. Although human history is represented in the Bible as 6,000 years, scientifically it is closer to many millions of years. All of this time, God has been seeking to bring about His one day of fulfillment, the day of true marriage between men and women. That is the historical, critical importance of the Blessing.

Don't you think Jesus Christ wanted to be able to give the Blessing to his own disciples? He wanted to, but he could not.

Thus in religious history, marriage was mostly frowned upon. Celibacy was always elevated as the most noble way of life. Only within the Unification Church, in the name of the True Parents, do we perceive true marriage as the culmination of human history.

What is the meaning of the word "unification"? It means the uniting of the love of God with the love of husband and wife and the love of humanity. This is why the word unification was adopted for our church. When you join the Unification Church and accept the teachings, how do you look at Rev. and Mrs. Moon? They are the True Parents to you. No religion before has ever spoken about the True Parents. What are the True Parents? The True Parents are the fulfillment of the will of God; the fulfillment of the unification of the love of God. That is why the True Parents' coming is so historically important.

But you do not know the real implication of the words "True Parents." You do not know how long, how hard the path has been to come to the point where those words could be spoken. Behind the words "True Parents" and "unification" there is a hidden history of suffering which you have not known about. Only upon the victory in the ultimate showdown with the satanic world could the word "unification" become a reality.



The True Family descends the stairs of Belvedere's main house to join in the pledge service with representatives of the Blessed couples. Father with Jeung Jin Nim is followed by Mother and Hyo Jin Nim with his daughter Shin Jeung Nim.



K. Owens/ N.F.P.

"You Are So Great!"

Taking after God,
You are so great!

When I reach out for you,
After awakening from a sleep,
I still find you are so great.

The days are too short for the people living on
the earth,

To manage even their own lives,
The time is insufficient for those
Who set goals for their lives to achieve them.

How can you dedicate yourself
Totally to the salvation of those already dead
And the cursed lands
For the invisible God?

Your aspiration has been lofty from the beginning,
Your aspiration has been deep from the beginning,
Your aspiration has been broad from the beginning,
Your aspiration has been sincere from the beginning.

How could you know of such a lofty place!
How could you perceive of such a deep place!
How could you extend your imagination to such
a broad place!
How could you cherish such a sincere and passion-
ate idea!

Why did you seek the lifeline of the people
From the darkness, groping your way in the dark,
Rather than from a bright and brilliant place?
Is this based on the principle that morning dawns
After the passing darkness?

Is it because you embarked on the road to seek
the Almighty Lord
That you joyfully endured painful tears and
hardships
Oppression and imprisonment?

You seem to be so tired,
Why don't you give up your work?
You seem to be so exhausted,
Why don't you stop?
You seem to face death,
Why don't you stop fighting?

Your neighbors are happy and rejoice over the
cheers of the people
For their brilliant success and good names
That they won without great labor and pain.

Oh! Our Parents,
You are so great.

How can you traverse along the single road,
Amid hardships that come one after another,
Oppression, derision and contempt,
Imprisonment,
A cross and even death?

Your work is great,
You could rest for awhile?
You could try something else for awhile?
Yet you are advancing ceaselessly day and night,
On the road of God's Will,
Without a moment's slackening of your pace
Or abandoning your hope.

You are growing old
Encircled only by resistance
Yet how can you always be overflowing with hope
Without showing a single sign of sorrow?

How can you dedicate yourself to the work of God,
Oblivious to food and rest,
In plain, plain clothes?

Pains,
Hardships,
Difficulties,
Sufferings,
And ordeals unnumbered
Surrounding you,

Yet how can you be full of good spirit,
Always with a broad smile on your face,
Devoted only to your work,
Without showing any sign of worry?

Our Parents,
Our beloved Parents,
You are simply so great.

You are so great that we can hardly look up to
you,
Even from your feet,
Yes, we can hardly look up to you because you
are simply so great.

—Kwang Yol Yoo
Chairman of the History Committee

Translator—Joon-Young Lee

*I have given you the Blessing
so that you could become true men and women,
uniting as exemplary husbands and wives
and model families in the sight of God.*

PLACE OF SHOWDOWN BETWEEN HEAVEN AND EARTH

You also do not know how much heaven and earth have already changed in the last seven months since I have been at Danbury. I want you to know that I am not at Danbury for a vacation. That is the place of the showdown between heaven and earth and I have been working harder than ever there. The power of evil has been steadily declining during this time, while the power of goodness has been going up. Eastern civilization has been moving upwards and Western civilization has been harmonizing and unifying with the East.

There are so many people who are changing their attitudes toward the Unification Church. People who were our ardent enemies, many leaders of the academic and religious communities, have come to visit me in Danbury. In many cases the first words they spoke were, "Rev. Moon, on behalf of my government, I apologize. I am ready to listen to you. I want to do your bidding. You are a great man. You are serving our country, preserving our religious freedom, and protecting us from the dangers of communism." One leader after another has spoken like this before me and Mother. The prison is the place for plain talk. I simply spoke the naked truth to them and said, "Do you agree with this or not? Will you do it, or not?" Everybody, even some important men, pledged in front of me, using the

word "pledge." "I pledge before you, Rev. Moon."

God certainly works in mysterious ways. If I had never gone to Danbury, these kinds of men would never have come to see me in the first place; in the second place, they would not have humbled themselves; and in the third place, they would not have pledged themselves. Do you understand? This kind of miracle is happening every day.

This first thing I did after going to Danbury was to ask Rev. Kwak to send out video tapes to 300,000 ministers—"God's Warning to the World." I feel very good because that is all done now; that was an incredible operation. If you study biblical history, you will see that some of the greatest things happened when people were in prison. Much of the New Testament was written by people in prison, such as St. Paul. The videotapes were my message sent from the prison.

HIGHWAY TO HEAVEN

Today I am feeling fulfilled. Earlier this morning, I prayed for a long time with Mother at pledge service. In that prayer, I asked God to give me the opportunity to create a broad highway to heaven here on the earth, so that anybody who got on that highway could go to heaven. This is a hellish world and prison is one of the worst places on earth. The prison represents hell on earth and from that place I am creating a highway all the way to heaven so anybody can reach it.

When the Israelites had been wandering in the wilderness for 40 years, Moses sent twelve representatives to infiltrate Canaan and reconnoiter. Ten of them came back and said it was impossible to win the land. The people despaired and wanted to return to Egypt. Joshua and Caleb alone said, "If the Lord delights in us, He will bring us into the land and give it to us . . . only, do not rebel against the Lord." God blessed their faith and they were the only ones of the first generation to enter Canaan. All the rest perished in the wilderness. It is the same today. This is the end of our 40 years of wandering in the wilderness. The final three-year crusade has begun. Who will be the present-day Joshua and Caleb?

The members of the Unification Church today, every one of you, are to be the modern-day Joshuas and Calebs. You are in the position to tell the people "Be bold and strong." That is going to be our motto: Be bold and strong. This is wartime, so you Unification Church members cannot be shaken. You cannot become fearful or restless. You mustn't say, "I want to forget my mission. I have to go back home and take care of my father's business." Or, "My uncle has just died; I must go and bury him." Our work is too important.

Now that 300,000 ministers have received the Principle videotape and book, every day they will be more and more motivated to look at it, even secretly. All the ministers now are in a very good position. When you shout out, "Let's go to the land of Canaan!" all they have to say is "Amen!" They can follow and we can all enter that land of Canaan together.



Brothers and sisters outside the Belvedere garage listen while Father delivers his birthday speech.

K Owens/N.F.P.

*I asked God to give me the opportunity to create
a broad highway to heaven here on the earth,
so that anybody who got on that highway
could go to heaven.*

Now you know why Jesus, even though he was the Messiah and knew the will of God, could not tell the truth precisely. What about the message that Rev. Sun Myung Moon has been speaking during these past four decades? Is that a more complete disclosure than what the Bible has revealed? Jesus was capable of giving that, but he did not have the momentum or the time. How could I do it? It is because I am capable of creating my own environment. Furthermore, this period in history is a more universal time. We are working on the worldwide level; at the time of Jesus, the work was on the national stage.

I want you to understand that this is the crucial time in the history of religion. God's hope is always universal, so He is always trying to create momentum for the worldwide dispensation. There was only one time in human history when the worldwide environment was ripe, and that was at the close of World War II. At that time, the churches in Korea were divided into Cain and Abel sides. One part of the church was underground—those who, because of the Japanese occupation, had had to worship the true God secretly in order to survive. But there was also another part of the church which cooperated with the Japanese in order to survive. I was a member of the underground church. At the end of World War II, I tried to educate several key political leaders. If they had listened to me at that time, the world situation today would be entirely different. The dispensation has always required unity between Cain and Abel. At that time, the established Christian churches were in Cain position to the underground movement, which was in the Abel position. They were supposed to unite together.

The division between the first Cain and Abel of history began because of the failure of their parents, Adam and Eve. After the fall of Adam and Eve, the situation of Cain and Abel came about on the family level. But that Cain and Abel relationship has grown to the clan, tribe, national, and worldwide levels. World War II was the worldwide struggle between Cain and Abel. Actually, in the sight of God, that was the Armageddon described in the book of Revelation. According to the dispensational time schedule the work of uniting with the worldwide Abel should have begun when I was between the ages of 20 and 30. Within the Abel camp, there is always another level of Cain and Abel. Thus I had to win the Cain camps within the Abel side, one by one, and unite them into the larger Abel camp. If that had been successful—that is, if the established Christian churches had united with and accepted the ideal of the True Parents at that time—there would have been no condition for communism to take over so much of the world.

But what happened? Within the Abel camp, established Christianity never responded to the Unification Church. I was rejected everywhere I went. That is why that time was a total failure. Originally God had expected that the circumstances and environment would allow me to be welcomed everywhere. Thus since that foundation was shattered, I had to go out into the wilderness for 40 years, where I had to gather up the remnants of people who would follow. I had to build up my own



J. Halenkov / N.F.P.

foundation, starting from the family level and going on to the tribe, nation, and world. That was done by pulling Abel-type remnants into our camp in the wilderness.

IDEOLOGY OF LOVE

Our world today is divided into three main components: the free world, the communist world, and the Unificationist world. Both the free world and the communist world have treated me as their enemy. We are in between these two other camps, so we have two possible destinies: They will either crush us between them or we will push them away. Which will it be? The most important thing is that, since we are at the center, we must remain like a rock, not moving one iota to the left or to the right.

Our great weapon is ideology: a worldview centered upon God. It is an ideology of love—Godism. When the two camps are trying to squash us from both sides, should we run for cover, or push ourselves harder than ever? Would you like to use every ounce of your energy to push the enemy away, or just do it in a half-hearted way?

Who is your model for this fight? I have been called every bad name and have received every form of persecution in



K. Owens/ N.F.P.

A special kiss for Mother, whose birthday is on the same day.

America, but I have never faltered at all. Finally I went to prison but I began a new fight, with renewed vigor, once I got there. I have not relaxed one bit in prison. I have been fighting for 40 years. I spent these past 40 years, since the liberation of Korea in 1945, in the wilderness pursuing this battle, and now the time has come for the consummation. Moses, after his 40 years of struggle in the wilderness, was not able to enter into Canaan; he could only look upon it and then he died in the wilderness. However, Rev. Moon will not falter outside of Canaan. He will move forward, like Joshua and Caleb, into the land of Canaan, and finish the task of building the Kingdom of Heaven on earth.

I was totally abused in America, although I came here to save this country. They put me in the clothes of a criminal and put me in jail. It is all right for them to do that, but they must pay the price. The Danbury camp is no jail for me; those doors do not shut me in. From Danbury hill the rays of salvation will shine out to the world; the new gospel will be heard by all of humanity. God works in mysterious ways. He has a new strategy; God will make gains under any circumstances. God is the victor, even in Danbury.

This is the year of our declaration, and so the CAUSA members prepared the *CAUSA Manifesto on Godism* for the recent International Security Council conference sponsored by CAUSA in Paris. About 120 admirals and generals from all six continents attended that conference.

The Communist Manifesto proclaimed, "Workers of the

world, unite." Now Rev. Moon has declared to the world, "Believers of the world, unite." I asked that the following words be put in the final sentence of that proclamation: "In the name of God, we commit our lives and our sacred honor to the accomplishment of this noble imperative." There is a separate page upon which participants signed the proclamation. If those retired generals and admirals have committed their lives to fight against communism, how can you not do it also?

Each of you must decide. I do not want to decide for you. It is your life, after all. I made my own decision for my life, so you must do the same.

I will not remain in the United States all the time. I came to America for the sake of the world; soon I can go back to Korea, my home, to save my own country. Of course, I will leave behind millions of people in America who have committed their lives as I have. But I cannot abandon Korea much longer; I will soon go back. The time will come for you to lose your Moses. But he has to go Moses' course and fulfill his destiny. Moses has a mission to accomplish. But I will not leave this country until such time as new heavenly soldiers, such as those generals and admirals, are dedicated to guiding America to save the world. That is the foundation I now am building; I will fulfill that mission before I leave here.

We must be responsible for this world—do you feel that to the bone? You haven't known my strategy. Everything has been worked out. I have initiated 250 IOWC's around the country, moving around from state to state, and now they are settling

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down. They are becoming the fortresses of our movement, linking us to the Christian churches.

During my legal battle and my time in prison we have been educating many ministers, each of whom is encouraged to contact ten other ministers. Our social work has burgeoned. You didn't know why I asked you to do the things I did. Even now you don't know many of the things I am doing. Therefore, don't say, "I need to know everything before I can act," because then you will never do anything. Just move, then find out. We are going to link things on a worldwide basis. The PWPA, a fine intellectual organization, is active in nearly every country. Also we have the World Media Organization, which we will link up internationally. Paragon House and a new magazine will also play an important role in world education.

This is, in a way, our heavenly cultural revolution on the worldwide level. You didn't realize this. You must just listen to what I say, follow the guidance I give you, and pray hard, crying out to God. In the meantime, everything will be accomplished, step by step. Go out to meet the ministers. Sometimes they will treat you with scorn. But then you must cry more and go out again. Continue no matter what. It is most exciting to turn around those ministers who were opposed to you. You feel such a great sense of triumph. America is a tremendous challenge; I therefore feel great excitement at the prospect of taming this country and turning it around. That is manly work. All you men should harbor that kind of ambition. You women have the job of being the "cheerleaders"—supporting and applauding the men as they go out to fight. When the men are defeated, you have to cry to heaven.

TRUE FATHER-SON UNITY

You say you commit your lives. For what mission? For the sake of God and humanity. My mission is the same—all that I do is for God and humanity. This is because Satan is holding humanity. Noah decided to make that kind of commitment. Abraham was willing to sacrifice his own beloved son for the sake of God's will. The beauty of that sacrifice was the obedience of Isaac, who never rebelled, but accepted his fate at the hands of his father. Through this true father-son unity in faith, Abraham was given the honor of becoming the father of faith.

Suppose Isaac had done differently and cried, "Dad, what are you trying to do to me? Why can't you just kill a lamb? How can you be so cruel?" and had run away. Then Abraham's family would never have established the central family of faith. Jacob risked his life for his mission, working for 21 hard years in Haran, and fighting the angel at the ford of Jabbok. Moses risked his life every day in the wilderness. God always works with people who commit their lives.

John the Baptist stuck his neck out, initially. What about Jesus? Did he risk his life? He gave his life. Today Rev. Moon is risking his life, and that is why God cannot leave me. God is always working with me. I have been in six different jails. All together I have spent five years of my life in jails.



J. Halenko / N.F.P.

MARCH TO MOSCOW

In 1976, I proclaimed our march toward Moscow and the world laughed. But I had already decided that even if I must lose my life in Moscow, I would march there. I want you to know that at this moment, your brothers and sisters are working underground in Moscow. Some of them are in prison right now. How can I reject the road to prison when my young people are suffering in jail themselves? One time I received the message that a member was sentenced to be executed at a particular time on a certain day. When that hour came, I solemnly prayed and remembered that person in tears. I pledged to God, "With my own hands I shall liberate Moscow." I prayed for that brother, and told him spiritually, "Be bold and strong. Fear not for your death. When I come to liberate your country I shall recover your body and bring it to Korea. I declare that there you will be buried in the same ground as the True Parents."

The Unification Church is not a fun place. If anybody has been mistreated, it is I; so I could be very cruel in return. But in the name of God, I have decided to forgive and love all the more in return. We have missionaries in communist countries, and I am opening doors to those countries through professors

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K. Owens / N.F.P.

Father ends his birthday speech with a short and tearful prayer.

and so forth. Many people never even thought about such things. But while people were eating well and sleeping and pursuing their own interests, I have been working on all these things. The very stones at Belvedere could speak more than you about why have I shed so many tears at the Holy Rock.

THE GREATEST BIRTHDAY GIFT

American youth may not realize much now, but I will awaken them. I want to give clear guidance to the young people of America, even though I have to suffer in prison. I do not regret having stayed in this country, for I have mapped the proper direction for America.

You cannot give me any greater birthday gift than if even one hundred of you will make up your minds and say, "I shall follow Father's path precisely. I will walk this way unto my life for the sake of the other countries of this world. As Father has worked for America, so I will work for the world." If you American young people can come to that realization and commitment, then America will truly save the world. Humanity will survive and prosper.

That is God's way, not only Reverend Moon's way; therefore, you will never perish by following it. You will prosper. For that reason, I am asking you to raise your hands in pledge.

When Mr. Kamiyama was staying with me in prison, I educated him with certain information and understanding that even the 36 blessed couples never heard, because I could not know what sort of dangers might be near. I told the whole truth to Mr. Kamiyama.

UNITY BETWEEN HEAVEN AND EARTH

A very serious ceremony was held at pledge service this morning. I prayed for the unity between heaven and earth. I prayed for a highway to be established between hell and heaven, so that we can achieve the total unification of humanity in the name of God and His true love. In January I gave you the goal of meeting with 120 ministers. Now you have to do it. Run after it and accomplish that goal. Will you do it?

The title of this sermon was "True Parents' Birthday." We do not have much more time today, since I have many things to accomplish before I leave. We don't know when we will see each other again, but it doesn't really matter. You have received the message; you know your responsibility. I trust that each one of you will do it.

God is alive. God wants to live with each one of you. You must think, "The living God is with me." Say it aloud: "God is alive! He is dwelling with me!" Therefore, be willing to do anything. Raise your hands and say, "Yes, Father!" God bless you.

Let us pray.

Beloved Father,

In the ongoing flow of time, how long, how long has the providence of restoration been, which You alone have known about, as You eagerly awaited the time of fulfillment. Recalling the unrevealed story of past history, this son can only offer himself in tears, committing himself to fulfill his mission at the risk of his life. Since Your son understands how miserable and sorrowful You have been and how unfairly You have been treated, he only wishes that Your true circumstances can be revealed before the public.

Father, although there have been times when he could only retreat because he was pushed away, Your son thanks You for guiding him into the era when he can stand on the summit of the world, and can be directly involved in discussing the world situation with leaders and deciding the destiny of humankind.

Now, Father, You are watching Your son continue his path after he has climbed over one great hill. He prays that You would be proud of him who walks his way with boldness, without any reservation in his heart.

Please have compassion with people in Danbury, and bless those who are now thinking of me there. Please also bestow Your blessings upon these young children of Yours here, whom I must now leave behind.

As we pledged this morning to fulfill the mission of leading the destiny of America and the entire free world, then wherever these people go, whatever they do, I pray that You protect them by mobilizing their good ancestors and other good spirits in spirit world.

*I pray for all these things in the Name of True Parents.
Amen. ♦*



K. Owens/ N.F.P.

LEARN FROM MY WAY OF LIFE

REVEREND SUN MYUNG MOON
FEBRUARY 25, 1985
EXCERPTS FROM FATHER'S TALK
AT THE LEADERS CONFERENCE
EAST GARDEN

Translator, Dr. Bo Hi Pak

THE MESSAGE I HAVE SENT FROM DANBURY IS REALLY MOST dramatic and shocking to the ministers who have received it. If the American Unification Church headquarters in New York City had sent out the books and videotapes to the ministers, they would have just put them on the bookshelf to collect dust. However, because the message is coming from prison, it has an entirely different impact.

Also the ministers have witnessed that Unification Church members are going after them, trying to turn them around even while their own leader is incarcerated. That's incredible spiritual boldness. The ministers compare our young people with those in their own churches, and they see that they are as different as heaven and earth.

My primary mission in coming to America is to re-ignite the Christian churches so that they can serve God's purpose. Now they are opening their doors and welcoming my message.

After leaving Egypt the Israelites endured 40 years in the

wilderness before they settled in the land of Canaan. Similarly, after we pass through 40 years of the wilderness of the 20th century, our great movement will settle. Where are we going? Ultimately, God wants us to create and settle a new America. In order to revive America, I have to accomplish several momentous tasks together with you.

First, we must be victorious over communism. Second, we must put new energy into the Christian churches and awaken them. Finally, we must stop moral degradation. If we can do that, the American people will ultimately accept our teaching and create a new America. Then God's will will be done, and my visit to the United States will be fulfilled.

Father and the American culture can be compared to two different pine trees. Father's pine tree has grown in a very cold weather zone. The American pine tree has grown in a tropical weather zone. The pine tree that grows in hot weather will bring forth a seed which is not sound and hard enough. The American

I AM NOW TRAINING AND TEACHING YOU SO THAT YOU WILL BE ABLE TO MOVE PEOPLE WHOSE PERSONALITIES ARE ALREADY SET AND ESTABLISHED, AND MOBILIZE AND INSPIRE THEM TO DO SOMETHING MUCH GREATER AND NOBLER.

seed has not yielded good fruit from generation to generation: all kinds of odd and perverted subcultures are blossoming in America, revolving around forms of moral decay, like homosexuality and free love. Such social ills are rampant now. What should we do? We should just chop this American pine tree and engraft it onto the heartier pine tree. The American people will protest, saying that the American pine tree is good and looks just the same as Father's, but the pine trees are different. Father's pine tree is hard and sound, and solid fruit will come from it. What kind of pine tree are you?

Life in Danbury prison holds many benefits for me. I have to live according to the American lifestyle and eat three American meals a day. Shut up in prison without any freedom, I am paying this indemnity gratefully. There is no rice or *kimchi* or *kochichang*—just peas and butter and bread and meat. I don't like that kind of food, but by now I have grown accustomed to it and have totally indemnified my tastes. I am thinking that you should go to Korea and try living without any hamburgers, cheese or coffee, and pay the reverse indemnity. You can even try to change your pattern of life right here, without going to Korea.

Originally I wanted to eat very little food and survive on small portions, but then I realized what kind of impression the other inmates would get from that. They would think that Orientals eat much too little and are therefore small and weak. So, on the contrary, I decided to eat a lot, and I always take seconds, even if I don't finish. Faced with the leftovers, I think about how hungry the missionaries must be, and I pray that Heavenly Father will send such portions of food to those who are working so hard in far-off lands. At the garbage can I also pray this way, making even the trashcan a place of offering.

Normally the fiber of all the body systems change every six months. After six months on a diet of American food, I feel good. I have become much lighter, which is helpful.

Larry, who is sharing my cubicle and supporting me in place of Mr. Kamiyama, eats snacks all the time. He never goes to meals, but is always nibbling. However, I never eat snacks, but eat only at regular mealtimes: that is my discipline.

GOOD HEALTH MANAGEMENT

I FEEL THAT THE BODY IS A GOOD LABORATORY AND I HAVE tested out my own health in many different ways. I have come to the conclusion that snacks between meals are not good for health, and that the best pattern is to limit food intake to mealtimes. Three meals a day is adequate for maintaining good energy and body strength. Food intake should follow a certain formula and rhythm. American people have very undisciplined eating habits. Just eating and drinking, going about and then coming back again to the icebox for more has no rhythm, no discipline. Because of that you may sometimes get a stomach ache or fever. I particularly abhor seeing a person walking down the street and eating at the same time. People bring me fruit and biscuits and chocolate from the commissary, but I just excuse myself and invite the others to go ahead. I have explained my thinking to the inmates who are close to me and who are trying to be helpful. Now they know that I will never take a snack, so they

don't ask me anymore. They just help themselves to all the food in my closet!

When Mr. Kamiyama was at Danbury, he had a footache which was very inconvenient. I taught him a special exercise, and after Mr. Kamiyama practiced it for a while, the footache disappeared. Even now as I am talking to you, I am not just idly standing; I am always exercising, everywhere I go—even in the bathroom. Also, at Danbury there is one special, very uneven rock that I use to exercise and massage every part of my body.

When I finish serving in Danbury, the accumulated amount of time that I will have spent in prisons will be five years. How could I survive prison life for five years? It is because I have developed special methods of breathing and exercise, and practice them regularly. I am probably the eldest here among you, but in terms of physical strength, none of you can keep up with me. I can walk for miles, no problem.

There is always give and take action in the body. Whenever any of those give and take actions stop, you become sick. Circulation must be correct. Even when you have a bad cold with a stuffy nose, certain exercises will bring relief. We have a lot to revolutionize in our way of life. Have you ever thought about how many times you go to the bathroom? By studying the statistics in my own situation, I could derive some estimate about how long I will live. Even the frequency of urination has something to do with the state of your health.

Follow my way of life. The time will come when I will teach you all my secret techniques of good health management. You should always be learning and preparing for something greater in the future.

STUDYING AMERICAN WAY OF LIFE

THE PRISON IS ALSO A GOOD LABORATORY FOR ME TO STUDY the American way of life. Because there is so much time, the inmates are continuously talking—and complaining. Talking is the only freedom they enjoy, and from their conversations I can learn all about American life.

I can clearly perceive the behavioral cycles of the inmates. I have watched one prisoner who always fights periodically, without fail. I have observed how much the inmates love to win at Ping-Pong, and how much they show their unhappiness when they are defeated.

God is still keeping me in prison because I still have more lessons to learn about the American people, so that I can lead them in the best possible way. From God's point of view, I need a little more workshop. The more I can understand American culture and character, the more I can develop certain techniques for relating to American people. When I come out of prison, I will know exactly how to push you and motivate you so that you can become much tougher.

You are very lucky to meet Father; it is the greatest fortune of your life. I am now training and teaching you so that you will be able to move people whose personalities are already set and established, and mobilize and inspire them to do something much greater and nobler. That's the kind of leadership quality that I would like to implant in you.

*AMONG ALL THE CONGREGATION,
BE THE ONE TO SERVE A MINISTER AND HIS CHURCH
THE MOST LOYALLY AND THE MOST LOVINGLY.*



K. Owens/ N.F.P.

DIFFERENT QUALITY OF LEADERSHIP

IN DANBURY I HAVE MET WITH MANY FAMOUS AND INTERESTING personalities. Ordinarily, they come initially to pay respect or express sympathy to me. Yet inevitably, within an hour or so, they become a kind of disciple! I can completely turn the tables on them. They are amazed at how dynamic I am—that I never even feel I'm in prison—and they leave with willingness to carry out the mission I have given them.

If the leadership in America were sound in this way, then America would not be sinking. Everybody said the Unification Church would not last long; Rev. Moon, however, has prospered, because the quality of his leadership is different. Like a living thing, it moves and continuously grows upward. Once you become still you go down without being able to stop. If everything were left to Rev. Moon, it would probably only take him half a year to turn the country around.

So you have a sacred and patriotic responsibility to create new leadership for the future of this country. You have to create the substantial foundation. Words cheat; deeds are what count. Today, your responsibility is to educate the ministers. How can you do that? The ministers are experts in talking, in giving sermons, but they don't know how to produce the results. For example, if there is a fight going on, they don't know how to stop that fight. The ministers' way of life is a one-way street, but the Moonies' way of life is four-directional. For God's purpose, we can even visit a bar or a house of prostitution, and learn to understand and win the heart of the people there.

The inmates have learned that I will never go against my own word. Sometimes they try to extract a certain promise or

commitment from me; instead, I say that I will think about it, or that the future is really up to them. In this way, I inspire them. Even when they gang up to play a joke on me, they end up realizing that the joke was played on them. Although some of them, like Larry, love Father, they have come to know that I am not an easy man.

With quick wit, I can also make people laugh until they have a bellyache. When I am talking to important people, I can get to the crucial core of any matter in a short time, and force a showdown. I use so many techniques and methods. I can assess each person's strengths and weaknesses, hit the vulnerable point, and undermine all resistance. I would not teach you these techniques now, because you would become a swindler instead of a good Divine Principle member. Yet if each one of you were like Rev. Moon, America would have been saved a long time ago. Now while I am in prison and you are free, you must become more serious than the desperate situation of America, and determine to grasp and to solve all the problems of this country.

I have heard that members are going for therapy and psychiatric counselling. If you have faith and pray, you will have the solution, won't you? God is the solution for everything. What I learned did not come from a classroom, or a psychiatrist, but from faith and from understanding of God Himself. Do you understand?

You should be able to move between emotional extremes freely and easily. If someone gets very mad at you, you should react calmly and naturally. When you meet the person the next day, you can just act as if you don't even remember what happened. This will give you power, for the other person doesn't expect that kind of reaction and will be at a total loss to know how to deal with you. Then grab him and tell him that you understand his heart, his thinking, very well, and that he shouldn't worry about it at all. From that point on, that person will be faithful and obedient to you, and you will have conquered him with love. American people, however, are impulsive; they just act and react. This is a very difficult aspect of Western mentality.

Sometimes I would even secretly help a suffering family that was opposing me and our movement. I would help in such a remote way that they never knew what was really happening. Many years later the truth would come out, and then that whole family would just break down in repentance. I would be a kind of savior to them, even while they opposed me.

I am always looking at you: evaluating, testing, hoping. When you met me, did you become a new person, with new direction, new motivation and a new way of life? You must continue to advance. There's no better way than to learn from each other, serve each other, help and be helped by each other.

Perhaps you thought Rev. Moon is so fortunate and comfortable, living in a mansion, using an expensive car and so forth. But now I am in prison, living in the smallest cubicle, and I am doing better there. Did you know that aspect of Father? I am doing more and doing better in prison than I did at East Garden, and God cherishes the tears I shed in prison even more than the tears I shed at East Garden.

When Mr. Kamiyama was in Danbury, I asked him to read aloud all of my speeches which had been published in Japanese. At one point, Mr. Kamiyama completely broke down in tears, and

*I WOULD LIKE YOU TO BE WITH ME
ALL THE TIME, FOR ETERNITY,
BUT YOU MUST HAVE THE SAME VIBRATION OF SPIRIT.*

was so touched by the Spirit of God that he could not continue. I saw that man and it was an unforgettable memory. It was probably the highest point of Mr. Kamiyama's life in the Unification Church. It was a priceless gift. I enjoy such deep, soul-searching experiences. I always look forward to dramatic encounters, even those with suffering.

Such encounters never come while driving in an expensive car. They always come in a shabby, cheap place, in the circumstances of a pitiful ordeal. Prison is that kind of testing ground. Also, in prison you cannot help but become close friends with nature. I come out at night to observe the position of the stars and galaxies. They are so mystic, telling some kind of story, conveying mysterious messages. Happiness has nothing to do with opulence.

Of course, before going to prison, I had many telephone conversations with Mother—but none like the telephone conversations from Danbury. They have a special, totally different kind of feeling; you can't imagine. Now I have been thinking how much more I would like to talk to the underground missionaries in the Soviet satellite countries. How about calling God, speaking God's heart over the wire? Maybe I would break down in tears, but then God would break down in tears too.

In that case, how could I comfort God? With one word—what could that one word be? It would be a very serious word. When you have only happy times with your friend, that friendship will not last; but when you become a friend with someone under adverse conditions, such a friendship will indeed last. When I met the early pioneer members of the church, in such a difficult situation even one piece of bread was precious. When a member

had a piece of bread, he could not eat it by himself, but would come to me and share it. Even that piece of bread would trigger tears and make for an eternal relationship.

Do that now with your ministers. Among all the congregation, be the one to serve a minister and his church the most loyally and the most lovingly. How many people are going to give up everything to try to follow you, as people have done for me?

At our meetings I always see five colors of people, all with tears in their eyes. How real are those tears? How long will those tears last? How unchanging are you? The relationship I am seeking is eternal.

It is my philosophy that, in the Unification Church, I would rather let you suffer and go through incredible ordeals before the age of thirty. By doing so, you dig the well, build the dam and harden yourself so that you will never retreat, but always go forward. The strength built when you are young will remain forever. God wants that kind of person. When you discover the truth, you must go for eternity without changing.

Throughout my life I have shed tears. When I pray aloud, my prayer never ends without tears. I am a strong man, but when I go into the heart of God, I become so vulnerable. The tears flowing down cleanse the relationship and the heart.

I would like you to be with me all the time, for eternity, but you must have the same vibration of spirit. Our goal is still far away, our training is still long; but we will not get tired—we will move on. Win the battle, and reach my spiritual vibration. Look at me, follow my example, learn from my experiences, and become like me. There is nothing more that I can ask. Thank you. ♦



*Father returns to Danbury
in the evening.*

EVIDENCE OF THE MESSIAH

REVEREND YOUNG HWI KIM
JANUARY 29, 1984
EXCERPTS FROM A SPEECH
GIVEN IN FRANKFURT, WEST GERMANY

SOMETIMES WE ARE ASKED BY NON-MEMBERS WHETHER OR NOT we believe Father is the Messiah. Usually we answer, "Yes." but when asked, "How can you believe he is the Messiah?" what would you say? You can answer in many ways. You could say, "I received a revelation from Heaven," or "I had a dream which testified that Rev. Moon was the Messiah." Or you might answer, "Through the Principle we can solve all the mysteries of the Bible. Since the Messiah comes as the lord of truth, we can understand that Rev. Moon is the Messiah." We can also talk about the work Father is doing, such as giving the Blessing—which no one has ever given to fallen people before. There are many different ways to testify to Father, but I think the most convincing testimony comes from Father's course. If we understand what process Father passed through we can clearly see that he is the Messiah. We must have strong faith in our Father in order to be able to answer this question.

Also, we all know that Father had a previous marriage, and that he even had a son from that marriage. Often even our members wonder how Father could get married before starting his mission. If you were asked this question many of you couldn't answer it, but you should be able to.

Father came on the foundation of Jesus. We know that Jesus accomplished the growth stage of God's providence. Therefore, those who believed in him could go to the growth stage spirit world, which is called Paradise. This is what Principle teaches us. Adam and Eve fell at the growth stage by uniting in false love centered on Satan. Their hearts therefore couldn't grow beyond that level. In order to return to and go beyond that point to the perfection stage, man and woman must work together as a couple united in the love of God. God had to work through Abraham's family to restore man to the formation stage. Through the work of Jesus, God could restore fallen man to the growth stage—but only on the individual level, not the family level.

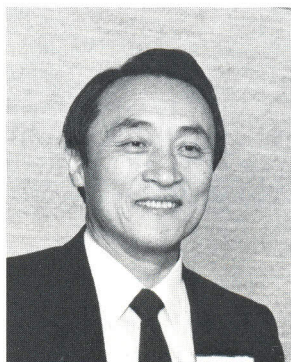
The Model Course Which All People Must Follow

OUR FATHER CAME ON THIS FOUNDATION OF JESUS' accomplishment. He inherited Jesus' victory, and upon this growth-stage foundation he was married. We aren't blessed after reaching the perfection stage but when we reach the growth stage. Father goes through the model course which all people must follow. Although he, unlike ourselves, had already attained individual perfection, he had to marry and together with his wife pass through the completion stage to establish family-level perfection. In this way he and his restored wife together were to carve the path by which all fallen people could reach individual and family-level perfection.

Father inherited Jesus' foundation, but he also could have inherited the accomplishments of Christianity's 2,000-year history if Christians had accepted him as the Messiah in 1945. If they had, then Father's first family would have formed a God-centered, victorious four-position foundation. They could have become the central family of God's providence and could have gone through the perfection stage easily. They could have blessed other people then, as True Parents do now. The restoration could then have progressed quickly.

A Victory in Satan's Territory

AFTER KOREA'S LIBERATION FATHER WORKED secretly with Christian ministers, but they rejected him. They thought he couldn't be the one. Thus the foundation which Jesus made for Father was lost. Actually, the Christian's work was for the Lord of the Second Advent, but when Christianity rejected our Father, he completely lost all foundation. He was in the position of Jesus when he lost the foundation of Judaism, prepared for him throughout the Old Testament Age. When Jesus lost that foundation, he had to go



When asked,
"How can you
believe Father
is the
Messiah?"
what would
you say?

into the wilderness, taking a secondary course by confronting Satan. Similarly, after Father lost the foundation of Christianity he had to take a secondary course by going to North Korea and winning a victory in Satan's territory. He had to find someone who would testify that he was the Messiah.

Father went to Pyongyang, which was called the Jerusalem of the East. Many Christians and spiritual people lived there. There he found a lady who called herself the wife of Jehovah, or the wife of God. Father went to her home and served her as a servant would. He did everything for her and her sons as if they were the children of God. The providence required that this lady testify, "You are the Messiah." Until she testified this, Father had to serve them, enduring all kinds of difficulties. He was ridiculed by the neighbors because he was a grown man coming to this strange woman's house and working like a servant. People just laughed at him, saying, "What kind of man is he? How can he do this?" If he had thought only of himself, he could never have done such a thing. But he continued serving this lady and her sons, doing more than the most lowly servant would.

Finally the lady testified, "You are the Messiah." From then on their positions were reversed; Father stood above her. However, although she testified to the fact that he was the Messiah, she didn't follow him. Her testimony was inspired by the spirit; she had become spiritually open and so could say those words. But upon returning to her usual self, she forgot what she had said; she wanted to keep Father as a servant, and continuously asked him to serve as before. This was no longer possible. She and her family were supposed to serve Father. If they had followed him, they could have established the restored family foundation for him, but they failed; she forgot her own testimony and didn't follow Father.

The Prison of Prisons

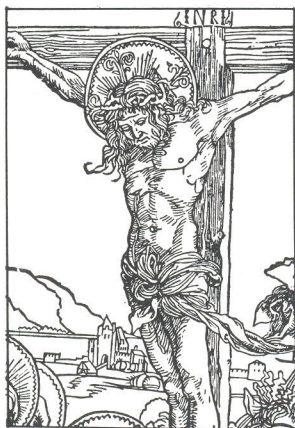
IT WAS THE SAME WITH JOHN THE BAPTIST. AFTER testifying to Jesus he should have followed him, but he forgot his revelation and went the other way. Maybe he considered himself greater than Jesus and thought, "How can I be your disciple?" In the same way, this woman didn't follow Father, and he had to build another foundation. Since she completely rejected him, Father had to go to jail. Whenever something fails, more difficult conditions must be made. North Korea itself is one big prison, but the prison of prisons is a communist prison.

God prepared many spiritual groups even before the liberation of Korea from Japan. One such group, headed by a spiritual lady, was waiting for the coming of the Lord. They prayed day and night. That woman and her followers were all thrown into jail. Father was in the same jail, and he met that group. This is just like the Korean folk story about Chun Hyang, who met her husband in prison. This is a prophetic story. Chun Hyang symbolizes fallen people and her husband represents the Lord of the Second Advent. Her husband comes with the power to save her. He meets her in prison the night before her execution and saves her at the last moment, just before she is to die.

In the same way, Father was to meet people from this group in prison; he already knew this from Heaven. The leader of this group also received a message from Heaven that they would meet the Lord in jail. So these Christians met Father and knew that this

young man was the one that they had been waiting for. He wrote a short note to them telling them how to answer the questions of the police. Father didn't want them to die, so he told them to deny what the police said, even though it would mean lying about their faith. But they didn't follow Father's hint and were all killed. They could have been saved, but in keeping with old Christian tradition they wouldn't deny their faith. They should have followed whatever Father said because he was the Messiah for whom they were waiting. Because of their failure, Father was beaten almost to death after the note was found. As you know, he was thrown out into the snow and left to die. If this Christian group had obeyed Father, this wouldn't have happened; they died and Father had to suffer so much, as indemnity. He couldn't find his necessary three disciples in that jail. He had gone there to find his foundation, but due to their disobedience and death, he couldn't succeed.

After this, on February 22, 1948, Father was arrested again.



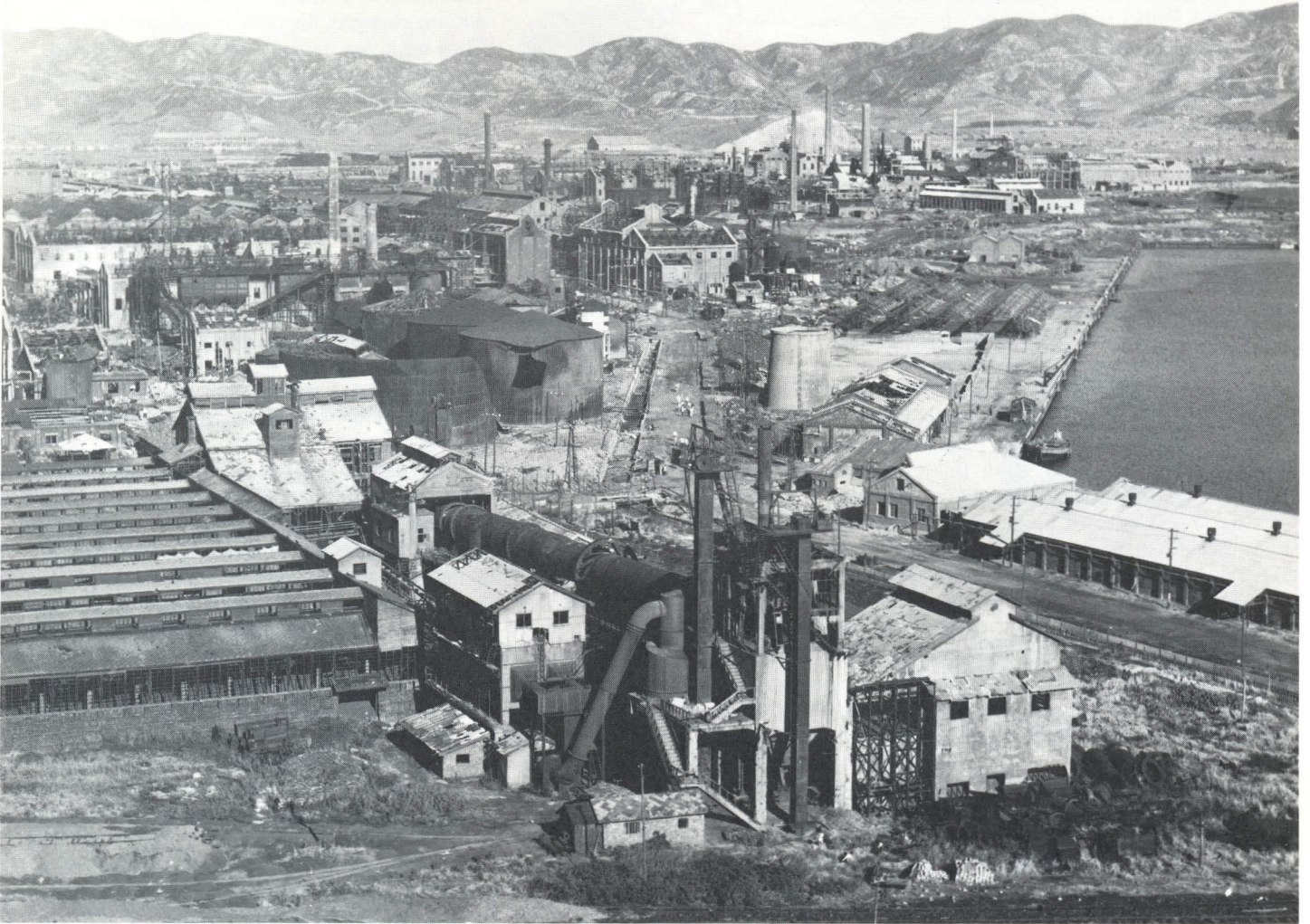
Since Christianity and the chosen people rejected Father, he had to start anew from the very point where Jesus left this world: on the cross.

This time he was sentenced to five years in prison and sent to Hungnam. When something fails, the next stage becomes harder. Why did he go there? This was just like Jesus' crucifixion. Father couldn't stand on the foundation of Christianity and the chosen people; he had nothing. Jesus died because he lost his twelve disciples. If they had maintained their faith in Jesus unto death, he wouldn't have been crucified. Likewise, in order to survive, our Father had to find twelve disciples. But where could he find them? Since Christianity and the chosen people rejected Father, he had to start anew from the very point where Jesus left this world: on the cross. This is the connecting point. Jesus was put on the cross because he lost his twelve disciples, the minimum condition to continue his mission on earth as the Messiah. For Father to live and continue the unfulfilled mission of Jesus, he had to restore the twelve disciples while on the cross. If Father had failed, he would have suffered the same fate as Jesus.

A Place of Death

HUNGNAM LABOR CAMP WAS EQUIVALENT TO Golgotha: a place of death. Few survived more than six months; it was a place of slow crucifixion. Father had to find twelve disciples there, but he couldn't speak freely. There were spies everywhere. He especially couldn't talk about faith, or he would have been put to death.

We live in the free world; we are free to speak with anyone, and have many books and things to help us. Yet, it is extremely difficult to bring even one new member. When you cannot speak, how can you find disciples? It is an almost impossible task. But spirit world helped Father. Why? Leaving Seoul for North Korea was already beyond what an ordinary person would do. Father had already determined that for God's cause he could even lose his life. With this determination he went north and to prison. "I will only do God's will." This was his attitude. Then he entered prison, but failed to gain the people he needed. He was almost beaten to death. An ordinary person would think, "I'll never do that again!" He almost died. Nevertheless, he went to prison again, to create a new foundation and to do God's work. He acted in absolute obedience to God. He didn't think of himself, only of God's will. Because of this, spirit world could help him. Even though he didn't say anything in the labor camp, people came to him.



United Nations Command

November 6, 1950. Bomb damage to the nitrogen fertilizer factory in Hungnam, North Korea.

Mr. Pak, who later broke his leg, was one of the first who came to Father in prison. Mr. Pak was having difficulty in bagging the fertilizer. One day a young man came over and helped him; that was how he first met Father. Then one night an old man dressed in white appeared in his dream and said, "The young man who helped you is the Messiah." Mr. Pak was bewildered. He began to observe Father closely. Then Father approached him and said, "You had a dream two nights ago, didn't you?" Mr. Pak was shocked. He replied "You are the Messiah." Father taught him about John the Baptist's failure, but Mr. Pak was offended and angry. He was a devout Christian and couldn't accept what Father said.

That night he was in pain and couldn't sleep; the old man reappeared and said that his pain was caused by his failure to follow Father. Mr. Pak repented to Father, but again when Father told him about the private life of Jesus, he protested and turned and walked away. That night he felt even greater pain, both in body and spirit. The old man came again and ordered him to never doubt Father. Mr. Pak repented again. In this way he could overcome Father's difficult message and finally become Father's disciple: he pledged to absolutely obey Father no matter what difficul-

Because Father restored twelve disciples he could be released from prison; otherwise he would have had to die there.

ties might come. Eventually, twelve people came to Father in prison and pledged to follow him through life and death.

Because Father restored twelve disciples, he could be released from prison. Otherwise he would have had to die there. So Father actually had to begin his mission all over again from prison. He inherited Jesus' course there. Jesus left this world on the cross, having lost twelve disciples, and Father started his mission on the cross, restoring twelve disciples. This is history, not some fairy tale, and it clearly shows who Father is.

Greater Power than Paul

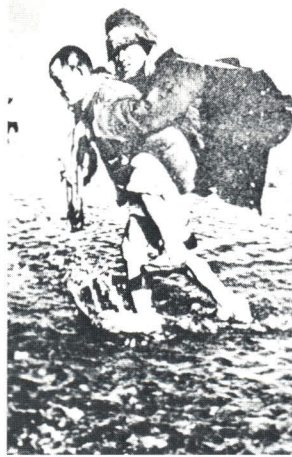
THERE HAVE BEEN MANY RELIGIOUS LEADERS, ESPECIALLY IN Korea, who did wonderful works. One such was Tae Sun Pak, who had great spiritual power. He could gather more people than Paul, who witnessed to three thousand at once. Mr. Pak attracted tens of thousands to his revival meetings and they became his followers. He once had greater power than Paul, but now his group has almost perished. He was in the position of John the Baptist to Father, but he didn't follow; that's why his group is almost nothing now. There have been many people with

spiritual power, but there is no one who went through the same course as Father. We can't find anyone in this world who started his mission as Father did. Father is the only one who could inherit the mission of Jesus. This is seen from his course. Therefore, we must say that our Father is the Messiah. He alone can be the Messiah.

There are many other stories of Father's time in prison. As you know, the United Nations forces bombed Hungnam because it was a big industrial city. Many prisoners died from the bombing. Father asked some to gather around him and these people survived while most others died. No bombs fell within ten meters of Father. God worked a miracle and Father emerged safely from prison.

For Father, Mr. Pak symbolized fallen human-kind. At that time everyone was desperately fleeing south. Parents were even leaving their children behind. With his broken leg, Mr. Pak couldn't walk; he wanted to stay behind. Father visited him, pleading with him to come south. But he said, "No, if you take me, I'll be killed and you'll be killed with me. You had better not take me. You go on alone. Leave this place!" Then Father said, "If we live, we live together; if we die, we die together." Father took him along. Why? The Messiah's mission is to save fallen man; he wasn't born for his own sake, but for fallen man. If Father had abandoned Mr. Pak, he couldn't be the Messiah or True Father. Mr. Pak was in the position of the main disciple and represented all of humanity. Therefore, Father had to take him; he brought him to South Korea on his back and on a bicycle. Many things happened along the way. Sometimes Father had to pay indemnity in order to get food for them. You can read the testimony of Won Pil Kim to find out more about this time.

What purpose did the Korean War serve? Nothing much



The Messiah's mission is to save fallen man; he wasn't born for his own sake, but for fallen man.

changed in Korea because of the war. The only result was that over two million people died and most material property was destroyed. Politically nothing changed; the country remained divided. Then what was the purpose of the war? It happened because the Korean people, both north and south, didn't follow Father. This was one form of indemnity which they had to pay. When the people of a nation don't fulfill their mission, they must pay in order to restore their original position. For the Korean people to receive Father again, they had to pay indemnity even with their lives. If the Korean people had followed Father after Korea's liberation from Japan, there wouldn't have been such a war. The war also served to free Father from the north. Of course, if the Korean people had followed him in the beginning, he wouldn't have had to go to the north. Since they rejected him, Father had to suffer in the North Korean prisons and the Korean people also had to suffer.

After the war, Father had to start again in South Korea, but this time Father's wife rejected him. If Christianity had accepted Father, he and his wife could have been united. God chose the most devout Christian woman to be Father's wife. She represented the fruit of Christianity. When Christianity rejected him, she did likewise. In fact, she went to see Christian ministers and said bad things about Father. By doing so she hoped that Father would give up his mission and disciples and stay with her and their child. Because of her, Father's course became even more difficult. He had to start over again in the south. You know how this course went. There are many things which you need to understand, but I'll just go this far now. Maybe I can give more explanation about this some other time. ♦

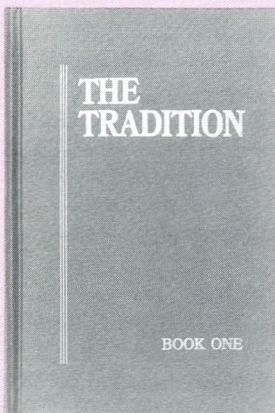
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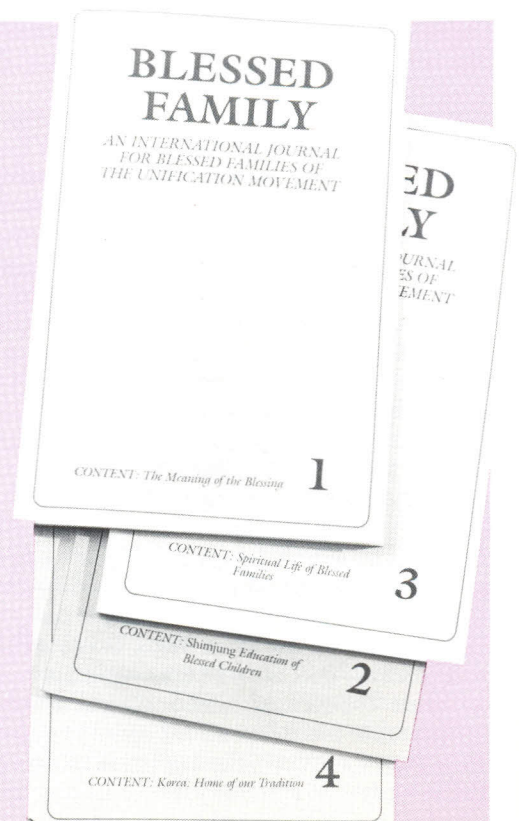
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THOSE WHO ENDURE TO THE END WILL GAIN THE BLESSING

Testimony of Rev. Do Wan Kim

I JOINED THE MOVEMENT IN 1956, WHEN I WAS 20 YEARS OLD. I WAS JUST BEGINNING CHUNG Nam Engineering College in Daechon, South Korea, when one of my friends there witnessed to me.

At that time 60 students from the college joined the church, but I was the only one who stayed. There were then only ten full-time members.

I joined simply because Father had more love than my physical father and grandfather. Whenever I bowed to Father, I always felt some heavy force pressing down on me, forcing me to bow lower. When I told this to Father, he said that only those people with great ancestors, or those for whom God has great plans, can feel this.

I did not know much about what Father's personal life was like at this time, but I can tell you that he only slept for two or three hours each day, staying up nights praying for the accomplishment of God's will.

Father is, at heart, a humble man, and he always wanted to live like an ordinary person. But this was not possible. Spirit world knew who he was and wherever he went, spiritual phenomena were always happening.

THRIVING IN THE MIDST OF PERSECUTION

For example: There was a certain Mrs. Kim who was the wife of a university vice president. When Father met her for the first time he asked her right away how she got married. The question was an immediate shock to her, because Father had understood the secret behind her marriage. Thirty years before, she had met her husband during an outing at the beach. They had shared a motel room together and had simply lived together after that as a couple; they had even had children. She was amazed that Father had realized her secret, and she testified that he was not an ordinary person. Later she joined the church.

From this example we can learn how important it is to marry according to the law in a formal wedding ceremony. If a wedding ceremony makes so much difference, think how important the Blessing is. Due to the fall of man, God lost His children and the ability to grant the Blessing to His children. Humanity lost True Parents and God's Blessing.

When Father had just come out of prison in 1955, our church was viewed as low quality and heretical—far removed from normal life. To visitors we seemed strange and they would look at us skeptically. But the members were very close. In the midst of the intense persecution we comforted and supported each other, and so became very united. We prayed hard and experienced deep love among ourselves.

When there is complete harmony in the church, spirit world works to bring people there. College students on their way to school would automatically stop by the church first, because of the harmony they felt there. Even guests who had stomach problems said they had no trouble digesting food when they ate at our church. The food we served didn't look very good, but it always tasted wonderful.

I was able to persevere through those difficult days of persecution for two reasons.

First of all, Father gave me a very important message in a dream. He said that a person who is to perform a great mission in the future has to go through many difficulties and sufferings. If we train ourselves to go over these difficulties God is able to give us a great blessing. If, on the other hand, we fail to overcome these sufferings, God cannot bless us. With this thought in mind I was able to persevere through many difficult times.



Rev. Do Wan Kim is currently the regional leader of Chicago. He joined the Unification Church in Korea on May 26, 1956, at the age of 20, when he was going to Chung Nam Engineering College. He took part in the Blessing of 72 couples in 1961. In this interview he speaks about his life in the church in the early days and offers special advice to members.

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A DESCENDANT OF 38 KINGS

Secondly, my ancestors appeared to me in a memorable dream. I am descended from the Silla Dynasty. This dynasty lasted about 1,000 years, the first 600 years ruling the southeast part of the Korean peninsula, and the last 400 years ruling almost the whole of the peninsula. There were 56 kings in this dynasty, and 38 of them were my ancestors. One of my closest ancestors appeared to me and told me that I must attend Rev. Moon as my father, elder brother, and great teacher. He told me never to deny him, never to leave him. He said that if I attended and followed Rev. Moon, all of my ancestors of the Silla age would be liberated from the resentment they carried in the spirit world.

What impressed me the most about the Principle when I first heard it was the Principle of Creation lecture and the process of restoration. I was deeply moved to learn how much God has suffered in the history of restoration.

When I first joined, I did all the cleaning at the center. I did the most lowly job I could find. Later Father told us that while people in mainline churches may spend long hours kneeling in prayer, if you go to the lowliest place and do the lowliest job, that is many times better than long hours of quiet prayer. Actualization is what is most important. He advised that if we were finding it difficult to pray, we should go find the most lowly job that no one else wants to do, and do it—this can then be a substitute for prayer. Father repeatedly told us that if you can do the lowliest job, God can work powerfully through you and will bless you.

FATHER TOLD US THAT IF YOU GO TO THE LOWLIEST PLACE AND DO THE LOWLIEST JOB, THAT IS MANY TIMES BETTER THAN LONG HOURS OF QUIET PRAYER.

When I was attending college I had many good experiences with God. Sometimes I would be on my way to school, but would suddenly find myself in front of the church door without any recollection of how I got there. Spirit world just guided me. You can imagine what people on the street thought of me—they thought I was crazy.

I come from a Confucianist family, but I had converted to the Methodist Church before I joined the Unification movement. I was the first Unification Church member to fast for 21 days. I was blessed in the 72 Couples Blessing. My first wife died in 1982 and I was re-blessed in October 1982 before the 6,000 Couples Blessing in Korea. I was then in America and I was blessed by a picture to my wife, who was in Korea at the time. She had been blessed in the 430 Couples Blessing, but her husband had also died. I now have six children, three by my first marriage, and three from my second wife's previous marriage.

In such a Blessing, when we go to spirit world we each go to our eternal mates—the spouses from our original Blessing. The purpose of the second Blessing is to comfort each other and is called the comforting Blessing. If a child should be born in this second relationship, he or she would be the child of the husband. If, however, the second wife did not have any children by her first marriage, the child would be the child of the mother and her husband in the spirit world.

ENDURE TO THE END

I really want to say to members that only those who endure to the end and bring victory will gain the blessing. I know that at times everyone feels that he or she wants to give up. Members work hard and pile up many merits and then sometimes feel discouraged or get angry because they feel they are not recognized. But we do not work to be recognized by man. We work to be recognized by God. If you get angry because you are not recognized, you risk nullifying the merit you have gained through your hard work.

Let us not be arrogant. Sometimes we say to ourselves, "This could not have been done

without me.” But we must remember that it is Heavenly Father, not man, who does the work and gives us our position. Once we become arrogant, that is the end. God cannot work with us. So let us be humble.

It is good for blessed members to remember that, externally speaking, there is no difference between us and people who are not members of the Unification movement. The only difference is that we have the Blessing—and that has been given to us by God. God waited for 6,000 years to bless us. If we deny the Blessing we have no place to go before Father in the spirit world. We must protect its value.

We are to establish the heart of filial piety through three generations. Our children and grandchildren are to attend Father’s children and grandchildren. Also, our children should not marry without Father’s blessing. So for the sake of our children we must endure within the church.

REMEMBER NOT TO STEP OUT OF THE GATE

During the times we feel like giving up and leaving, we can remember an example that Father gave one time. In the Oriental culture, when a woman marries she becomes part of the husband’s family. She often undergoes many trials from her husband’s parents and relatives. Many times the daughter-in-law feels like leaving and packs her belongings. Father said it is all right to do this, but once she actually goes out the gate, she is no longer part of that family. So even though you might be discouraged, please remember not to step out of the gate of the church, because as long as we are struggling within the church there is hope of gaining victory.

If we feel disheartened or run-down spiritually, there are ways to deal with it and not leave. It’s something like a car that is having engine trouble on the highway. One way to still keep going is to first pull over to the side of the road, repair the car, and then move on.

According to my experience, there are two main reasons why members get “tired”—so exhausted spiritually, and perhaps also physically, that they feel they cannot endure this lifestyle and want to quit. The first reason is that the member may have personal problems. Often when we make a personal mistake of some kind or fail to do what was best, we comfort ourselves from the worldly point of view, or justify ourselves according to fallen values. We lose God’s point of view. An example of this might be a member who joined full-time when he was going to college. He feels his present work is not valuable and that he is getting nowhere. He compares his situation to that of his friends who graduated: they have good jobs, nice homes, families. Meanwhile here he is still fundraising on the street. He is judging his situation from man’s point of view, not God’s. When you do this you lose heart and, eventually, you lose faith.

The other reason why a person may feel spiritually exhausted is that God may be giving an extra-heavy burden to that person to bring him or her to a higher level. That person is being tested because God wants to give that person greater blessing—therefore some offering and time period of indemnity are required.

When a person feels this run-down spiritually he may not know at first which of these two causes has brought about his suffering. One is from man, the other is from God. But if the person prays about it, his original mind will reveal the reason. He can pray something like this: “Heavenly Father, if this has come because of my own mistake, I repent. Please forgive me. But if it comes from you, I want you to know I will endure and follow you faithfully.” When the member prays like this the source of his suffering will become clear, and he can deal with the problem constructively.

QUALITIES OF A GOOD LEADER

A great leader is one who understands his life of faith and who can experience God through his life, not just through his mind. Leaders must pray a lot. Good results can only come if God is the center of a leader’s motivation and direction. If the motivation is “me,” then only bad results can come.

If a leader creates a debt with public money, then spirit world cannot work through that person. Even if such a leader is a good worker and brings good results, it is painful for Father.

Leaders must also maintain a clear relationship with the opposite sex. If a leader gravitates toward one member of the opposite sex, it may cause a problem. We must remember to be careful about this point. ♦

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*John Magoola interviewed
Rev. Do Wan Kim in January 1985.*

NEWS FROM TODAY'S WORLD

Liberia

THE CHURCH MISSION IN Liberia is developing a farm near the capital city of Monrovia. Four of our hardworking brothers began clearing the 40-acre tract of land which is located about 40 minutes by car from the city. There is still no electricity in that area, and the brothers must draw their drinking water from a nearby

river. The land is owned by a native member who inherited the land from his grandfather, a former high official in the Liberian government. He will continue his work as planning manager for the Liberian Electric Corporation, and the administration of the farm will be handled by other church members. ♦



Part of the uncultivated land which will be developed into a farm.



Four Liberian brothers rent a room in this native house while clearing the land for the farm project. This group photograph shows church members and non-members.

Ivory Coast



The entrance to the Hamburger House in a shopping mall in Abidjan, Ivory Coast.

THE CHURCH MEMBERS HERE have opened a fast food hamburger restaurant, and it's the only one in the capital city of Abidjan. This "Moonie" enterprise is located in the city's richest area and it's a big success. The members plan to open a chain of these restaurants, named the Hamburger House, throughout the Ivory Coast. They hope to export the idea to other members in neighboring countries.

Kathy Harting, the national leader, also hopes to raise

donations in the United States for the Ivory Coast mission. She developed the idea while fundraising in New York with African product during the recent 120-day workshop.

"People expressed a real interest in sending donations to Africa, but they don't trust the big organizations," she said. By showing pictures of our movement's work in the Ivory Coast, she got several Americans to pledge continuing support for their mission in the future. ♦



Rev. Kim Shin Moon, former itinerant worker to Africa, and Kathy Harting await an order of heavenly fast food at the family's Hamburger House.

NEWS FROM TODAY'S WORLD

Jamaica: Pioneering a Business

by Karuhisa Ikemoto

IN JULY 1980, MY WIFE ETSUKO AND I DEPARTED FROM THE capital city of Kingston, Jamaica, to Montego Bay on the northern coast for a pioneer mission. The Kingston church center had about twenty members, and we wanted to expand our foundation.

Montego Bay is a famous Caribbean resort area with many beautiful hotels, white sandy beaches, and clear blue water. However, the people of the countryside are still poor, and getting poorer because of the country's unsolved economic problems. We were poor, too, but we didn't mind!

We began our own small business project to help support our missionary work. In the area there were many duty-free gift and craft shops which competed with each other. From factories we purchased bisque (ceramic ware that is hard-fired and vitreous, but not usually glazed), painted the pieces by hand, and sold them to the local gift shops.

NO CASH, NO SAVINGS, NO CREDIT, AND NO ASSETS

One year later we bought a used car in order to obtain larger amounts of raw materials and to speed up delivery. From this time, the amount of sales increased significantly. It was so difficult for us to buy a car, however: we had no cash, no savings, no credit, and no assets which we could offer as collateral for a loan. I felt at that time as if we had financial anemia.

We were gradually able to expand our market, but we suffered some limitations. The cost of materials purchased from the factories was high, and their quality and quantity were unreliable. Also, hand painting was too slow to meet the demand.

Finally, we decided to make our own factory. We purchased an electric kiln and a potter's wheel in New York City and shipped them to Montego Bay. Then we began to obtain bags of clay from a group of people who dug it out of a mountainside nearby.

The raw clay always has to be separated from stones and roots with a fine mesh filter, which is a difficult process. The clay is then dried on plaster, kneaded, shaped, and sculpted on the wheel and left to dry for a day. Pieces are then fired in the kiln for about 10 hours. We make articles such as flower vases, dinner bells, ashtrays, tea sets, and plates. On the bisque we paint designs with flowers and hummingbirds, using fine Japanese brushes and ten acrylic colors. We also use some pre-fabricated glaze designs called decals to increase our speed.

Having developed our own factory, we visited the many shops, both large and small, and worked with about one hundred of them—which could sell our product quickly and



The Design Hut at the Holiday Inn shopping center in Montego Bay.



Mr. Ikemoto and one of his children in the Curio Shop in Ocho-Rios.



A native brother shapes a dish on the potter's wheel.

NEWS FROM TODAY'S WORLD



Members stand in front of the Curio Shop of Doctor's Cave Beach.



Hand-painted ceramic tea set.



These glazed figurines are a new product for the Jamaican potters.

provide good payment policies—as our wholesale market. We got many new ideas for products from our wholesale customers, and we could not keep up with the demand.

Through this experience we realized the potential profitability of going retail. Real estate in the area was too expensive; but we asked a tour company to divide their office in two and they agreed. So we opened The Curio Shop in Doctors' Cave Beach.

Several months later, one man came by who thought our shop was quite unique, and invited us to open another one in his shopping arcade. This became the second Curio Shop, in Ocho-Rios. Finally we bought one more shop in Montego Bay in front of the Holiday Inn shopping center, and called it The Design Hut. (On that foundation, we could qualify at last for a loan from the bank!)

We found that managing a retail business is very different from wholesale. We were always in need of more knowledge in such areas as taxation, licensing, accounting, management, large business sales, and legal matters. Sometimes we felt that we were groping in the dark, but we knew enough to manage adequately.

INVESTING IN JAMAICA'S FUTURE

Clay is an indigenous material widely available in Jamaica. It was significant that we manufactured a viable sales product within the country itself. Governments of developing countries welcome foreign investment, but they are unhappy when the profit is sent out of their own country. Jamaica, like other developing countries, is burdened with import restrictions, foreign exchange problems, and lack of technology—all of which tend to make investment difficult. However, we conceive still other possibilities for indigenous businesses, such as the making of silk-screened clothing, and transportation and restaurant services. Also, the use of molds and bigger equipment would enable us to produce enough pottery for export.

My wife Etsuko and I are so grateful for Heavenly Father's and True Parents' guidance for our business, and also for the protection of our two children Tokukatsu and Tokutaka, who were both born in Montego Bay. ♦

Brazil

THIRTY-SEVEN UNIVERSITY professors and other distinguished guests signed as associate members of the Brazilian Unification Church after attending the Introductory Seminar on the Unification Movement (ISUM) in Sao Paulo on February 1-4.

The ISUM seminar

followed a PWPA conference and was designed to educate professional and academic people about the Principle and our movement. The next ISUM is scheduled for early April in the Philippines, followed by an August conference in Athens. Later conferences this year will be in France and Kenya. ♦

NEWS FROM TODAY'S WORLD

Guyana: Children's Center

WHEN A NEIGHBOR TOLD MRS. Barbara van Praag, our missionary to Guyana, about a piece of property for sale in the capital city of Georgetown, she knew it had to be a very special place indeed. The building was a large yard space with the word "God" designed into the floral arrangement.

The house and property was at first used as a Unification Church center, but it was located too near the general hospital to allow for expressive singing during Sunday service.

On Christmas day, 1974, a local one-year-old baby was thrown out of a window by his stepfather. The church center took the child in, and it has been used as an orphanage ever since. Named the Joshua House, the orphanage has sheltered over 700 children from age one to 16, and has accommodated as many as 60 children at one time.

"The children discover a new family here," said Mrs. van Praag. "The children call the people who take care of them 'aunt' and 'uncle'."

She said that many of the children come from the northern part of the country—the area of Jamestown—and feels that some may have been saved from the 1978 massacre in that city. The orphanage was run for eight years solely by the Guyana family. In 1982 the orphanage began to receive help from the International Relief Friendship Foundation (IRFF). They sent a crew and donated \$10,000 to restore the building. In late 1984 the building began to lean to one side and the entire three stories had to be almost completely taken apart and restored. The work is now almost done.

"We are now trying to extend the bottom floor into a nursery school, but still lack the \$3,000 necessary to do



Photos: Ann Baird/IRFF



The Joshua House orphanage before restoration.



this," said Mrs. van Praag.

If the children are indigent and not orphaned they keep their original religion. A volunteer from the AMC Zion Church comes and teaches them once a week, and they are also sent out to a Sunday school each week.

The orphanage sponsors a small choir of children age 12 and under, known as the Seraphim Choir. There is also a "Friend of Joshua House" committee made up of non-Unificationists who serve the project in whatever ways they can. Because of this social project, the government fully recognizes the Unification

Church as a religious organization.

This year there are plans to expand the educational level and teach Spanish to the children. (Guyana is an English-speaking nation.)

The church also sponsors the East Garden Youth Organization, for young people age 12-30. This is a popular organization that offers debating, athletics and educational projects involving about 40 young people.

They might even include gardening in their activities, since "God" still exists in the yard and needs a little trimming from time to time. ♦

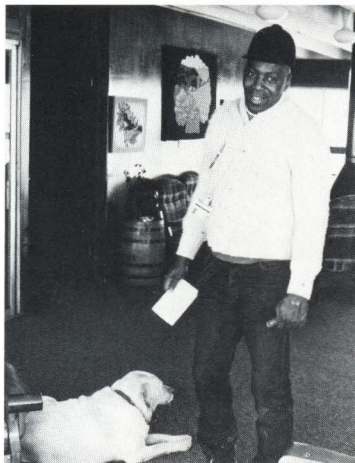
NEWS FROM TODAY'S WORLD

Fallsburg, N.Y. 120-Day Training

"THEY TOLD US THEY HAD some misgivings about the Moonies coming here, but now they know there is no reason not to trust us," said Susan Dale, a coordinator of the 120-day workshop here.

The workshop has a rather unique relationship with the Olympic Ski Lodge and Dude Ranch. The trainees share the grounds and facilities with scores of skiers who escape from the hassle of urban New York every week to ski the nearby Big Vanilla ski range.

Things have worked out well for the trainees, skiers and owners. The workshop coordinators have arranged the schedule to hold most of the seminar activities during the weekdays when the skiers are back in the city.



Olympic groundskeeper Joe Woods and "Bear."

And holding a workshop in an active resort can have some advantages too, as the trainees who have gone swimming in the heated pool can tell you. ♦



The Olympic Ski Lodge.

Photos: Gerard Devlin



Workshop trainees relax between classes.



"Whoa there, Buttercup." Greenhorn workshop participants ride back to the corral after a day on the trail.

ICUS Books

THE INTERNATIONAL Conference on the Unity of the Sciences (ICUS) will hold its annual meeting November 28–December 1 in Houston, but in the meantime ICUS is focusing its energies on getting scholarly publications printed for distribution to leading libraries and universities throughout the world.

"There are currently 18 ICUS books now in preparation," says Stephen Henkin, the director of ICUS publications. "As a result the science conference will have a year-round impact on the field of scientific thought."

Dr. Claude A. Villee Jr., of Harvard University Medical

School, is now serving as editorial advisor to ICUS books. The production of the volumes will be done by Paragon House Publishers.

Some of the books now in preparation are: *Art and Technology*, edited by Rene Berger and Lloyd Eby; *The Metropolis in Transition*, a profusely illustrated book edited by Ervin Y. Galantay; and *Evolution as a Transdisciplinary Paradigm*, edited by Diane McGuinness.

ICUS books are divided into two series: *Unity of Knowledge* and *Science and Values*, the two enduring themes of ICUS. ♦

NEWS FROM TODAY'S WORLD

International Security Council

By William Selig

ONE HUNDRED TWENTY-FOUR STRATEGISTS and high-ranking retired military and naval officers from 24 nations gathered at the Hotel Meridien in Paris, France, on February 17-22 for a conference of the newly developed CAUSA International Security Council (ISC). These international leaders met to discuss "The Caribbean Basin and Global Security: Strategic Implications of the Soviet Threat." This two-day discussion was followed by a two-day presentation of the CAUSA Worldview, Godism.

Father has spoken about the importance of senior military officers in terms of their patriotism and superior understanding of communism. With the assistance of Dr. Joseph Churba, a well-known geopolitical expert, invitations were sent throughout the world.

It is hoped that the International Security Council will become one of the highest authorities in the world and a major influential force in Western foreign policy. ISC was designed to bring together statesmen, former diplomats, senior military officers, political scientists, economists, and historians. The council engages in a range of educational activities to raise public awareness and understanding of the Soviet drive for global domination. ISC briefings have been held in Washington DC on a monthly basis since September 1984, to examine issues of international strategic importance.

At the opening session of the ISC conference, Dr. Bo Hi Pak warmly welcomed the guests and made it clear that the success of the seminar would depend on how much each participant invested himself.

Working group sessions were organized in which the participants contributed their broad experience and expertise. They examined the growing threat to regional security, and U.S. commitments to the defense of its allies in Europe and Asia.



Guests at the CAUSA/ISC conference in Paris, France.

The working sessions were characterized by insight and sharp discussion. At the final plenary sessions the committee chairmen presented the group's conclusions and recommendations.

Group I discussed threats to free world alliances; group II, U.S. defense posture; and group III, how the nations of the Western hemisphere can cooperate to ensure their future security. The moderator was newly appointed CAUSA-USA President Phillip V. Sanchez, former ambassador to Honduras and Colombia and director of the Office of Economic Opportunity.

A press conference was held the first day by a select steering committee of the ISC seminar. Representatives from all of the leading media attended; articles appeared the following day in *L'Humanite*, *Liberation*, *La Quotidien*, *Le Monde*, and the TV evening news. According to the French family the news was generally positive and was some of the best publicity they had ever received.

The two-day CAUSA conference gave the ideological element so sorely needed by these military specialists. They had all known war and had seen the face of communism, but the CAUSA lectures made it clear that only by working in conjunction with the most powerful force in the universe can communism be stopped. The lectures were given by our brothers Dr. Pak, Thomas Ward and William Lay, and were clearly well received. Many participants left Paris with a desire to know more about the Unification movement and Father's life.

The participants were asked to sign a "Proclamation of Free and God-loving People" as an affirmation of our brotherhood in the family of God and our desire to eliminate communism from the world. Of the 85 guests who remained until the end of the seminar, about 40 signed the proclamation, including one of the most vocally critical. It is hoped that eventually 70 million will sign the proclamation in the future. ♦

by Michael Macijeski

Holy Salt Rids Minister's Home of Troublesome "Visitor"

ORIGINALLY SKEPTICAL ABOUT OUR movement, Rev. Dr. Leo Champion of Fellowship Missionary Baptist Church in Milwaukee, Wisconsin, began his association with us when he attended a breakfast meeting a year ago. At that time he was very impressed by the movie, "Rev. Moon: 60 Years For God and Mankind." Some time thereafter, he was invited to speak at a rally for religious freedom we helped organize in the area. Although he hadn't been planning to accept, he changed his mind when his wife (also a minister who counsels in a local prison) told him of a dream she'd had in which she saw him speaking to a large crowd. He spoke at the rally, and his relationship with our movement grew. Since then, he has served as convener at both CAUSA and ICC seminars, and is currently serving as vice president of the Milwaukee chapter of NCCSA. His picture also appeared in *Today's World* last year, marching arm in arm with In Jin Nim at the Rally for Religious Liberty in Washington DC.

The Spirit in the Cupboard

Mr. Jack Corley, director of the Unification Church in Wisconsin, says Rev. Champion's interest in holy salt was stimulated by a ceremony blessing their new social action truck in Milwaukee. Rev. Champion anointed the truck with holy oil, and Mr. Corley blessed it with holy salt. Later, the two of them and Mr. Richard Buessing, the Great Lakes regional coordinator, got into a discussion about spirit world at Rev. Champion's house. "The Champ" (as Mr. Corley affectionately calls him) began to tell them of a problem with a bothersome spirit who was fond of dwelling in a cupboard in the top floor apartment of his home, where his son and daughter-in-law live. The spirit was giving the clergyman's grandchildren bad dreams and creating an unpleasant spiritual atmosphere in the apartment. Rev. Champion inquired about the uses of holy salt, and then asked if his home could be holy salted in order to get rid of the spirit who was causing him and his family quite a bit of distress.



From left to right: Rev. Richard Bush, Rev. Eldridge Blakeley, Bishop Sam Mann, Rev. Leo Champion, Jack Corley.

On a later day, Mr. Corley returned with the holy salt. He first lead Rev. Champion's family in prayer, then while the others stood in a circle and prayed, he went about holy salting the house. Afterwards, having checked their apartment, Rev. Champion's daughter-in-law ran down the stairs in tears of gratitude—the spirit had departed.

The family asked Jack to leave them more holy salt. "Now they use it themselves," he says. The following is a statement by Rev. Champion, expressing in his own words his impressions of our movement and our members.

I find my association with the Unification Church has made a great impact on my Christian mission relative to "making disciples of all nations." The Unification Church is dedicated to mobilize the Christian ministry to restore fallen humanity, and also to clothe the naked, to feed the hungry and to set the captives free that are unjustly in prison.

Through social action programs they express love for their fellow man. They also bring about a better understanding of the differences between Unification Theology and other dogmas by holding ICC conferences and lecturing in group settings about the Principle. The Unification Church is unique in its method of countering worldwide communism with the CAUSA worldview, and bringing denominations and religious groups together to stop the worldwide communist threat.

More than anything, the Unification Church shows love, harmony, and fellowship to all Christian and religious groups regardless of race, creed, or color. Also, the Unification Church members are not trying to persuade Christian people to join their movement. I am highly appreciative of the spiritual connection with God which the Unification Church has. My home was blessed by Jack Corley with the blessed salt, and the unwanted visitors have departed and haven't returned. ♦

Mississippi Minister Meets Father in Spirit While Watching Videotapes

WATCHING A VIDEOTAPE SERIES ON THE Principle last November had a very special effect on Rev. Lewis L. Lassiter of Vicksburg, Mississippi. Mr. Enrique Ledesma, director of the Unification Church of Mississippi, says of him, "Rev. Lassiter has been a source of inspiration to us and to his fellow Baptist associates. He is an articulate man from one of the most prominent religious families in Mississippi. His brother is president of a college in Texas, and his sister has attended our ICC seminar in the Bahamas."

In a meeting with Unificationists Tom Cutts, Graeme Carmichael, and Enrique Ledesma, Rev. Lassiter commented, "I am seriously considering the possibility that Rev. Moon is the Second Coming of Christ."

The day after his experience on November 1, Rev. Lassiter described it to Enrique in a letter as follows:

Dear Brother Enrique:

My relationship with your church began with the rally at the Ramada Inn here on July 7, 1984. Later I was graced with an expense-paid trip to the nation's capital for the Pageant on Religious Liberty. Approximately a month ago, Rev. Graeme Carmichael gave me a group of video cassette tapes about your church and I have played them four times. I have found them informative and stimulating.

Of special note—last night while watching tape 8, "Quest For God," I went into a dream and while still hearing the wedding music and words, I experienced a more beautiful love story, wherein I was present at the huge gathering and was lifted up in the spirit and taken to the presence of Rev. Moon and felt a throbbing presence and union.

Afterwards things took on the form of a romantic celebration with dancing. This visionary experience confirms to me that Reverend Moon is of God.

I began receiving frequent visions in 1979, the night after witnessing the ordination of a black Episcopal priest here in Vicksburg. Since that time I have experienced approximately 60 visionary visitations of the Holy Spirit. Rev. Carmichael is doing a fine work with the ministers here in Vicksburg. I shall pray for your continued success.

Lewis L. Lassiter ♦



The holy ground in a park in Dakar during a God's Day celebration.

“...GOING THERE WAS THE BEGINNING OF MY SPIRITUAL LIFE”

Personal Testimony about the Mission in Senegal

By Patricia Fleischman

WHEN I WAS ABOUT TEN YEARS OLD, growing up as a schoolgirl in the Midwest, we had to write a story about what we would like to do when we were older. I wrote that I wanted to be a missionary to Africa. I was quite excited about it at the time and went to my Lutheran church to get all the information I could from their brochures about missionary work in Africa.

I forgot all about that idea for years until the time I was pioneering in Wisconsin in 1972. I went with one of my contacts to see a medium, who told me that there was a woman spirit working with me who had been a missionary to Africa. She said the spirit was holding a worn-out Bible.

In February 1975 I was called to the Blessing. For about one year I had been at the headquarters in Washington DC— working in the kitchen, looking after the house, and taking

care of the Salonen's baby. Mr. Salonen asked me if I wanted to be a missionary. I said yes, I had always wanted to be a missionary to Africa.

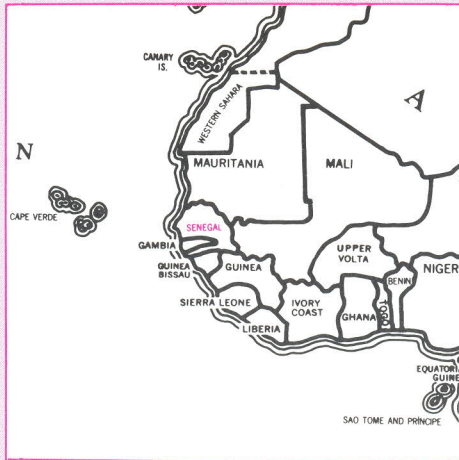
I was sent to Korea, and on February 8, I was blessed to Justin Fleischman, who was an MFT commander at the time. Right after the Blessing we returned to the United States and about 90 foreign missionaries were chosen. I spoke French, so I was not surprised when the French-speaking West African country of Senegal was chosen as my mission country.

We were supposed to arrive in our mission countries by May 1 to fulfill a providential condition, but there was not enough money to send us all right away. So we had to draw names out of a hat to see who would go first. I was one of the few missionaries whose name was picked. I was 24 years old at the time and I had never been out of the country except for my trip to Korea.

I didn't know anything about the country, but I felt it was a matter of life or death that we stay there.

Senegal is a former French colony—the first place to be colonized by the French. The level of education is perhaps the highest of any former French colony. When the French came, they extended French citizenship to four cities in Senegal.

The country is very dry and has suffered very much in the last ten years because of drought. The desert has been advancing southward 18 meters per day. In the northern part of the country the people lived by cattle farming, but now the cattle have died and many people survive through support from relatives who have emigrated to France.



About 85 percent of the Senegalese are Muslim, 8 percent are Christian, and the rest are animists (they worship nature, totems, and ancestors). The government is one of the few democratic governments in Africa. There are 15 political parties, most of them Marxist. The ruling party is socialist but is influenced much by Marxist ideology. Senegal is a member of the Socialist International and a member of the Unaligned Nations.

Patricia Fleischman is one of the original missionaries to Senegal. She dictated this testimony for *Today's World* during the recent 120-day leadership training in New York state.

The Senegalese like foreigners, and from the very beginning we were teaching the Principle almost every evening.

My Arrival in Africa

I arrived in Senegal alone in the middle of the night of May 1, 1975. In order to enter the country a visitor needs to show a return ticket. The last stopover of my flight had been in Germany, so I had had to buy a return ticket to there. That cost me \$500. It was half of the money I had been given to begin my mission in Africa.

The German missionary, Bernhard Bode, had arrived about a week before I did, but I had no idea where he was staying. The only thing I could think of was to go to the German embassy in Dakar and try to locate him. I quickly found out that Bernhard was a spiritually open brother. That morning he had gotten the inspiration to go to the German embassy and sit there all morning. When I arrived I found him waiting for me.

Bernhard had reserved a room for me in a very cheap hotel. He was living in another hotel

that was even more low-class than mine. I felt terrified. I didn't know anything about the country, but I felt it was a matter of life or death that we stay there. To fulfill our mission we had to stay in the country—if we didn't, we failed our mission. That was strongly impressed upon us. We were also afraid of getting kicked out of the country. Actually, Senegal is quite free, and we could have declared ourselves as missionaries, but we did not know this at the time.

We started contacting people on the street and had guests coming over right away. The Senegalese like foreigners, and from the very beginning we were teaching the Principle almost every evening.

After about two weeks, we got an apartment. It was a two-bedroom place on the top floor of a five-story apartment building and it suited us well. We could see even a little of the city from our window. But we used all of our money for the apartment and we didn't have anything left for furniture. Our sofa was a foam rubber mattress with a little cloth covering it. For the first six months we ate only bread, tomatoes, and mangoes—we had nothing to cook on.

Our Japanese brother, Makoto Maeda, came a few weeks after we did and even though he could not speak French, he had such a good heart that he had people coming over every day. But we found it was very hard to bring members.

We had unity problems like everybody, but little by little we could work it out. For a long time we had a prayer condition by the ocean, and it helped our unity to pray for the country and the president.

Towards the end of 1975, the police started investigating our church. They had first turned their attention on us for an unrelated matter, but they found out that we didn't know each other before we started living together. They thought this was strange. In 1980, I happened to see their file on us. They thought that we were terrorists. The brothers were kicked out of the country. I



Students learn the basics of sewing in the Senegal family's program to train handicapped people.



An exposition in the Dakar City Hall of the clothes made by the handicapped students.



The ambassador of South Korea (left) and his wife visit Patricia Fleischman (in checkered dress) and the staff members of the church in Senegal.

found out later that I was supposed to be kicked out too, but for some unknown reason this never happened.

I Determine to Carry On

So my first God's Day in Senegal I was completely alone. I felt an incredibly heavy responsibility on my shoulders, one which I felt incapable of handling. But I was determined to carry on no matter what.

I was actually alone only for a few days. Several missionaries arrived in transit to other countries. Kathy Harting had been kicked out of the communist country of Benin (formerly Dahomey) and stayed with me for about four months. I had gotten a part-time job teaching English, and I continued witnessing with the other missionaries. We had a group of six to eight people who came over every day. But they were Muslims and had a very difficult time understanding and accepting the Principle.

It was very draining to teach every night. Spiritually, everything was very heavy. I would pace back and forth on my balcony every night singing holy songs and praying. That was a very precious time for me, full of deep experiences with God and True Parents.

It was during this time, in 1976, that I was able to get an interview with the president of the country. The man who was then president was Leopold Sedar Senghor, a famous philosopher and poet who had led Senegal to independence. He was president for almost 20 years. He resigned in 1980—the first African president to resign and pass the leadership to his successor. He was succeeded by his prime minister, Abdou Diouf, who is the current president.

I was able to have an interview with President Senghor for about 15 minutes, along with one of our home members. I gave him a *Divine Principle* book and a little book on Father's life. He made no comment other than "Thank you."

These temporary missionaries later left and were replaced by a Japanese brother and a German sister who were assigned as permanent

missionaries to the country. This is when we started to really have unity problems. I don't even like to talk about it because we did not bring victory. But towards the end of this time, in August or September 1978, we brought our first member, Solomon Loum, who is now with me in the 120-day workshop in America.

The other two permanent missionaries were then transferred and replaced. In the 10 years I have been in Senegal, there were altogether four different Japanese and four different German missionaries.

We started having guests living in the center in the last few months of 1978, and by the end of the year we had three or four new members. This was the beginning of many, many new struggles to understand and to educate the young members.

Before going to Africa, I had found it really hard to pray and I hadn't had such a deep relationship with God or True Parents. I believe that going there was the beginning of my spiritual life. Having to fight it out alone, with only God to depend on, had been a very deep experience for me. But once we started getting members it was a struggle to expand my heart to the African people, who were so openly heartistic themselves. Through struggling to love the members and open the limits of my heart, I could understand God's heart more.

In the last several years, our membership has grown moderately but steadily, and we now have 21 full-time members.

Our Educational Project for Handicapped

The Senegal family started an educational project for handicapped people in October 1983. We began in one small room with 16 handicapped students. Because most of them supported themselves by begging, we provided them with breakfast and lunch and gave them a small scholarship of a few dollars a month. Our students are mostly young people who are

I would pace back and forth on my balcony every night singing holy songs and praying. That was a very precious time for me, full of deep experiences with God and True Parents.

Through struggling to love the members and open the limits of my heart, I could understand God's heart more.



The handicapped students gather for a group photo. Lassana Djimeia, the blind brother who heads the project, is at the rear wearing dark glasses.

paralyzed in one or both legs. We teach them the basics of tailoring to give them an occupation so that they can be productive members of society. The project is directed by Lassana Djimeia, a native member who is blind and has had some experience teaching handicapped people.

Little by little our project has grown. Last July IRFF began to support us with a grant of \$1,000 per month, which has permitted us to expand and take on more students. Now we have rented a house and have 25 students. We hired a master tailor who teaches the advanced group, and also two young girls who teach them the basics of sewing and knitting.

We may eventually have up to 40 students, but a real problem is finding jobs for these handicapped workers after they are trained. So far there has been no result in getting these

trained students placed in jobs. In America, people have sympathy for handicapped people, but this is not the case in Senegal. We are now studying this problem and looking into the possibility of making some kind of factory where we can employ these workers ourselves.

We have received a lot of support from the government through this project, and people have changed their minds about Father through this. Recently, a local businessman donated a used car. During the dedication ceremony, three government officials came to present us with the keys.

We have received a letter from President Diouf saying that his wife, who does a lot of work with handicapped people, will come to visit us soon. We also received much support from the ambassador of South Korea, who has donated several hundred dollars to us and visited us quite frequently.

The Catholic relief fund also gave 60 bales of clothing which we distributed to needy people. They trust us to deliver these goods to the people—something they cannot do with other agencies.

As we are more established and known, we want to use this educational project to contact important people. We will probably teach Unification Thought at these seminars, since this is predominantly a Muslim country and it is very difficult for the people to understand the Principle.

It has been especially difficult in a Muslim country for a girl to be alone. Now my husband has joined me in Africa and has been there for three years. Before he came, he was working as an MFT commander and had wanted me to join him in America. At first it was difficult for him, but now he loves Africa. Things are so much easier for all of us now. ♦

Dignitaries gather at a ceremony honoring the church for its achievements in training the handicapped. The three women seated at right are the ministers of social development, technical instruction, and emigrants who return to Senegal.



THE HEALING POWER OF THE MIND

The Principles of Health Restoration

(Part II of III)

by Dr. Joseph Sheftick



Why should you expect to get well? Because God wants you to get well, and for that purpose has programmed the original spirit mind and physical mind to take responsibility to maintain and heal the individual.

THE MOST FUNDAMENTAL CAUSE OF disease is separation from God, which was a result of the fall of man. The distortion of man's consciousness subsequently distorted the energy patterns of the spirit mind and the body. Everything from the inner aspect of man's being to the outer manifestation was affected. The only part that escaped this corruption was the innermost aspect of human nature—the original mind, which connects each person to God.

How then can we restore ourselves to health? We have to restore our relationship to God, and we do that through the Principle. According to my understanding, the principles of the restoration of health follow the same pattern as the restoration of our relationship to God through the Messiah. We must lay a Foundation of Faith and a Foundation of Substance.

A wholistic viewpoint of health emphasizes the importance of integrating every aspect of our life processes, on all levels of our being: physical, mental, emotional, and spiritual. The wholistic perspective gives you an awareness of your uniqueness as a individual as well as a sensitivity to a larger vision of yourself in relation to others and God.

Healing, then, is the process through which all the dimensions of man's being are brought into harmony centering on the original purpose of God, and means our ultimate reunion with the source of love, life, harmony and well-being.

The Foundation of Faith in the Restoration of Health

The Foundation of Faith requires a central figure, a conditional offering, and a time period. The patient stands in the posi-

tion of central figure, and in doing so must take the responsibility to fulfill those conditions necessary to bring about the desired results.

In making a conditional offering we offer our minds, bodies, and material belongings.

The proper attitude of mind is of essential importance to the restoration of health. This means that one should have faith that he or she can get well. Secondly, one should have the desire to get well. Strange as it may sound, some people derive physical, mental, or emotional benefit from being sick. A person who does not want to get well is most difficult to help. Thirdly, one should fully expect to get well. Why should you expect to get well? Because God *wants* you to get well, and for that purpose has programmed the original spirit mind and physical mind to take responsibility to maintain and heal the individual. Finally, one must have the attitude of being grateful, despite the difficulties he or she is going through at the time. A resentful, angry heart heals nothing.

In order to receive treatment the patient also usually goes physically to the doctor or therapist, making an offering of the body, so to speak.

Usually we offer our material belongings in the form of money for the services rendered by the doctor. This sometimes amounts to thousands and thousands of dollars. Do not resent this aspect of health restoration, for it is a natural principle. There needs to be an exchange of energies, and money represents energy you have expended in performing a certain task. Bartering is also an example of this.

A time period is the other factor involved in establishing the Foundation of Faith. How long a time period is necessary to lay a condition to get well? Each person is different, so it is hard to tell. However, sometimes experience helps us to perceive this—not only our own experience, but that of others with similar problems. Through intuition and spiritual guidance we also can gain some insight into this aspect of health restoration. Also through scientific and experimental methods we can discern the time period necessary for healing. Just as growth takes place through stages, so does the healing process.

Indemnity and Healing

Indemnity is an important factor involved in healing—and we do have to pay indemnity; there is no escaping it! Often this aspect of the healing process is misunderstood, and I suspect sometimes it

The proper attitude of mind is of essential importance to the restoration of health. This means that one should have faith that he or she can get well.



A wholistic viewpoint of health emphasizes the importance of integrating every aspect of our life processes, on all levels of our being: physical, mental, emotional, and spiritual.

is even misused. However, we can't ignore a principle because it is sometimes abused. Indemnity is necessary because original sin, ancestral sin, group or collective sin, or individual sinful actions which have been done against others or the Principle must be restored. Sin here means unprincipled actions and separation from God. Healing often involves the restoration of at least one, and possibly all of these levels of sin.

You may have a problem on all dimensions of your being simultaneously: physical, emotional, mental, and spiritual. This is most often the case. For healing to be complete, it must take place on all levels—and for this, time is necessary. There have of course been cases of instantaneous healing, but if you study these cases more deeply you see that these individuals had already paid much indemnity by going to many doctors or therapists, spending thousands of dollars, and going through all kinds of mental, emotional, and spiritual agonies before they found the one who cured them “instantly.” Faith healing works this way.

One point I would like to stress is that we do have the responsibility to try to get well, and to keep trying. The fact that we have to pay indemnity does not mean that we should not exercise our God-given portion of responsibility; rather, responsibility is an integral part of paying indemnity. But we are working on many levels at once. Most people consider good health to be their most valuable asset. But, as we are involved in the process of family, nation, and world restoration, our individual course of action should not center on this point only. While it is usually good to try to get well whenever possible, living a life of suffering or even dying for the sake of humanity and God's will is not evil or wrong.

The Foundation of Substance in the Healing Process

What else do we have to establish in order to restore health? Along with the Foundation of Faith, we need the Foundation of Substance. For this we need Abel and Cain. The purpose of the Abel-Cain relationship is to reverse the four points of fallen nature and remove it, and to allow the Spirit of God to work within and between the two individuals. Here the doctor or therapist is in the Abel position, and the patient is in the Cain position.

First, the patient must take the viewpoint of God. In this situation God wants you to get well, as explained earlier. God's original desire is for all His children to be

well. When one goes to a central figure and tells him of a problem, the central figure should make decisions upon parental, principled reflection. In emergency life and death situations, I don't think there is any doubt as to what course of action is necessary. There are also situations where you have to take individual responsibility. Other times it may involve a collective decision. This often takes place in a family between husband and wife or parents and children.

In my experience my children come to me with their health complaints and we decide what the situation requires: doctor, hospital, rest, no more sweets, or whatever.

As children mature they become increasingly more responsible for making their own decisions—sometimes with parental guidance. When *all* are working well together in unity for the desired result, healing can take place on all dimensions.

Second, you must keep your position in the parent-child, doctor-patient relationship. People with chronic conditions usually do a lot of research about their problem. The doctor can gain from their experience and thus be in a better position to help his patient. Have give-and-take with the doctor, but then allow the doctor to make the necessary recommendations for you.

Third, it is important not to reverse dominion. Some people want to be the doctor; they not only tell you what's wrong but also how and when to fix it. I always wonder why these people even bother to go to a doctor at all.

The professional person you are seeking help from usually knows more about the subject than you, so it brings you much more benefit if you allow the professional to direct the course of action.

Fourth, a patient should multiply goodness by following the doctor's advice. Many patients don't. A few years ago it was discovered that 40 to 50 percent of all patients do not follow their doctor's recommendations. Many patients listen to and follow the advice of others without consulting the doctor. One must always work with a central point to get the best results.

These principles for the restoration of health are important no matter what doctor you go to, or what method you use. Of course we still need a deeper understanding of how they work, and this comes with personal practice and application. Eventually I believe God will reveal to us the entire principled method of health restoration; one that will become the new paradigm or model for future generations. ♦

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MOTHER SPEAKS

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—Mrs. Hak Ja Han Moon, ICUS 12/81.

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—Mrs. Hak Ja Han Moon 12/84

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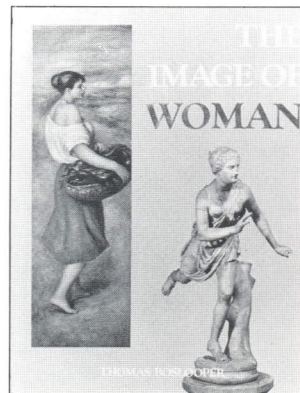
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*Lessons
Learned
from Mother
and our
Elder Sisters*

**ATTENDANCE
&
GROWTH OF HEART**

By Mrs. Tacco Hose



I AM NOT HERE AS AN EXAMPLE OF A true woman. I am just on the way. I am intensely interested in women's role in the Unification Church, and am still searching. Although I already have five children, I am still trying to find true motherhood within myself. I make many mistakes. Therefore, I am constantly studying Mother and our elder sisters more and more.

I am determined that all my life I will remain a student of Principle. That is my motto. I feel that if I become settled down somewhere, I might die slowly. To me, being alive and growing mean constantly moving and challenging my limitations in a frontline situation.

We cannot talk about growth of heart, or about women, without bringing True Mother into the conversation. About one year ago, before Father went to jail, I was told that this coming three-year period is Mother's age. Father has the perfect qualification to go to the Kingdom of Heaven, but Mother and the children have not yet attained it completely. Mother still has to fulfill certain conditions. She must unite the Cain and Abel children together and bring them to Father: that is her mission. It sounds very simple, but what it actually means is that Mother has to bring all the Cain children, from the 36 couples through the whole rest of the movement,

into unity with the True Children. That is an enormous task! The mission of those of us who are blessed is also to try to unite all the rest of the church family with the True Family.

Now that Father is away in prison, Mother literally has to take all responsibility for the movement. Even though Father gives guidance, he cannot be here. This is the first time that Mother has had to take so much initiative. Her path must be quite lonely, since she has no real equal to turn to and discuss matters with. She has to make decisions and initiate activities based on her own intuition and understanding of what is right.

Up until now Mother was rather hidden, and we didn't really have a chance to get to know her. Then, just recently, my husband said that the time would soon come when I would actually sit with Mother, person to person, and discuss many things with her. I have spent a long, long time waiting and hoping, and then suddenly, just a couple of days ago, it happened! I was so deeply grateful. I felt as if God was saying to me, "You asked for it, and you received it." I'm sure that this is just one step in my search to become a true woman, and I want to join with all of you in that search.





The Hose family in December 1984. From left to right: Junto, age eight; Mary, age seven; Rev. Hose; Mrs. Hose holding 18-month-old Taesan; Teddy, age six; and David, age 12.

What is Happening Inside

Most of all, I want to let you know that Mother really wants to know what is happening inside each one of us. When Father was here, all of Mother's energy was focused on supporting Father; she couldn't really take the freedom to walk among us and get to know us freely. Leaders would come to give official reports, and Mother was always side by side with Father. Now, however, Mother can spend a little more time to get in touch with what is going on. So, a few days ago Mother called three women counsellors together to share their observations with her.

I feel that women are somewhat secure in reporting factually and realistically. They are not so concerned about losing face or being scolded by central figures, and can be rather free about expressing what they know and feel. In this way, Mother can learn a great deal about our movement's situation from sisters.

Mother asked me many detailed questions such as, "Where do you live? Does your house need repair? How much did it cost? Who supports you? What is your mission? Who are your children? What are their ages? Do you have any particular difficulty with your husband?" She asked about everything! And I felt so free to share with her! She's very natural and she took away all my nervousness.

Finally, as Mother was closing the meeting, I said, "May I express one observation, since Father went to Danbury?" She said, "Please go ahead." I

Mother's path must be quite lonely, since she has no real equal to turn to and discuss matters with. She has to make decisions and initiate activities based on her own intuition and understanding of what is right.



said, "Well, Father has been so unchanging, immovable—like a rock: dignified, ever showing any weakness. We, who are so human and so fallen, respect him greatly, but sometimes we feel distant and fearful, and are discouraged that we can never be like that ourselves. I sometimes think: is Father human? He must be Superman! He sleeps until three o'clock in the morning and then gets up early, at 64 years of age! How can he be so positive all the time? Doesn't he ever break down and cry sometimes, or not want to go on any more? Because he is so good and so great, we don't feel free to be ourselves in front of Father, but are afraid of appearing stupid."

I Wanted to Disappear

Then I recounted what Mother had already shared with the New York area leaders two days after Father was incarcerated. She had said, "Father told me that I shouldn't cry, but I can't help being emotional. When Father went to jail, he encouraged me until the very last moment to be strong and firm." First she shared how she was supposed to be. Then she went on, "But in reality, I felt that I wanted to disappear. I felt that perhaps all we had done had been in vain. Maybe this ideal was too great after all and we were just dreamers who might never really make it. Then Father called me and encouraged me to speak to the leaders, and so I asked you to come here."

"Mother," I said, "because you expressed these things very honestly to us, we feel that maybe it's okay to cry, okay to be weak. It's okay to sometimes feel powerless and not put a smile on our face." She was smiling. I said, "My husband was a state leader for many years. Whenever a state leaders' conference came up, he would become very nervous. If you did not have a glorious report, what could you stand up and say? An atmosphere was created where you almost had to perform. If you did not have a great result, you couldn't really be honest. I thought, 'Poor men, poor state leaders!' Some of the state leaders really hated to go to conferences for this reason. But when you gathered the state leaders, Mother, you said, 'Let's be honest. Let's discuss everything—good and bad. Dignity is important, but not at the cost of intimacy.' Because you said that, we felt automatically invited to be honest. We took off all our makeup. Maybe you can embrace and absorb those members who feel a little distant and afraid because of Father's greatness, and help take them to God." I said that, although Father's imprisonment never should have happened, I was grateful that Mother could now be more available to us. Mrs. Mal Sook Lee echoed my thoughts and said to Mother, "This is why we need both—Father and Mother, isn't it?" Then Mother smiled.

When Mr. Kamiyama came to the meeting that was held to welcome him on his release from prison on December 4, his face was rather heavy. Sitting next to Father's empty chair, Mother took dominion of the entire situation. She asked all of us to briefly introduce ourselves, and a kind of humorous atmosphere was created naturally. Then Mother spoke, saying, "I asked everyone to introduce themselves because the atmosphere was



R.M. Davis / N.F.P.

rather heavy. I know all of you want to welcome Mr. Kamiyama back, but you also feel heavy in your heart because of Father's situation. I asked for the introductions because I wanted to soften the atmosphere." I was amazed that Mother explained everything in such a natural and thorough way.

She continued, "I want to speak on behalf of Mr. Kamiyama because I believe that I am the best person to understand his heart at this time. Although he has been released, his heart is very heavy." She spoke just as if she knew everything about Mr. Kamiyama, as if in her heart he was her very own son. Even though he himself didn't say anything, the exchange of heart between them was almost palpable, it was so beautiful.

She continued with calm confidence to express what Mr. Kamiyama was feeling, and why. "I know very well that ever since Father went to prison, even during the whole court case, Mr. Kamiyama has been blaming himself. He was in charge of finance, but he didn't know so much about American law. However, Father said that even if Mr. Kamiyama had performed his duties absolutely flawlessly, this kind of national persecution would have been unavoidable. So, please understand, and don't blame Mr. Kamiyama at all." And then she cried.

She went on to explain how Father has continually invested—and reinvested—his trust in Mr. Kamiyama. This sort of thing has happened repeatedly with Mr. Kamiyama. After Yankee Stadium, Mr.

Mother really wants to know what is happening inside each one of us.



Kamiyama—who had been in charge of the campaign—couldn't bear to see Father for three days. When he finally went to Father he just broke down and cried: "I'm sorry, I'm sorry." Even though someone else was slated to lead the Washington Monument campaign, after this Father entrusted it to Mr. Kamiyama. I was impressed that no matter what, Mr. Kamiyama was willing to take the son's position in relationship to True Parents, and inherit the heart of true sonship. His heart is willing to go with Father in every way.

A Deep Thinker and a Dynamic Leader

Do you know Mrs. Eu, wife of the late President Eu? She was at our recent meeting with Mother. She is extremely intelligent and has mastered English in a very short time. She is a deep thinker and

a dynamic leader. Mother asked her to stay at East Garden from now on, to be her own assistant and companion.

Mrs. Eu is in a position to understand Mother's situation very well because she lost her husband fourteen years ago. When she lost her husband and cried deeply, Father scolded her and said, "Don't frown like that. Think for a moment. Isn't it natural that I will go to spirit world before Mother? At that time, who will she look up to as a mother and an example to follow? It should be you! If you cannot be cheerful, Mother also will be discouraged. So, please try." Because of Father's words, Mrs. Eu determined to overcome. She is in a position now to offer special support to Mother while Father is in prison.

I would like to share about some other women whom I know and admire. One woman I can never forget is Mrs. Ishii. Whenever we meet together, even after many years, we have wonderful give and take. She never expects anything from me, and she is never insecure, because she already has enough love from God. Therefore she is ready to be whoever you need her to be, but she never loses herself. She's a very beautiful woman.

One time I asked her, "What is your spirit of attendance?" This is the age in which we are saved and made righteous through attendance, so it is important to have some understanding about it. She said very simply, "The spirit of attendance is to never let the person who is receiving your attendance feel any kind of burden." For instance, if I want to attend you, but am very tired and ask, "Do you want dinner?" in a weary tone of voice, while I am really thinking, "I need rest," some part of you will feel, "Oh, you are so tired. Why don't you just go to bed?" If I really want to attend you, I cannot allow you to feel that I am burdened in serving you. I cannot be thinking, "I'm dying to go to bed, but I must attend. This is the way to heaven; it is my duty," and I mustn't impress that feeling upon you, or you will feel uneasy and burdened by my service. In such a situation, I would be serving on my own terms—and not really for your sake, the sake of the other person. I would be serving, essentially, only to get credit for it. In that case, it would be better for me to be honest and say, "Oh, I wish I could serve you, but I'm really very tired. Please excuse me. Tomorrow morning I can get up early and serve you." That is a better way, because then I would not be burdening the person I am trying to serve.

Similarly, you cannot be attached to what you give. For example, a member might have donated his furniture when he joined. After something happens and this



Mother and Yeon Jin Nim on Yeon Jin Nim's birthday, February 22, 1985, at East Garden.

member decides to leave, he says that he wants to take his furniture back. He still claims the furniture is his, even after it was given. Let's say that someone gives me a necklace as a gift; but then if I don't wear it this person pesters me, "Why don't you wear it?" Or maybe, if I decide that I don't need so much jewelry, or if I want to give a gift as an expression of God's love to someone, but have nothing to give except this necklace, and so give it away, the person who originally gave it to me might get upset. That person is still claiming ownership over his gift. This causes you to feel burdened when that person gives you something; it's not given in the true spirit of attendance.

Selfishness in the Disguise of Service

That kind of heart will not give comfort or joy to anyone, because your giving is attached to yourself. You are seeking credit for having given something to

"The spirit of attendance is to never let the person who is receiving your attendance feel any kind of burden."



someone, and you are saying in your mind, "Now you owe me." That's not really love, is it? It is rather some kind of selfishness in the disguise of service. Actually, you are seeking approval or love from the other person, and are not really ready to live in his heart. When you give something, you should fully relinquish it and it should become the other person's, totally. That is more true to the spirit of attendance.

My own physical mother has heard Principle only once, but in terms of heart, I am still far behind this woman. She's a very devoted mother, but she never clings to me, saying, "I did this; please remember." My other sisters would pressure her because she sent me money; they didn't approve and insisted that she quit. So my mother wrote me a letter saying that she couldn't give any more, and it was kind of sad, because I knew she wanted to. Then, the last time I went to Japan, for just three days, she pulled out some more money and gave it to me. My sisters got really upset! My mother doesn't do that for my other sisters, but only for me, because she knows that I am doing something important.

My mother is 66 years old now, but she still raises flowers. She cuts them and wraps them and carries them on her back to the market place, where she sells them. She saves the money she earns to give to me when I come to Japan.

She rarely buys anything. And for some reason I never really bought anything for her. I'm always at a loss anyway, and never know what to give. All I ever gave her is my own second-hand sweater. For others to whom I am less connected heartistically, I have spent lots of money to buy expensive gifts. Yet for my mother, I never did anything. She knows it, but she doesn't expect anything. One time I told my mother that I was sorry that "I always chew you to the bone." Then she smiled and said, "Let's just say, 'I love you to the bone!'" I thought, I can never go beyond this woman!

My mother is just a farmer, and an uneducated woman. She didn't even finish high school, because her mother died when she was four years old, and all the children had to work very hard. She had to become a surrogate mother herself at a young age, caring for the rest of her family. She shared everything with her sisters, especially hardship, and they were always loyal to each other. I realize now what God was showing to me. This level of devotion, asking nothing, means more even than knowing a lot of Principle.

I'm automatically inspired to pray for a person like my mother. She just gives and gives and gives; but then who gives her a reward? God is the best person to reward such a soul, not me; I feel I am not qualified. ♦

Mrs. Tacco Hose delivered this talk in a meeting on "Growth of Heart in Unification Women" held on December 6, 1984, at the World Mission Center. Her speech has been excerpted for Today's World.

Father's Case

A 'Hot Potato'

The following is a composite of two articles which appeared in the New York City Tribune on February 21, 1985. The authors are Bill Gertz, Robert Selle, and Burt Leavitt.

THE UNITED STATES PAROLE Commission on February 20 denied parole to the Reverend Sun Myung Moon, and set a projected release date for August 20, which means Rev. Moon will have spent 13 months and 1 day in jail. Although his sentence is 18 months, 5 months will have been automatically deducted for good behavior.

The vote against Rev. Moon's early release was made under a seldom-used rotational case system, the Original Jurisdiction Procedure. This procedure is used by the Justice Department to determine parole in cases involving sentences of 45 years or more, for "crimes of notoriety," or for cases involving public figures. Rev. Moon had been informed that because of the public exposure of his case, his would be one of original jurisdiction.

Normally, one regional parole commissioner renders a decision on an inmate's case after a hearing at the prison by one or two hearing examiners. Under the Original Jurisdiction Procedure, however, after the hearing four concurring votes are required to reach a decision on parole, in an effort to spread the decision among several parole commissioners.

After interviewing Rev. Moon at the Federal Correctional Institution at Danbury, Connecticut, the two hearing examiners made a split recommendation that was forwarded to Northeast Regional Parole Commissioner Daniel Lopez, in Philadelphia, who did not rule on the case but passed it to the Southeast commissioner, Paula Tennant.

Tennant, in Atlanta, was the first commissioner to vote on the case. Then the case was forwarded to Washington for a vote by three national parole commissioners, Cameron Batjer, Vincent Fechtel, and Jasper Clay.

"There was not total agreement there," Miss Marble, chief analyst for the U.S. Parole Commission, told the *New York City Tribune*. Lacking the necessary four concurring votes, the case was sent before U.S. Parole Commission Chairman Benjamin Baer for the deciding vote.

Even then, "we still didn't have four concurring votes," Marble said. To break the deadlock, the case was routed to another commissioner under a pre-designated rotation schedule, she said.

The final decision was made in Dallas

by South Central Regional Parole Commissioner Victor Reyes, who cast the deciding "no" vote. The case was returned to Washington, which sent out the notification. All together, seven out of a possible nine parole commissioners reviewed the case.

Dr. Mose Durst, president of the American Unification Church, issued a statement, saying:

"We are shocked at the continual persecution by the U.S. government in seeking to continue the imprisonment of the leader of a worldwide religion. Rev. Moon's imprisonment has been decried by thousands of church leaders and civic officials and civil rights leaders throughout America.

"Regardless of the injustice of Rev. Moon's imprisonment, he will continue to suffer with dignity and love, and serve as a model prisoner for the sake of the international religious community," he said.

Rev. Moon began serving his sentence July 20, 1984, after being convicted of failure to pay taxes on \$112,000 of interest income on church funds held in his name from 1973-75. Tax lawyers have estimated that the total back taxes involved in the case came to \$7,300.

Justice Department spokesman Joe Krovisky said in Washington that tax offenders usually serve from 10 to 14 months and that the parole board "saw no mitigating circumstances to reduce the sentence in Moon's case."

Mr. David Hager, a Unification Church attorney, disagreed that there were no "mitigating circumstances." He said that the outpouring of community support Rev. Moon received from churches and civil rights organizations throughout the nation would "ensure his integrity" after leaving prison; that the "host" of humanitarian projects the spiritual leader had initiated before and during his stay in prison justified his early release; and that there would be no lowering of respect for the law if he were paroled.

Rev. Moon will not be up for parole again, though the decision can be appealed by Rev. Moon at the next quarterly meeting of the commission, now tentatively scheduled for the third week in April. The commissioners at that meeting—all nine are Reagan Administration appointees—can then vote on the appeal. ♦



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THE OCEAN IS OUR CLASSROOM AND OUR CATHEDRAL

by Marilyn Morris

WITH BUT ONE EXCEPTION SINCE 1973, Father has gone fishing every summer in the Gloucester area, and on occasion has taken the time to explore the fisheries in Alaska. A large part of our movement is intimately tied to the ocean; boat building, fish processing, fish distribution (wholesale and retail) and the Ocean Challenge spiritual training program are just a few examples. These ties span across seas and link American members to Japan, Korea, Taiwan, Europe, and South America. Indeed, the future of the entire world will be greatly affected by how well the peoples of the earth can unite with one another and utilize the precious resources

of the ocean.

Although Ocean Church is concerned with all the various aspects of fishing itself, it is also definitely a church. As such, we share Father's dream and vision for America's future and its role in the restoration and healing of the relationships between races, cultures, and nations. Just as HSA-UWC was founded to take care of the Christian community, to heal the wounds of 2,000 years of infighting and separation, so too Ocean Church was created by Father to reach out to all people concerned about the ocean and how to properly use it for the betterment of humankind.

In a sense, the summer "Ocean

Challenge" program in Gloucester has been the womb of the "ocean movement" that is now preparing to emerge as a core of responsible men and women who can share Father's vision and give clear direction on how to solve many problems—hunger, food distribution, immorality, lack of motivation among the youth, and the disunity between fishermen, businessmen, scientists, politicians, and sport lovers of the ocean.

The Gloucester experience has been special because it is where almost every member now connected with this ocean "providence" has received his or her first taste of the ocean under Father's tutelage and personal care. Now Ocean Church brothers and sisters are taking on larger responsibilities and training intensively for the future, which is already challenging us in our daily encounters with practical life.

From Alabama, where four brothers are training on large shrimp trawlers owned by Master Marine, one brother in particular has put into words what so many would like to say to our movement at large. His name is Mitch Hull and he began like so many others, fishing with Father in Gloucester for tuna. He says,

Since being in Ocean Church, I've had a strong sense that we must fish, and in fishing our often cloudy mission would become clear. At least for me, this is becoming the case. I used to think this whole ocean providence was already laid out and God and Father were just waiting for us to discover "the plan." Frustration inevitably comes from such an attitude when answers and results don't come easily or instantly. But now, from a new perspective I am seeing the ocean as a vast, relatively untapped resource; a precious gem that God has hidden for this time in history. Just as America was for our Christian forefathers, so the ocean is for us today. We must have the same pioneering spirit.

I'm beginning to see that it will take a united effort from our entire movement to effect a real change. And I truly see that Ocean Church must play a significant role in all of this. It is up to us to find the principled method and approach, to use this resource with initiative and creativity, and to develop the characteristics of a fisherman—patience and perseverance. From my boat, I am praying for all by brothers and sisters. Even though our daily activities may be different, I pray that we can all "catch" the spirit of our Father and successfully bring in the harvest, from the ocean, from the field, from the ministers and community leaders, from the young people of America, from the state and city centers, from each and every member. ♦

Announcing:

Home Church Song Contest

Dear Brothers and Sisters,

We would first of all like to thank everyone who participated in last year's contest. There were entries from all over the world and many different aspects of our church work were represented, including missionary countries, home church members, and so forth. It was a very moving and inspiring experience to receive and listen to the many songs. Thank you very much.

Last year's prize went to an English brother named David Earle. David wrote a very powerful and uplifting song called "Marching to the Promised Land." His song will go into the collection with past years' winners, and eventually a final theme song will be chosen from among them.

The inspiration and direction for an annual home church theme song contest came from Mr. David S.C. Kim, president of the Unification Theological Seminary in Barrytown, New York.

Here are some guidelines to help you catch President Kim's vision. Because home church is the final goal in God's providence, President Kim is looking for a theme song about home church which can reflect and represent the worldwide movement.

First of all, therefore, the song should be of a *universal* nature. Such a song could be sung by brothers and sisters from any country or any culture. As President Kim said (and I wish you could hear his passionate voice!) "Black, white, yellow, doesn't matter! Everybody can sing!"

Secondly, President Kim is looking for a song which can be sung by a group of any size. Imagine a congregation of 10,000 brothers and sisters, he advised. For this reason the song needs to be *simple* and *melodious*.

Thirdly, President Kim is looking for a song which, while it is simple, has a *message* of our faith and hope as it is fulfilled through home church.

Hymns and Holy Songs generally have the qualities of universality, simplicity, and depth. Use such songs as your guideline. As you will discover, there is a lot of room for variety and character even within such specifications. (Compare "Song of the Heavenly Soldiers" with "Blessing of Glory," for example.)

Based on his spiritual insight President Kim offered one more suggestion. It is good to end your song, at least in the final verse, with an ascending interval or phrase.

To clarify further, songs with a specific style such as Swiss yodeling, Islamic calls to faith, American country and western music or the like are very beautiful but require special skills and so are not suitable for large international congregations. Be sure your song is "singable" by everyone.

The specific requirements are:

- 1) Include the theme and/or words about home church in the lyrics.
- 2) Submit a copy of all the lyrics.
- 3) Submit a tape recording of your song.
- 4) Submit a manuscript of the musical notation (*optional* but desirable).
- 5) Be sure to include your address and mission so that you can be contacted in the future.

President Kim is offering a \$50.00 prize to each year's winner. The deadline for your entries is *May 15, 1985*. Please send your songs to:

Home Church Theme Song Contest
c/o Andrea Higashibaba
10 Dock Road
Barrytown, N.Y. 12507

All entries will be kept in President Kim's archives to give testimony to God's providence in this time. President Kim has also said that he will be our "spiritual postman" and take the final winning song to Father for approval. Please submit your songs in joyful anticipation and assurance of their beauty to God and True Parents.

Thank you all for your work for True Parents throughout the world. Let us remember that home church is our goal and destiny. Let us work together to fulfill that destiny.

Sincerely,
In True Parents' Names

Andrea Higashibaba

***“FROM DANBURY HILL
THE RAYS OF SALVATION
WILL SHINE OUT
TO THE WORLD;
THE NEW GOSPEL
WILL BE HEARD
BY ALL OF HUMANITY.
GOD WILL MAKE GAINS
UNDER ANY
CIRCUMSTANCES.”***

***Rev. Sun Myung Moon
February 25, 1985***