



DAY OF VICTORY OF LOVE (P. 5)
HOLY WEDDINGS IN KOREA (P. 24)



Letter from the Publisher

by Rev. Chung Hwan Kwak

RECENTLY IN KOREA FATHER HAS achieved some wonderful results in his work, especially in connection with PWPA and IFVOC. Truly the Korean people are, for the most part, accepting Father [see p. 20].

Despite his busy schedule, Father also has given guidance to our church leaders and members through his sermons at Sunday service, on the first of every month, and on various important occasions. I want to share the focus of his message with you, the worldwide membership.

Father has stressed three main points. First, a person who calls him or herself a believer should recognize the *living* God, the Heavenly Father who is alive in each moment of our lives.

Second, we should fully recognize our own position. "I" am not simply one person living day to day; actually, "I" am the result of history. I was created by God to be totally good, but because of the fall and the subsequent history of the fallen blood lineage, I have been born as the fruit of the fall. I have to solve the historic problems of the fall centering on myself, and overcome the negative aspects of my inheritance. The view that our problems are simply a natural, original part of life is 180 degrees opposite to the view of faith.

Third, we must recognize the existence of Satan. Many of us still consider Satan to be just a concept, but we fail to realize that Satan, as much as God, is a very real existence, not merely a theoretical one. Satan, like God, is acting behind us, working according to the spiritual conditions we set daily. Once we have grasped these three points, we must come to realize what an important role our internal reality and motivation play in our daily life, and how our life course is determined by the internal, spiritual conditions we make based on our faith.

People think that the daily events of our lives—eating, sleeping, talking—represent that which is "real"; but the most important reality is our invisible motivation. Before both God and Satan, the kind of internal, spiritual motivation we have is far more important than any external, physical results we accomplish. Physical results are always related to our internal motivation, which is their source. My simple conclusion here is that *our way of faith is always determined by our internal motivation*, which is based on our perception of spiritual reality.

If we are not motivated by the spiritual reality of the struggle between good and evil within us, we cannot truly be called believers. True motivation is derived from the three points Father outlined. We must not only recognize the existence of God and Satan, but recognize them centering on "myself." Once we recognize the reality of spiritual conflict and our own role in solving it, our motivation will already be there within us. Unification Church members need to be motivated more by these spiritual realities and avoid being swayed by external circumstances. Lasting solutions can only come from the internal side. We have to base our attitudes as well as our thoughts and actions clearly and deeply on the true motivation within us.

Let us look at the example of the Israelites at the time of Moses. In the wilderness, the original Israelites who left Egypt continually experienced external attacks, disagreements among themselves, and overall instability due to their faithlessness. Although the nation of Israel represented God's side in terms of position, the first generation Israelites were not spiritually powerful as a nation because the internal conditions of faith were not yet estab-

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FRONT COVER: The newly wed couple, Un Jin Moon and Jin Hun Park, after their Korean wedding ceremony at Han Nam Dong in Seoul. (Photo: Robert R. Davis, New Future Photo)

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The purpose of our existence is to form the foundation of love, to expand it by connecting it with others, and to perfect it.

THE DAY OF VICTORY OF LOVE

BY REV. SUN MYUNG MOON
EXCERPTS FROM PART 1
JANUARY 3, 1986
SEOUL, KOREA

Because of the length of the original speech, we are dividing it into four parts. Part 2 will appear in the June issue.

IT IS IMPORTANT FOR US TO UNDERSTAND WHAT THE DAY OF Victory of Love means. How did human history come to need this providential day? What should our attitude be on this day?

The Day of Victory of Love is the day that symbolizes the substantiation of the ideal world through the inter-connection of God's providence and human will. No matter how much the spiritual world alone or the physical world alone makes effort to accomplish God's providence of salvation, the problems of these two worlds cannot be solved unless they become connected. The Day of Victory of Love is the day on which that connection can be made. Such a day is necessary for the solution of all the problems in the history of the providence.

These problems came about as a result of the human fall. If the original human ancestors had not fallen, then all the holidays we celebrate in the church would not have been necessary. The meaning of these holidays originates in the restoration of the fall.

Even God cannot fulfill love by Himself. Love can be fulfilled only on the foundation of give and take. God created human beings to be His eternal objects of love. Centering on this ideal of love, God and human beings have a relationship which is indispensable for creating the perfection of love. Human beings were not created incidentally; we are indispensable beings.

ALL THINGS ORIGINATE IN LOVE

All existence originates in the love of God. All things are designed in the image of the human being, which is the center of creation. Human beings began in love, and will be perfected through love; hence, we cannot survive without love, and it is only through love that the world will realize happiness.

Everything revolves in a grand movement of love. We can even see that history moves cyclically toward the fulfillment of the ideal of love. It is our destiny to fulfill this ideal. There is no way it can be avoided. We should understand that the Unification Church revolves centered on love. It forms the core of love based on true give-and-take relationships.

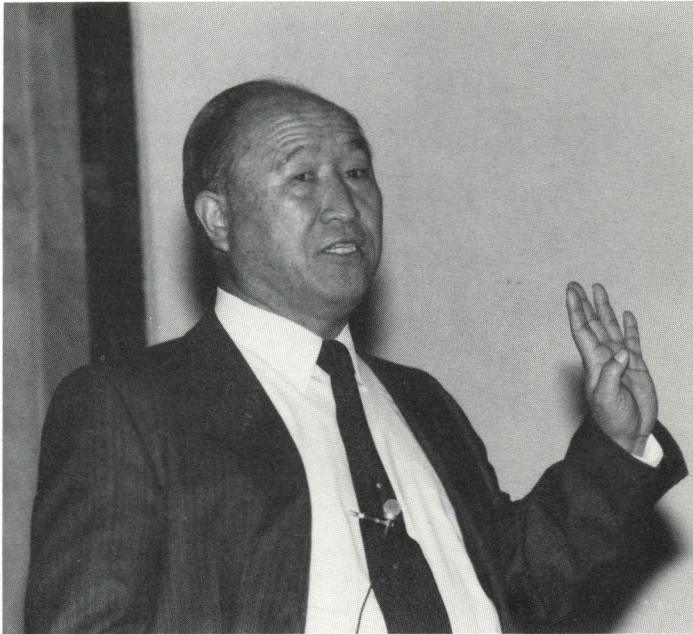
A human being consists of mind and body. Individual perfection comes about when our mind and body perpetuate give-and-take action centered on the love of God. After such a love foundation is formed, God will come to dwell with us. Without a good give-and-take relationship with God centered on love, we feel pain which is proportionate to the discrepancy between our present condition and the ideal.

When one is born in love, grows up centered on love, and bears the fruit of love, he or she is said to be perfect. Without mature love, no foundation for bearing fruit can be formed. Just as everything was originally created according to the law of love, so everything is created anew according to the law of love. When the stamen and pistil of a flower perform give and take, the fruit can come into being. The animal kingdom and humankind likewise exist and multiply through the circular movement of love. All beings can be brought into existence and perfected only through the love relationship. It is by uniting with our object that we develop our capacity for love.

Many questions about life have remained unanswered by religion and philosophy. For example, how can the spiritual and physical worlds be perfected? How and why did humans become such unreasonable beings? The effort to answer them has been a strong force in the development of human culture. Since human beings did not know the ultimate cause and purpose of their existence and of historical phenomena, they have emphasized the significance of human progress alone.

What caused human existence? Love did. Then what do you think the purpose of human life is? To fulfill the ideal

Whispered words between a husband and wife together in bed at night can resolve all the fatigue and hatred of the world.



of love. We came into being through love, and the purpose of our existence is to form the foundation of love, to expand our love by connecting it with others, and to perfect love. To fulfill this ideal, a man and woman should form a relationship and become one and connect themselves with other beings in all directions—up and down, side to side, backwards and forwards.

The mind is plus (+) and the body is minus (-), and they should be harmonized. Because of the fall, the body did not take the minus position in relation to the mind. The body united with Satan and became established as a plus entity preempting the mind, bringing the two into conflict. Adam and Eve tried to become one centering on false love, but conflict was the only result.

NATURE TEACHES US THE IDEAL

Take a look at creation. The world of all things was created as the object of true love to human beings. It is a kind of museum whose purpose is to educate us in the ideal of love. Even worms and insects perpetuate the survival of their species by pairing. What does the life of a bird center on? If it is not exposed to danger, it has plenty of time to look for food. The bird expresses its hunger with a certain song before it stops to eat, but it sings an entirely different song when it expresses the pleasure of love. Most of its songs are in a response to or in a search of a partner to love.

The male of many bird species—the pheasant, for example—is far more beautiful than the female. Birds by nature want to multiply: the more babies, the better.

Therefore, the female bird is dominant over the male and the male bird wants to be attractive to her. In the human world a man's beauty is no less than a woman's. The older men get, the more their beauty comes out. And women spend night and day with their make-up trying to look more beautiful than the men!

If we go to a mountainside and sing a song, we can really enjoy it because we feel we are getting a response. We have a mysterious faculty through which we can assimilate the response of nature and of spirit. For example, when the mind feels what the body feels and the body responds to the mind, a resonance develops between them, which creates sound waves. Harmony is the resonance of plus and minus sound waves of the same cycle.

Sound is connected to motion. Without motion, human beings cannot survive. Children especially like to watch moving objects. Every moving thing generates sounds, big or small. Sounds that are generated from motion have a mysterious, harmonious beauty about them.

Radio antennas work through the relationship of plus and minus electrical charges. In order for an antenna to function best, it must be put in the highest place and a grounding wire must be buried as deep in the earth as possible. This polarity symbolizes the mystery of the relationship between heaven and earth.

In this respect we can say that the highest mountain is the mountain of love and the deepest valley is the valley of love. People travel north, east, south, and west searching for true love. The sea of love is limitless. We can embrace this universe not with knowledge but only with love.

In human life, the most sensitive time is adolescence. During our adolescence, if the plus and minus cycles in our lives resonate in harmony and become one, then we can realize all the principles of the universe, and as its master we can develop a relationship with all its creatures. This is the foundation for love. All human beings have this capacity to love all things.

PARENTAL LOVE NEVER CHANGES

Parents' love is one of the greatest loves in the human world. Even people in high positions are cowed in the presence of their children. Parental love is unconditional and limitless; it is the kernel of all other loves.

Orphans always seek parental love. At the orphanage they may have a place to sleep and food to eat, but even if they have a decent life, they are not really happy; they always feel the lack of parental love. Working or playing, asleep or awake, they think about their parents and miss their love. They cannot forget about them even when they grow up. This is because all human beings are meant to grow up in the bosom of parental love. The love of parents who lived on this earth thousands of years ago is no different from the love of parents today; parental love never changes.

All beings are to go through a certain process of building eternal happiness and settle down within the territory of God's love. This is the basis for true life, the foundation for ideal existence.

In love there is no need for a revolution. Love in its original form is eternal, unchanging, and absolute. The source of happiness for human beings is to live in the bosom of love.

What is human happiness? Is the rich man with diamonds happy? Or the woman who wears a lot of perfume? Of course, the happiness of one person cannot be compared with another's, but genuine happiness comes only to those who fall in love with their partner. Those who hear their lovers whisper softly in their ear, the way they always dreamed about, are the most happy.

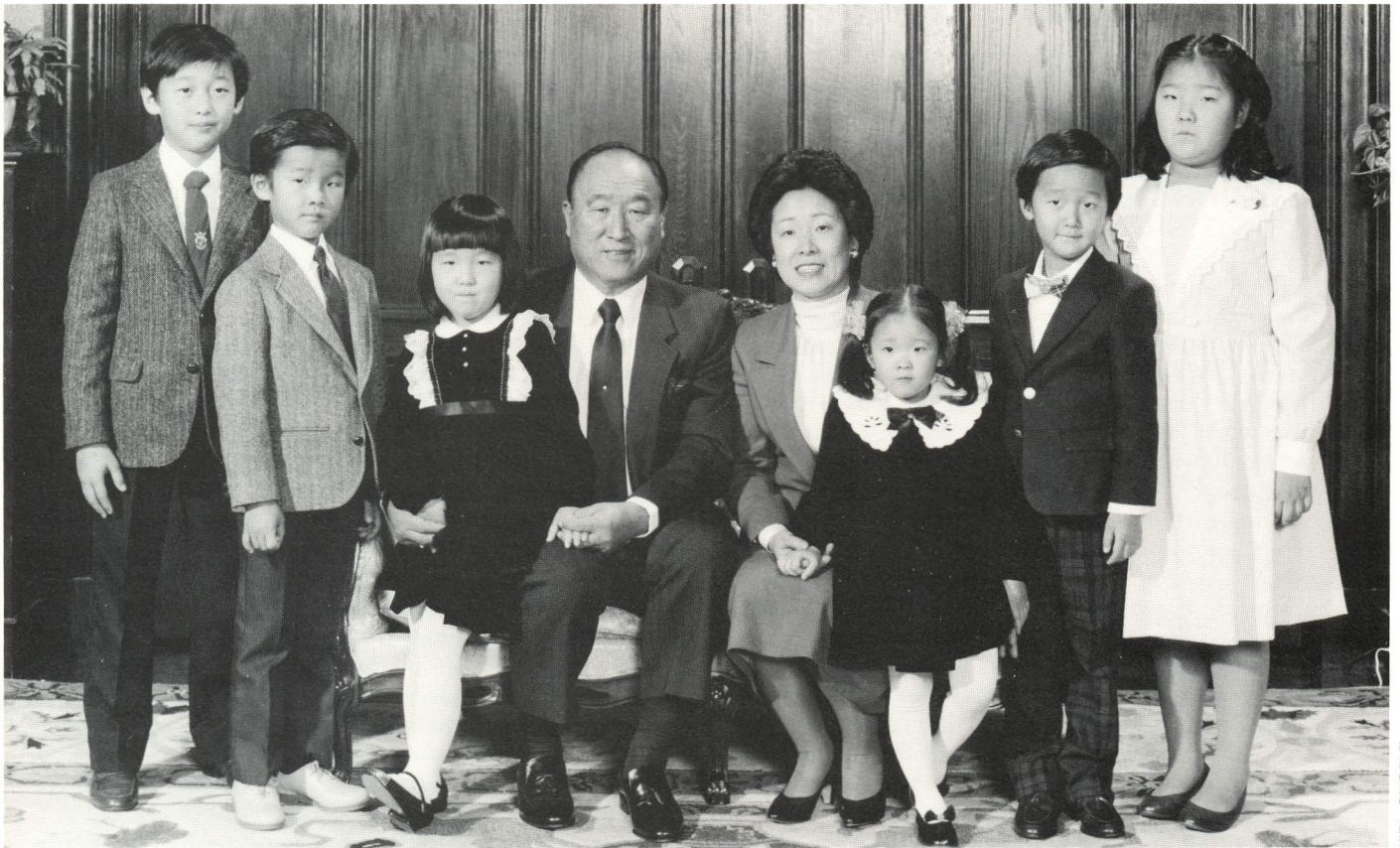
When did God plan to be the time of greatest happiness for His sons and daughters? In childhood and adolescence, people are filled with the most hope. People in their twenties are just like flowers in full bloom; their bodies are more flexible, balanced, and beautiful than at any other time. In their fifties people become inflexible, wrinkled, and tire easily; they are stepping into the final stage of their lives. And those in their sixties or older can hardly cope with their weak, old physical bodies and feel that the end of their lives on this earth is coming soon.

When is a man happiest? When is a woman happiest? When they are having give and take of love with one

another. Love between a man and woman can never be created through force or the power of the mind. Only when the husband embraces, protects, and loves his wife can she really be happy. When a man expresses his loving mind through his body, and the woman responds in mind and body, they can be a happy couple. Would God be happier watching an old couple laugh and dance and talk about love? Or would He be happier watching a young couple singing and dancing and loving each other in body and mind?

SPHERICAL MOTION HARMONIZES US

The most happiness comes in the time of youth. The omniscient and omnipotent God gave human beings their youth as the time of blossoming. He intended for them to develop their happiness centered on their youthful love. In youth we are overflowing with the power of love; we can wholeheartedly embrace each other and become as one. When children begin to experience the physiological changes of adolescence, their beauty and their curiosity about life make their eyes twinkle; they begin to be concerned about their appearance and become interested in



True Parents with the younger True Children. Left to right: Kwon Jin Nim, Young Jin Nim, Yeon Jin Nim, True Father, True Mother, Jeung Jin Nim, Hyung Jin Nim, and Sun Jin Nim.



R. M. DAVIS / NEP

True Parents with the elder True Children. Left to right: Jin Sung Nim, Hyo Jin Nim, Hyun Jin Nim, Kook Jin Nim, True Father, True Mother, Ye Jin Nim, Un Jin Nim, In Jin Nim, Nan Sook Nim, and Hoon Sook Nim.

the opposite sex. When the time comes and they connect with their partner, a reaction will automatically occur, generating energy and causing a revolving motion to begin. The action of going around and around in a spherical motion, not just moving back and forth, harmonizes us with and preserves our environment, and creates a certain mystery. This is the principle of heaven and earth. In this revolving pattern, we center on our partner, not ourselves.

God, who wants to build a world of harmony, thinks that there is nothing more beautiful than the circling motion of love in which a man and a woman become one. It is when we are engaged in this motion of love that God finds the world the most interesting. If there were only men in the world, there would be nothing but fighting; if there were only women, the situation would be the same. Therefore, a happy world is filled with both men and women loving each other.

I matched you as husbands and wives to be a perfect fit. You are still living together because you indeed fit well with each other. If people marry who do not fit together, either one may suffer or even die before very long.

Love contains everything—joy, as well as pain and sorrow. The sorrow that comes from lost love is the deepest kind of sorrow in the world. The joy that comes from fulfilled love is the greatest kind of joy in the world. Everything that is generated centering on love is the most intense of its kind.

On the day that loves come to an end, the world will go dark. Eyes that lose sight of love will become worse than eyes that are blind. Ears that lose love will be unable to

hear. Noses without love will not be able to smell. Whatever eyes see will be darkness; whatever ears hear will only be mocking tones; whatever a nose smells will only be foul. Even a word lacking in love will lose its meaning and fade away. Love is the only true base for great power.

I SEARCHED FOR THE PRINCIPLES OF LIFE

When I was a little boy, I caught a pair of birds. I put them in a cage because I wanted to see if they would kiss each other. I wanted to watch them sing and express their love for each other. Of course later I came to realize that genuine love can only be fulfilled in a natural environment, not in a cage. This was one of the naughty things I did in my childhood, but I conducted such an experiment in my search for the natural principles of life. Through many different experiences I came to learn a great deal from nature. The natural world taught me a more fundamental kind of knowledge than school did. Over a long period of time I came to understand about love.

I was born in the countryside. Each season was completely different from the one before, bringing different kinds of birds and flowers with it. New forms of natural beauty would emerge with the changing seasons. In the city of Seoul today you cannot observe the beauty of nature at all. People who grow up in urban environments sometimes tend to be harsh, egoistic, or unbalanced in some way because they have no contact with the beauty, immensity, and mystery of nature. Encounters with the natural world humble people and teach them a lot.

Many people complain to God about their unhappiness, but eventually they will come to recognize that God is truly impartial, and that their environment is of their own making.

In my village, when a new season came with new kinds of birds, I would chase after them and try to watch how they conducted their lives in their nests. Sometimes it took me as long as an entire week to find a nest. I would spend up to ten days watching a bird lay her eggs, sit on them, and give birth to her young. I understood the mystery and love of God by looking at how the young birds resembled their parents. I could see that they did not come into existence merely through evolution. They were born from love and the body heat of the mother on her eggs.

Sometimes I would bring baby birds home and take care of them. Even though I thought the mother bird didn't know that I had taken them, she would cry every time she saw me, insisting that I bring the babies back. The love of the mother bird was so strong that she would fight against an intruder at the risk of her life.

Whether or not you love the natural world, it will not change of itself. All that really changes is your feeling about it. If your mind is full of love, you will feel that the natural world is beautiful. If your mind is full of sorrow, you will find nature to be sorrowful. Whether things look beautiful, sorrowful, or even hateful depends upon your state of mind. Even your body changes to reflect your state of mind. When people feel love, their eyes twinkle. But when they feel hate, their eyes appear to be thirsty for blood.

If children do not resolve the hatred in their minds, they will become troublemakers when they grow up. A good and gentle girl can make her environment comfortable after marriage, whereas an ill-tempered girl will easily become unhappy. Many people complain to God about their unhappiness, but eventually they will come to recognize that God is truly impartial, and that their environment is of their own making. If they are absolutely not responsible for the unhappy environment around them, then it must be their parents' or ancestors' fault, and they have to indemnify that.

UNIVERSAL LAWS ARE IMPARTIAL

Human vicissitude actually follows impartial universal laws. The distance between the ups and the downs in our lives corresponds to the extremes of good and evil within us. In order to build stable and steady life-rhythms, we must persevere in leading a life of goodness. We should not complain if we meet with misfortune. After going way down, we are bound to go back up again soon. If we retain hope and faith in our minds, then we can surely continue to go up until we reach heaven.

The major blessing for young people to look forward to is their marriage. Without fulfilling this ideal of relationship, nothing has any real value. Men and women must take a long time to grow and mature in order to be able to find happiness with their ideal spouse. Even beyond getting an education, their ultimate purpose should be to meet a

good spouse; then money and honor can come to them as well.

We may lose our opportunity for a good marriage if we choose a partner based on selfish love or external qualifications. Some women may esteem money or an academic career while forgetting about love, health, and developing qualities that are truly important. These women are making a mistake. Ignoring love, or subordinating it to money or other external conditions, creates the base for an unhappy married life. The same is true of a man who chooses a woman only according to her external beauty. A human face gets a lot of wrinkles, and finally the body perishes; an evaluation of a partner's temporal physical beauty is not based on eternal or fundamental considerations. When we feel that our partner is beautiful in the true sense, we will continue to feel that way when he or she grows old. A true estimation of beauty is made with a loving mind. A face that looks ugly in the daytime may look very beautiful at night, because the loving mind is so adaptable.

Love is the strongest and most fearful power in the world. If you become sick with love, no doctor can heal you. If you fall in love with someone, there is no alternative; the only possible course you can think of is to have your love fulfilled. Love can make a man's power as weak and gentle as a spring breeze before a woman. Among men the power of the fist decides a lot, but that fist can become as soft as cotton before a lovely woman. Therefore, women don't need to be afraid even of a wild man. The wilder he is, the more he deserves your love.

Husband and wife should be complementary, so a wild man and a gentle woman can make a happy couple. A man may open his eyes wide when he laughs, while his wife may close hers a little bit when she giggles. If the husband's eyes are getting bigger and bigger while his wife's are getting smaller and smaller as they laugh together, then this couple must be intoxicated in love. The conversation between a husband and wife who love each other is more beautiful than any poem or picture in the world; even just the words, "you and me together" or "we two" are incredibly beautiful!

MARRIAGE OPENS THE DOOR TO HAPPINESS

It is marriage that opens the door to human happiness. It is good to study marriage, but we should not be in a hurry to experience love. The door of love opens only in due course, and we should wait until it opens to enter in. We should open the door with dignity after we have become the masters of love. Our wedding ceremony is the ultimate event which reveals and confirms our love. It is the gate to an eternal palace. Love is indeed the greatest power; it is beyond time and space.

God designed couples to be happy with each other. A husband and wife should not fight with each other from

Even God Himself cannot change the value of love, and He cannot go against love. If He were to ignore love, then He would lose His own essence, perfectness, omniscience, and omnipotence.

the time they pass through the door of the Blessing. Whispered words between a husband and wife together in bed at night can resolve all the fatigue and hatred of the world. You should express to each other the conviction that you were each destined to be reborn through the other.

Love knows no development or revolution; it is the Principle that love is eternal and perfect in itself. Love should never be used as a means or an instrument to get something; it is an end in itself. When you open the door of love with your mind and body united, then your mind will resonate along with the entire universe. You will want to have a relationship with the universe in all three dimensions; you will realize and understand all the natural principles of life. When you watch the leaves falling from the trees, in your imagination they will be like flowers. You may even want to write a poem or novel to express the intoxication of your love.

A wife who has tasted love will want to put her head deep into her husband's bosom to take a nap. A happy woman does not have a sober mind; she will miss her husband so much that she will want to see him many times a day, and even call him at work asking him to come home for lunch! The same is true for her husband. He will want to use her lap as a pillow and go to sleep. He will rush home any time he can. And he may even be willing to do housework that he would not do before he was married. Such a change occurs in men and women after they get married.

A wife should not think that her responsibility toward her husband is fulfilled just by serving dinner to him when he comes home from work. It is most important to take time at the table for give and take of words of love. If a wife consoles her husband with the same loving voice she used when they met for the first time, he will completely recover his fatigue.

PRESERVING THE ORIGINAL LOVE

A husband does not want to see any radical change in his wife's character, nor a wife in her husband's character, from the time when they first fell in love with each other. Each wants to preserve the original impression they had at the beginning of their love. They want their love to persist in a pure, unchanging form forever. They don't want any revolution in their love. When something changes between them, when they no longer care about the love that once intoxicated them, couples want to divorce. Human minds might change even though love itself never changes.

God's heart maintains certain laws for all beings, for the sake of happiness. All beings are to go through a certain process of building eternal happiness and settle down within the territory of God's love. This is the basis for true life, the foundation for ideal existence.

Human beings are born in love, grow up in love, look for partners in love, love each other, and then go to the spirit

world in love. The foundation of horizontal love is connected to the vertical axis of love by giving birth to offspring. Human beings should fulfill the ideal of love through the four position foundation, fulfilling the twelve objective purposes centered on God's vertical love. Where the four position foundation is established and perfected, people will be strong enough to overcome any kind of darkness. If you are together with loving people, then you will be happy even if you are traveling on a dark and rugged path. Neither day nor night will cause any problem for you. A path centered on love does not lead to despair, but to hope. When a loving couple stands on the mountaintop after having overcome many difficulties, their joy will be proportionate to the amount of suffering they have gone through. Victory won by overcoming suffering through love is truly invaluable.

A rice cake is not necessarily a perfect object for an offering. But if a person puts the rice cake in a perfect bowl called "love" and offers it sincerely to God, then He will find it delicious. If the container is perfect, He will eat even the imperfect rice cake. Thus, whatever is given purely can be received purely. All the principles of the universe operate perfectly, just like a perfect bowl of love. The present you receive from the person whom you love is infinitely valuable and precious.

Some presents are not wholesome. A present offered by a merchant may not be valuable because his motives may be mixed with his business interests; it may be a kind of bait. Women should be especially careful if a man wanting love approaches them. A present coming from a false person is a trap that will lead them to unhappiness. A man who traps a woman is a tyrant and a hypocrite; he may try to own love, but in the end he will destroy every cell of love. Women should be warned about such tyrants of love who can destroy them in body and mind.

UNCHANGABLE THINGS ARE PRECIOUS

True love is pure and does not change. Since it does not change, it has great value. For example, gold, diamonds, and pearls are precious because they do not change. Human beings consider unchangeable things precious, and use them as a measure of value. We can measure the value of changeable things only through an unchangeable yardstick; this is what makes comparison possible. Nothing which is changeable is precious. If love were changeable, then it would have no real value.

The earth has a geographic reference point which is absolute. It is the Greenwich Astronomical Observatory through which the first meridian passes. If this point is changed, then every other geographic reference point will change accordingly. By utilizing longitude and latitude in reference to this point, we can accurately locate every other point on the surface of the earth. Therefore, it is

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All leaders and Unification Church members should follow the way of faith. Don't rely on your knowledge or external capabilities. Providential activities will never be accomplished this way.

FATHER'S GUIDANCE

March 1986, Seoul, Korea

From notes by Rev. C.H. Kwak

This is a synopsis of two speeches that Father gave one Sunday morning in March at Chung Pa Dong church in Seoul—the first one to the general membership and the second to leaders. Father directed his message to all members around the world and especially to the American leaders.

EVERYBODY WHO FOLLOWS A LEADER, AS WELL AS THE leader himself, should come to understand himself. What is the self? We must analyze it. Each of us is a result of history. We are not simply individuals. The most important historical fact is that we are the fruit of Satan's love. Many times even Unification Church members don't realize Satan's existence.

During our life of faith we gradually come to recognize the living God. We always focus on True Parents, who are the embodiment of the living God. But many times we forget about Satan. If we could look at ourselves with spiritual eyes, we would see that Satan is holding onto our necks, and that we are bound to our satanic lineage. Externally we only see a neck. But from the spiritual point of view our neck is Satan's hook. Through it he is trying to reach down into us and steal our love. It's a very serious matter.

Fallen man can either completely surrender to Satan and stay under Satan's dominion for eternity, or he can try to overcome it by jumping up and passing through historical difficulties, and thus stay on God's side. One serious and important point is that the rope of Satan's love can only be cut by true love. Nothing else will work! Only true love centering on God and True Parents can save us.

THE CROSSING POINT OF LIFE AND DEATH

Fallen man can connect with true love only at the front line of life and death—not at any other place. This is because it was at this point that man originally denied God and fell, thus losing everything. This crossing point of life and death is the only point through which fallen mankind can return to God.

As fallen men and women, we have to follow the way of restoration in the indirect dominion. The first son and first daughter must pass through the three stages of growth in the indirect dominion, so that others can follow. We lost this path, so on the way of restoration we must stand as elder son and elder daughter. We cannot go the path of growth under the title of younger son or younger daughter. Unfortunately, all fallen men and women, all Unifica-



tion Church members, are not in the elder son's or elder daughter's position. Satan took over the elder son's and elder daughter's position and never gave them up.

Because of this, even a Unification Church member cannot pass through the indirect dominion period without first receiving the elder son's or elder daughter's title. This is the Principle. Abel has to overcome Cain, and not just in theory. On every level, Abel has to completely dominate Cain with love, and then go on to the next level. Leaders must be especially serious about this matter. We should always be serious about this.

Satan has two points of accusation. First, Satan accuses God: "Even though my present position is evil, You should love me at the level of an archangel. Without giving at least this level of love to me, you cannot judge me." Satan's accusation to man is: "You should love me as the owner. An angel is like a servant. Men and women are like the owners. So you should love me centering on God's love as an owner loves a servant." God never became the owner of the Heavenly Kingdom, and man himself never even entered the Heavenly Kingdom. For man, becoming the owner is not easy. For Heavenly Father this task is also not easy. Heavenly Father's love for Satan is really serious, because Satan is not an ordinary enemy. In front of Heavenly Father, Satan completely destroyed His ideal of a loving grandmother, a loving mother, a loving wife, a loving

Regardless of what kind of difficult environment or circumstances I face, I accept the given conditions as reality one hundred percent. Then I try to lay indemnity conditions to ease God's historical heart of suffering.

sister, and a loving daughter. Satan destroyed all this completely, and brought about fallen love. Because of this, God is very serious about loving Satan.

More and more now the Unification Church must bear the cross of the worldwide historical situation. What is the base of dispensational history? God's heart. God's heart is also the motivation of creation. Even though the Unification Church started from God's heart, the members themselves are not automatically related to Him. Therefore, Unification Church members should make indemnity conditions to relieve God's historical heart.

WE SHOULD NEVER IGNORE REALITY

I want to emphasize the meaning of faith and reality. We should never ignore reality, the circumstances around us. Regardless of what kind of difficult environment or circumstances I face, I accept the given conditions as reality one hundred percent. Then I try to lay indemnity conditions to ease God's historical heart of suffering. In this sense, before Heavenly Father's heart, complaint cannot exist. So don't forget to make indemnity conditions, not only for yourself, but to solve the agony of God.

Another area to focus on is the CAUSA seminars and also, for the future, Principle seminars. All leaders, when you preach or lecture, should prepare not only intellectually; you should pray three times as long as the length of your lecture. For a one-hour sermon, you should make a condition of three hours of prayer and spiritual preparation. What you are teaching is not merely my philosophy but my actual life testimony.

In your lectures or sermons, don't teach the Principle only with your tongue, but with the seed of life, which you must catch with your mind and digest within your heart. The Principle should always be taught through heartistically digested truth. The Principle is so powerful that if you, as lecturers, convey this message through the correct method—through your heart—you will achieve results. We should consider the reasons for our lack of increase in membership. Every leader should consider this.

Rev. Kwak explains:

When Father speaks in front of IFVOC leaders and professors, even in front of thousands, he doesn't speak from a written text or from notes. He feels that if he is well prepared spiritually, his teaching will be clear and true. But he said if he writes down his thoughts beforehand, he wonders whether God's word or human concepts are really coming through. Instead of writing, he prays. Through this kind of preparation, God's words can be conveyed, not merely human understanding. Father emphasized that we, as Unification Church leaders, should follow this advice. Since you already understand the Principle, if you pray enough and make enough spiritual preparation, your words will be very powerful and you will reach your audience.

I already mentioned to you that Father has been praying for mainland China for 30 years. Even though he prays a lot for China, he is

not concerned about the result. He only focuses on his prayer. He wants to pray until he has prayed for China more than any of her patriots throughout her long history ever prayed for her. He said that the result of his prayer doesn't matter. If China accepts Father, God's blessing will come to China. If China denies Father, all the historical merit of the Chinese will come back to True Parents through another way. Father continues:

ONLY LOVE WILL BRING RESULTS

I want to emphasize the importance of spiritual preparation for all of our activities. All leaders and Unification Church members should follow the way of faith. Don't rely on your knowledge or external capabilities. Providential activities will never be accomplished this way. Only the way of love can bring results—true love linked with prayer and a pure mind.

Especially to blessed couples, I want to say: All members of your family should understand and digest family law, and inherit and follow the True Parents' tradition. What is that tradition? It is this: With the heart of the Father, in the shoes of a servant, we should shed sweat for earth, tears for man, and blood for heaven. That is the main content of True Parents' tradition. God and True Parents expect blessed couples to know it and to fulfill it.

Sometimes I hear members complain, "Oh, I joined the church over 10 years ago. I dedicated my entire youth! Now I need to have something for myself." I have a very difficult time understanding this complaint. At present God Himself is under Satan's dominion. God could never realize His own dignity in front of Satan. Throughout the restoration providence, God always had to work quietly, under Satan's regime. All His children were under Satan's regime. God has always been searching for them in agonizing desperation. And then only at certain moments and under certain conditions could progress in restoration be made. Considering God's terrible circumstances, how can Unification Church leaders and blessed couples desire to have a position of dignity or comfort for themselves?

The public way of life is the most precious. The meaning of public life is to take responsibility, not only for the good things, but also for the bad things. I am always looking for this kind of standard. Whether you are a leader or a member doesn't matter. What kind attitude do you have? Can you take responsibility for the good things and the bad?

Someone whose position of responsibility is increasing more and more has less and less freedom. I am the person with the least amount of freedom in the whole world. My life is completely public. I am always serious. Some people may think that in my private life I am free and relaxed. On the contrary, when I am alone, or with an intimate guest, or with my own family in the late evening or early morning, I am the most serious. That means I have absolutely no freedom.

In your lectures, don't teach the Principle only with your tongue, but with the seed of life, which you must catch with your mind and digest within your heart.

GOD WILL FULLY SUPPORT YOU

If God directs you to do something and you respond immediately to His call with enthusiasm and a positive attitude, God will fully support you. If you don't respond right away, it is difficult for Him to help you. Success and results come through God's support, not through your own plan or effort. Don't create a gap between the time you receive God's or True Parents' direction and the time you start acting on it.

We are standing on 6000 years of God's expectation. Each of us was called to do God's will, not our own will, and not for the benefit our own situation or our own family or environment. We should be proud to follow God and we should carefully respond to God's will.

Rev. Kwak explains:

After Korea was liberated from Japanese occupation in 1945, North Korea established a communist government under Kim Il Sung by 1948. During the next few years Korea's overall economic development was fairly slow. However, Kim Il Sung focused on military progress and in less than two years he was completely prepared for attack against the South in the Korean War. In any country in the free world, this kind of development would be impossible.

In a similar way in the United States, infiltration by leftists has been amazingly swift. America, and American leaders in particular, must understand Father's urgency and the importance of overcoming communism as soon as possible. Father is very confident that we can do this quickly.

Father continues:

We should be very serious about our CAUSA activities. In the communist world, people believe and totally accept the words of their party leaders exactly the same way religious people believe in God's word. But how many Christians follow the content of the Bible and God's will and direction exactly? Unfortunately not many; perhaps most people have no idea about the living God. Many already discount the Bible because its content is so difficult. What is the degree of their belief in God compared with the communists' belief in their party? It is less. This is reality. The Unification Church members in the United States are the only hope for this country.

MORE FOCUS ON THE CITY LEADERS

I would like to see a decentralized American CAUSA movement and more focus on the city centers. Whether church or CAUSA activities are involved doesn't matter. This will illustrate what I mean: Fruit doesn't grow from the root or the trunk or the main branches of a tree. It always grows from the tips of the tiny branches. First the leaves form, and from there the flower blossoms, and then the fruit emerges. Right now in the Unification movement,

Heavenly Father and True Parents are not so much interested in the root, or the trunk, or the big branches, but in the tiny branches, the leaves, and the flowers, because they bring the fruits. The fruits are the ministers who are connecting to us in every city center.

Why was Israel's history so difficult? One of the main reasons was that the Israelites did not respect the tribe of Levi, who took care of the Ark of the Covenant, which symbolized the word of God. Because the main mission of the center members is to alleviate God's suffering through witnessing, the church leaders are the ones in the position of the Levites, leading the mainstream way of God. Of course, living in the mainstream is sometimes very hectic, but the mainstream never becomes bad or spoiled. Even though there are always problems of unity and a lot of struggling going on in the church centers, the mainstream never becomes stagnant or devious, while the peripheral areas of the movement, the areas of business or other external activities, may become spoiled. In the future, the position of center leader will be the most respected position in the Unification movement.

I want to remind you—don't look for the easy or smooth way. We should expect an exciting life. Through living an adventurous life, we can link our own spiritual foundation with the True Parents' foundation. I always want to be in the place where the most difficult things are happening, for the sake of the country and the sake of the world. By going the smooth way, it is impossible to bring results. It would take more than 10,000 years. We shouldn't even dream about the easy and comfortable way. Sometimes we need to go a very unusual or suffering way, but for the sake of the country and the sake of the world, that is the normal way. □

The Day of Victory of Love

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desirable that the Greenwich meridian does not change.

God is the measure of value for all things because His characteristics do not change. Then what is the yardstick for measuring the entire universe? True love. True love is valuable not only because it is unchanging, but also because it cannot be exclusively owned by anybody. It can be shared by everybody. Love transcends time and space, even in heaven or hell. Love is the cause of all being, and so it has more value than the universe itself. The true value of love is so absolute that no one, including myself, can measure it. Even God Himself cannot change the value of love, and He cannot go against love. If He were to ignore love, then He would lose His own essence, perfectness, omniscience, and omnipotence. Since He lost human beings as His partners of love, He had no other choice but to work His providence to save them. He has been calling out to us, because no one, not even God, can own love by himself. □

MY FIRST FEELINGS TOWARDS FATHER

Testimony by Rev. Won Pil Kim

I'D LIKE TO TELL YOU WHAT I felt when I first met Father, and how my mind changed while I was traveling south together with him. My first impression was that Father was a person of a different dimension. I felt he was completely different from anyone I had ever met before. However, the respect I felt towards Father was similar to what I felt towards my school teachers in elementary school.

In Korea we attend a teacher with respect—I don't know whether it is the same here in Europe or not. Recently, even in Korea, this respect towards teachers is lessening among elementary pupils and junior high school students, through the influence of Western civilization. But back then we had the same kind of respect towards our teachers as you have towards the saints. In those days the teachers taught and loved

I SOLVED MY PROBLEMS BY LISTENING TO FATHER'S WORDS INSTEAD OF ASKING FATHER DIRECTLY.

their students with sacrificial parental love and lived model lives. Can you imagine this? Sometimes we kept in our pocket a picture of a teacher we particularly respected. If we understand Principle well, and become a teacher of it with the same attitude that my teachers had in those days, our students will surely feel the same for us.

If a teacher teaches his students with love and enthusiasm, they will come to respect him. Father told us that if we really serve the people of



A 1955 photo of Father, Rev. Won Pil Kim, and two early followers from Pyongyang—Mrs. Se Hyun Oak, left, and Mrs. Seung Do Chi, right.

360 homes, they will put our picture and one of True Parents on the first page of their photograph albums.

In those days we had a testimonial dinner to show our gratitude towards our teachers on graduation day; that's how much we felt for them. I felt the same awe and respect for Father. To tell the truth, I thought Father didn't even have to go to the toilet or eat; I thought he was a superman, even though I was already 18 years old. I believed whatever Father told me. The members all looked like angels to me, regardless of their physical age. What they were talking about I knew was God's word; so I didn't have any questions to ask but was only intent on listening to their story.

Before Father was imprisoned, I lived at my own house. But sometimes, when it was too late for me to go home, I slept together with Father in the same bed. It was very hot in the summer and there were many reddish-brown bugs which fed on human blood. Around midnight or one o'clock the bugs came out. The spots where the bugs bit became very itchy and swollen. There was no decent insect repellent 33 years ago. Father was already sleeping and his sleep was not disturbed at all. But I was bitten everywhere and became extremely irritated with itching. I couldn't sleep and I always wanted to move around and scratch the bites, but I couldn't because I was afraid that I might wake Father. But while I was fighting the bugs I became tired and fell asleep.

I couldn't ask Father directly

I was always very happy to greet Father, but I couldn't say anything to him. When I was alone thinking of a certain problem, the problem would seem to be so big as to overwhelm me. I would think that I had to ask Father about it. I would go home and the problem would get bigger and bigger. Then I would see Father and listen to his words and the problem would become smaller to the extent that I didn't know why I had thought it was so serious. Then I would go home and start thinking again, and I would conclude that I should have asked Father. I repeated this process many times and eventually I came to



An early photograph of Father and Rev. Won Pil Kim in front of the house that Father built in Pusan. With them are three elder women and Clayton O. Wadsworth, an American soldier who studied Principle at that time but lost contact with the church.

solve my problems by myself. I faced many problems but I solved them indirectly by listening to Father's words instead of asking Father directly. However impossible things were to understand, I could get answers step by step by observing Father's behavior.

While Father was imprisoned, many spiritualists started leaving the church, but my faith in Father wasn't affected at all. I myself sometimes wonder why. Of course I had some agitation in my mind, seeing the spiritualists and senior members who I had respected like angels stop coming to the church. But a feeling of peace had always come over me when I was together with Father, and his words wouldn't leave my mind. So I could think of nothing except looking forward to meeting him again.

I wrote down the months and years from when Father was sentenced. When one month passed, I crossed out the number one on my chart. I was always filling in the chart and looking forward to crossing out the last number, which would represent the end of Father's five years of imprisonment.

Wherever I went, what Father said remained in my mind. One day an idea touched my mind strongly: "I am still attending Father, who is in prison. Father is still keeping his faith. How can I change my faith? I can change my faith only if Father changes his." Therefore, I couldn't

change my mind. Whenever a leader starts any project with a promise to the members, he shouldn't change his mind.

Father didn't change his heart

Some of the members who pledged before Father left him. Even though he knew this, he still visited them; even if they opposed him, he didn't change his heart towards them.

Suppose there is a person who has the merit of 10 good ancestors. After he meets Father, he increases his own merit to that of 20. Altogether he has

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the merit of 30. Suppose this person leaves the church and starts opposing Father and heaven. Then his merit will diminish gradually. Still, as long as he has even the smallest merit left, Father can't cut off his connection with him. If he continues opposing Father and his minus or evil points become bigger than his good points, then Father can cut off his connection without accusation.

If we cut off our connection with a member who has started opposing the church, this is not good. As long

as he still has some merit of goodness and loyalty left after subtracting the minus points, we must not cut off our relationship with him.

To illustrate this, suppose a businessman is hired to work for a certain company. Suppose the businessman works hard for that company and so does the president and together they bring a profit of \$100,000 to the company. Then suppose the businessman starts slacking off and makes the company lose a lot of money. The president can fire the businessman only after he has lost more than \$100,000. Then it would be fair to fire him. But suppose the president fires him when he's lost only \$10,000. Then the businessman would have resentment: "I made a lot of money for that company, but they fired me. It's unfair." Then he might disclose the secrets of the company and make the company go bankrupt. Don't you think this is happening in the world today?

We can't really measure merit in numerical units, but a person must surely have some merit to have worked for God on a heartistic level. God can't cut off His relationship with someone until the person has piled up more bad points in proportion to his good points. Do you follow me? If a person works hard but fails, a leader still can't change his mission or cut off his relationship with him. He can change the member's mission only when the amount of his failure becomes larger than that of his merit.

A FEELING OF PEACE HAD ALWAYS COME OVER ME WHEN I WAS TOGETHER WITH FATHER, AND HIS WORDS WOULDN'T LEAVE MY MIND. SO I COULD THINK OF NOTHING EXCEPT LOOKING FORWARD TO MEETING HIM AGAIN.

When Father and I traveled south together after his imprisonment I came to have a different relationship with him. I was with him all the time. While we were walking I told Father about my faith. I admitted that I surely would have starved Jesus had I

lived with him 2,000 years ago, because I believed that the Messiah didn't feel hungry even if he hadn't eaten anything for a long time. I told him Jesus would have starved to death if he had been surrounded by people who thought as I did.

The most sensitive person

Gradually I could understand the circumstances and heart of Jesus 2,000 years ago through observing Father. I came to understand that Father indeed feels hungry when he doesn't eat and feels hot or cold when the



Rev. Won Pil Kim holding up a sign showing the route he and Father took on their way south after Father's liberation from Hung Nam prison.

weather is hot or cold. He stands in the same physical dimension as we do. We must understand that the Messiah is even more sensitive to everything than we are. He feels more hungry than we do. We usually think that he feels less hungry than we do. It is the opposite. Why? Because he can feel other people's hunger, too.

You can understand this if you think of a mother and her child. Suppose the mother is very poor and can buy only a bottle of milk. Even though they are both hungry, the mother can't drink before her child. If there is some milk left over after she feeds the baby, she may drink it. Both are truly hungry but there is a difference between the mother's hunger and her child's. The child says he is hungry when he is hungry, but the mother doesn't say she is hungry

as long as there is food for her child, even though she doesn't have anything to eat. When the mother says that she is hungry, it indicates both mother and child are hungry.

The hunger of a child, a parent, a person governing a country, and a person governing the world are all different in content and dimension. Sorrow or joy can exist on a personal, societal, national, worldwide, and macrocosmic level. If you cause trouble to a certain person, it means you give him trouble on a personal level, but if you trouble a person who governs a nation, it means you give him trouble on a national level.

Saving an ordinary person is different from saving a person who governs a nation. If you save the life of an ordinary child, his parents will thank you sincerely and reward you. What will happen if you save a prince? The king will put up a notice around the country to find you and bring you to the palace to live. Do you follow me?

Attending the Messiah

In the same way, if you kill an ordinary person you will receive punishment on a personal level; if you kill a prince, you will receive national level punishment. How much will a king suffer through losing his son? Since he is the person who governs a country, he will feel loneliness and resentment on a national level. How about the Messiah? If you make the Messiah even slightly happy, that means you give him happiness on a macrocosmic level. What if the opposite happens? Think of what a big punishment resulted from the killing of only one person, Jesus Christ. If Jesus had been an ordinary person, the punishment wouldn't have been big, but Jesus was the Messiah, the person who had inherited the cosmos; that's why the punishment was so severe.

Do you understand now how carefully you should attend the Messiah? Please think about whether you attend him well or if you trouble him. Since God is a God of love, He makes a punishment carry on only to the second or third generation, but goodness will bring merit to many thousands of generations.

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NEVER BREAK A PROMISE

by Rev. Won Pil Kim

I'D LIKE TO EXPLAIN WHY FATHER NEVER BREAKS A promise. A promise can't be made by one person; it needs at least two people. Two people make a promise centering on a purpose which benefits both of them. This is the case between two people who are married, between a company president and an employee, or between a president of a nation and a citizen.

At the time of creation, there was a promise between God and mankind; that promise was not made just to guarantee God's happiness, nor only mankind's, but to guarantee the happiness of both. The relationship between mind and body is the same. The purpose of a promise is to guarantee mutual happiness and joy; it doesn't aim for an individual purpose, but for the common purpose of both sides, which we call the purpose of the whole. The fall happened because mankind broke this promise with God.

There are three elements to think of in a promise. The first is the relationship between subject and object; the second is the purpose of the whole; and the third is the element of time. Some promises must be kept for a limited period, like one year or 10 years, and others for eternity.

God kept the promise

How is a promise kept or broken? Let's begin with the promise between God and man. First of all, God is the subject and man is the object. Secondly, the promise was backed up by the purpose of the whole—what we call the purpose of creation—which should guarantee not only God's happiness but also man's happiness. Thirdly, the promise was for eternity.

A divorce can't be agreed upon by only one party. The agreement of both makes a divorce possible. It is the same with a treaty between nations. When a subject and an object make a promise, there should also be another person who witnesses it. There were angels at the time of Adam and Eve who did this.

What has become of the promise, the ideal of creation? Man broke the promise, but God

has kept it. God's purpose—the realization of the ideal of creation—remains as long as God keeps the promise. The providence of restoration wouldn't have been possible if God, as well as man, had broken the promise. If God keeps this promise eternally, the person who breaks the promise can be replaced by another. If Adam had kept the promise, Eve could have been created again. When there is a perfect plus, a perfect minus comes automatically. But because Adam and Eve both broke the promise, God couldn't recreate them, so He had to start the providence of restoration through indemnity. The realization of God's ideal is possible even if people change and are replaced one after another, as long as God keeps the promise eternally.

In a sense, the 6,000 years of the history of the restoration of mankind are a record of how God kept His original promise with man. True Father walks the same path as Heavenly Father. When we make a promise with Father, we must know that both Satan and God are

At the time of creation, there was a promise between God and mankind; that promise was not made just to guarantee God's happiness, nor only mankind's, but to guarantee the happiness of both.



LUCAS GRANICH

witnessing it. Why both Satan and God? Because we are fallen. In the beginning there was God, mankind, and the angels, but after the fall Satan took the place of the angels.

Many members forgot about Father

A promise with Father is an eternal one, which is kept not only in this world but also in the spiritual world. Sometimes we break our promise with Father. Many spiritualists and other members in the past who once promised Father that they would follow him have now forgotten their promise. But Father didn't annul the promise. He prayed for them. He kept the promise with them even after they started opposing him, so God could substitute other people to follow him.

When our partner breaks a promise, we usually become upset and break off the relationship. It is the same between nations when they start a war. What would become of us if God or Father were to take the same attitude as that of fallen man? There would be no eternity, and no ideal. Let's think of the relationship between a leader and his team members. How should the members behave when the leader doesn't keep a promise? The members will be given a better leader who can fulfill their ideal on a higher dimension if the members keep the promise. Conversely, when a member can't keep the promise then the leader will get a better member.

This also takes place in a relationship between husband and wife; if one partner leaves and the other partner keeps the promise with God and doesn't change his or her mind about wanting to establish a happy family, God will give the faithful spouse a better partner to fulfill the original purpose to make an ideal family.

If a purpose has already been fulfilled, we need not make a promise. When we make a promise today, we look forward to the future when the purpose will be fulfilled. Both a subject and an object must pass through a certain time period, keeping the promise together, until both reach the destination. If one partner reaches the destination but the other drops out along the way, God can find a substitute to enable the faithful partner to reach the original destination. This is a manifestation of the law that a perfect minus always appears for a perfect plus.

The person who keeps the promise is very important to God. If one person keeps the promise, then God can proceed with the providence without postponement. When both break a promise, there is no foundation for God to work. In such a case, God's providence has to be prolonged. When your partner doesn't keep a promise, you usually don't feel like keeping it either. But when you keep the

promise even when you don't want to keep it, you overcome your limitations. Father kept his promise with the members even after they left him. This attitude enables Heavenly Father to bring more and better members to the Unification Church and enables the providence of restoration to be developed and fulfilled.

Father always reports to God

When Father visited Japan in 1967 together with the Korean leaders, he planned to bless some of the brothers and sisters in Japan. But while he was there he had to postpone the Blessing. Father then reported everything to Heavenly Father. When things don't go as Father thinks they will, he always reports the main reasons to Heavenly Father and changes the plan. Suppose a member promised his leader that he would visit a certain person, but he couldn't go. He has to report to the leader why he couldn't go. If not, he will lose the trust of the leader.

In Korea, Father used to attend pledge service every Sunday morning and give us a sermon. One Saturday night Father stayed at Chong Pyong Lake. It was raining heavily and the boat was not in very good condition. Father started back much earlier so that he could be in time for pledge service, but even so he was late. He said he started praying to apologize to God that he would be late as soon as the promised time, five o'clock, came. Father explained that if we miss an appointment we should always start a prayer of repentance at the moment the promised time comes. A promise is such an important thing. Father himself keeps a promise in this way.

However, when Father arrived, he found that the members had not yet gathered, even though they also had promised. Father felt sorry and dissatisfied. At the service he explained how he had left Chong Pyong Lake early so that he could make it in time. He said that he kept the promise heartistically and also externally (from the viewpoint of time), since he had left Chong Pyong Lake early due to the rain and the condition of the boat, even though he was actually late.

Let's take a look at ourselves. We take it for granted when leaders arrive late. It is thought to be an authoritative attitude; members, however, are expected to come earlier. You leaders don't usually keep a promise and yet you don't feel guilty about it, do you? Then it is natural for the members to follow your example. You have scolded them for having been late, haven't you? Do you understand Father's way?

If an external promise is so important, then how about an eternal promise made at the risk of your life? Have you heard the story of Mr. Pak with the broken leg? He made deep prom-

The purpose of a promise is to guarantee mutual happiness and joy; it doesn't aim for an individual purpose, but for the common purpose of both sides.

ises to Father in prison; one of them was that he would build a building with a capacity of over 300 people once he got out of prison. When Father came back to Pyongyang after he left the prison, Mr. Pak had broken his leg. He was staying with his sister's family, but they had left him behind when they went south as refugees. It was certain that he would be killed so he was left there alone. Father brought that heavy man on a bicycle all the way to Pusan.

At that time, Father's beloved father, mother, brothers, and sisters all lived in North Korea, not far from the church, but Father took this man, not his own family. It was an incredibly difficult thing. Father kept his promise with God and Mr. Pak at the risk of his life. You should understand now how important a promise is. From now on, I would like you to keep any promise you make.

Don't make one-sided promises

All the troubles in the world occur because we don't keep promises. What we always have to understand is that we make a promise in order to be happy with each other. We make a timetable at a workshop for both participants and staff so that everything will run smoothly. We can understand God's heart by keeping our timetable; through doing this we can be more confident about becoming a respected leader. We should not make a one-sided promise. Leaders are apt to make members promise in a one-sided way: "You had better do this or that." A promise is made when both sides say yes.

When you make an agreement, you must listen to your partner carefully and fully; hopefully an amicable agreement can be made. Even in the case where you are certain your idea is better and that your partner's idea is far inferior to yours, you should listen to him first, make him compare his idea with your idea, and let him judge which is the better of the two ideas himself. You have to give him an opportunity to choose it of his own free will, even though he comes to follow your idea as a result. If not, he will feel he is being pushed to choose your idea. A person feels pushed if he thinks he cannot use his own free will in a decision.

Since I am telling you such difficult things, some of you may feel so heavy that you will not be able to go forward for a while. Father hasn't told you about many of his experiences because he feels you wouldn't be able to work easily if you understood how difficult his experiences were. Most members don't understand this and want to know all about Father's experiences. Father doesn't want you to go the same difficult way he has walked; if you know his past, you will have to go the same way. That Father does not tell the story of his past



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shows his parental heart. Father opened up a difficult course, but he wants to lead us through an easier way. That's why he doesn't want to speak about himself.

What Father requires us to do is to believe and follow him, but you can't believe him without understanding him, and naturally you want him to let you understand a little bit more. But when you listen to his life course, you are in the position of having to go the same course.

Two thousand years ago Thomas could not believe in the resurrected Jesus. Jesus told Thomas to touch him if he couldn't believe him. He touched Jesus and believed. Jesus said: "Blessed are those who can believe without touching." If we touch and still don't believe, then there is no way for forgiveness. Do you follow? Your attitude after you have understood is more important. However, you will be more in the position to be forgiven if you didn't hear directly from Father, but from me, your brother.

In the future, as you grow spiritually, I'm sure Father will give you a deeper story than the one I have told you. If you try to listen to what is beyond your standard, it will block your growth. It is the same as giving a baby solid food. But I think it's important for you to know this part of Father's experience now. □

Excerpted and edited from Father's Course and our Life of Faith.

When you keep a promise even when you don't want to keep it, you overcome your limitations.

A report on True Parents' activities in Korea

EMBRACING THE KOREAN PEOPLE

by Rev. Chung Hwan Kwak

*Excerpts from the speech at the leaders' conference
March 26, 1986, World Mission Center*

FIRST OF ALL, I GIVE MY THANKS TO all of you for fulfilling your prayer conditions every day, and for working hard centering on your CAUSA activities.

In February Father urged Pres. Durst to convey to the American members his request for a special prayer condition. Please continue to focus on this prayer condition because our activities absolutely need a spiritual foundation. Especially all leaders should stand on the front line to lay a spiritual foundation for America.

You may remember that when Father was released from Danbury, he knew that within four months he had to go back to Korea and connect his worldwide victory with the central dispensational country. True Parents arrived in Korea in December 1985. The last time I came back to America for a leaders' meeting [January 28], I reported to you the main events surrounding our True Parents there. On a couple of occasions, Father mentioned to me that he would have to stay in Korea for a minimum of four months after his arrival there; then True Parents will be free to return to America.

Focused on embracing Cain

Of course, Father is not staying in Korea merely to fulfill a dispensational time period; he is laying very important conditions in front of God. Because of the urgency of the dispen-

sation, his schedule is very tight and focused. He is mainly concerned with the question of how to completely embrace Cain—the Korean people. After True Parents had been in Korea for several weeks, many Korean church leaders and members felt concerned because Father and Mother hadn't visited any local church centers or even the regional headquarters. This kind of thing never happened when True Parents came to Korea before. True Parents have spent almost all their time with people outside the church—national and local IFVOC leaders, PWPA professors, and others.

The only time Father speaks to members is every Sunday morning, when he gives a sermon at the headquarters church in Seoul. This is the only opportunity for the members to receive internal guidance from him. He told the leaders, "Many of you are wondering about my schedule, but actually I came back to Korea this time mainly because God expected me to quickly embrace the Cain figures in Korea. If I had started focusing my activities on church and Abel figures as soon as I came back, the Cain figures would have felt resentment."

Through Father's worldwide victory the true positions of elder son and younger son have been established. In the Unification Church, the blessed couples are in the restored elder son's position, and other mem-

bers are in the restored younger son's position. If Father focused only on church activities and church members, then all the people of Korea would automatically be in the Cain position, and there would be no way for them to stand in either the elder son's or the younger son's position. There would only be room for them to be in the adopted son's or stepson's position. Thus the people of Korea could easily become negative or distant. This would be a big minus for God's dispensation.

Because of this, Father has not focused on church activities or the members; rather, he has focused completely on the Cain figures as his real sons and daughters. On several occasions Father invited the national IFVOC leaders to the house where he stays to give them advice. He met frequently with professors and also with business leaders. But he never even once invited a local church leader to his house.

Father broke down the walls

When Father met with the IFVOC leaders he told them, "Actually, I wanted to meet you 40 years ago. Now after 40 years have passed, I can finally meet with you." For 40 years they had not been open to him. Now they have changed and are sincerely interested. Father wants to share his best heart with them.

In addition to the 17 IFVOC district

TRUE PARENTS IN KOREA



Father wants his love and vision to reach the small communities all over Korea. If this can be achieved, Father will have accomplished his responsibility in Korea.

Father speaking in Seoul at the PWPA banquet.



Father addresses professors in Pusan as part of his five-city PWPA speaking tour.

leaders and the 600 town-level leaders that have already been appointed, Father selected 12,800 community-level IFVOC leaders for the Seoul area. He met with them six times at the Little Angels Performing Arts Center. They thought Father would speak on the security of Korea and the unification of South and North, but Father never even mentioned the subject. Instead he addressed them as if they were members, speaking about his special area—love. He was very direct with them. Some of them were very shocked, and a small percentage left the lecture. But Father didn't mind. He had thought deeply about the contents of his speech beforehand. In his heart he really wanted to embrace them. So far, Father has only been able to relate to IFVOC members on the CAUSA level, but he wants to embrace them on a much deeper level now—the level of the Principle.

Father practically broke down the walls that exist between the church and IFVOC. Many IFVOC core leaders were surprised. Usually they have wanted to keep some distance, because it is convenient for their activities not to mention that they are related to a church. Father knew their feelings very well, but he spoke frankly with them. After Father was about 20 minutes into his speech, they began to understand his desperate heart. They could see that the church and IFVOC are actually one in spirit. Father was so sure of himself during his speech. He broadly embraced the audience with his sweeping gestures,

which delighted everyone. The ones who stayed for the whole speech have no problem with the Unification Church now. They recognize that Father is so different from their previous understanding of him; they feel that he is at a much higher level than theirs.

Even though 7 million people have signed IFVOC membership, many of them have not been seriously connected to the church. But this time many could deeply relate to Father's life story and his heart.

Father asked the 12,800 community leaders in Seoul to educate 120,000 people to be section leaders. He explained that each section leader should be responsible for an average of 20 homes. The 20 families are to meet together regularly. Father wants to visit 10 or 20 of these home meetings and personally educate the people gathered there. This is his latest goal. Father asked the leaders to establish these home meetings by April 10.

Father also wants 1,000 PWPA professors to speak at these home meetings. He suggested the same thing to CARP members and members of the International Christian Student Association (ICSA).

One day 600 village leaders from the southern part of Jeju Island met in Seoul for training. Father was not scheduled to attend, but he showed up at their meeting. He spoke to them in tears and sweat for a couple of hours. Through this event the tiny villages from an isolated island could be connected to the capital city of

Seoul, representing the whole country. He prayed with them and loved them and embraced them.

Through these activities Father wants his love and vision to reach the small communities all over Korea. If this can be achieved, Father will have accomplished his responsibility in Korea.

The hope of the 21st century

These past few months Father has met with Korean PWPA professors several times—during professors' meetings and at the two-year anniversary of the signing of the Proclamation for the New Cultural Revolution on December 18, 1983. Fifty PWPA professors recently created 12 teams that went out to teach in 166 communities around Korea. They gave lectures entitled: "The Hope of the 21st Century and Rev. Moon's Unification Movement." This tour brought incredible results.

In the outlying provinces, there are some small and middle-sized communities and cities where professors do not often speak. In 100 of the towns they visited, no professor had ever lectured there before.

The 50 professors' names were printed on the brochures that were given out in every community they visited. Because of the status of these eminent and well-known scholars, many local opinion makers, teachers, and other important persons in the communities came to recognize Father's value.

By lecturing on this topic, the professors were not only paying respect to Father but were actually standing on the front line for God. They greatly elevated their own faith and spirit through teaching on behalf of Father.

Recently Father gave special lectures to PWPA professors in five major cities—Taejon, Kwangju, Taegu, Pusan, and Seoul. On March 20, at the Seoul meeting, 2000 professors attended. I was very moved to see so many people. I thought back to the time when we organized PWPA 14 years ago, when it was so difficult to find interested scholars. But now, everywhere, professors are eager to see Father and listen to his speeches.

Father's lectures were entitled:

My first feelings towards Father

CONTINUED FROM PAGE 16

Suppose you are the leader of 10 people. If I trouble you who are responsible for 10 people, I give you trouble which amounts to 10 because you are responsible for 10 people's worries and burdens. If I trouble you who are a leader of 100 people, it means that I trouble 100 members. Because of this, we are told not to blame or criticize a person in the Abel position. If you give even the smallest trouble to the Messiah, who is carrying many more worries and burdens on his shoulders, the trouble will be magnified. But if you give him even

the slightest joy, the joy will be magnified even more. Therefore, the Messiah is more sensitive than anyone else. I'd like you to understand this clearly.

Father sometimes exaggerates when a member has done something well. The member is embarrassed to see that Father has viewed his achievement in a favorable light. If you mature well as a leader and love your members in this way, your members can have the same experiences with you as I had with Father. □

Excerpted and edited from Father's Course and our Life of Faith

"The Vision of the 21st Century and the Unification of South and North Korea." I'm sure almost all of the professors were interested in Father's theory about this topic. But his lectures actually had a completely different theme. Father declared:

"I know you expect me to talk about the unification of South and North Korea, and it is indeed one of the most important issues of this country. But let me ask you, if our country did become completely united, what then? Could you live confidently in a unified Korea?"

"My major focus is not just the unification of South and North. I am concerned about Korea's position in Asia after it is unified. And the next step to be concerned about is world unification. Furthermore, as I said, who can live confidently in a unified world? Are your own mind and body united? Are you completely united within yourself?"

Father urged the professors not only to teach, but most importantly to act upon their words. He expects them to establish 100 middle and high schools in Korea in which all lecturers and teachers would work on a voluntary basis rather than receive a salary.

And then Father started a revival meeting! Even though there was a podium prepared for him, he didn't use it at all. He walked around on stage and slapped the professors on the shoulder, sometimes using even harsh words. And every night after the meetings Father asked the professors to sing a song or offer testimonies. I believe they learned a lot about Father from these meetings.

Later, some of the professors testified about what they felt from Father. We were curious what their response would be. Most of them felt that Rev. Moon was not in the same category as they were, that he was far beyond their level. Father felt very good when he heard this.

Tense situation in Korea

Generally, people think that South Korea is a very good example of a strong anti-communist country, but the current situation in Korea is actu-



Now, everywhere, professors are eager to see Father and listen to his speeches.

At the completion of their five-city tour, True Parents receive a celebration cake from the PWPA professors. Left to right: Hang Nyung Lee, president of PWPA in Korea, Dr. Eum Wook Kim, Father, Mother, and Dr. Se Won Youn.

ally very serious. Even though our IFVOC movement is strong there, South Korean students are very much influenced by leftist thinking. The communists have a well-developed strategy for infiltrating the campuses and even the villages where the farmers and industrial workers live.

Nowadays almost everyone living in the villages has a telephone and a television. And because of the villagers' pure and simple minds, they can easily be approached by communists with their theories on the capitalists' exploitation of the poor. So Father is urging the PWPA professors to start dealing with this problem of communist influence through working closely with the students in their own cities.

Father is also concerned about what may happen around the time of the 1988 Olympic Games. He is worried that Kim Il Sung will try to encourage the South Koreans to agree upon joint elections with North Korea. Kim Il Sung has sent his representatives into every South Korean village to investigate and to influence the villagers. It is impossible for the South Korean government to also send out representatives to each village, because of the restrictions caused by a two-party system. The situation is tense, that is why Father is so serious about creating a heartistic link with the people of South Korea.

Among other places, Father visited the new Olympic highway and a famous site for a new dam under construction. At the sites he prayed

deeply. I realized that Father, in his prayer, not only wants to link his heart with the people of Korea but also with the land and even with important modernization that is going on. In this way he embraces the whole country.

The day after True Parents' Birthday, Father broke the ground for a new church headquarters building in Seoul—the *Do Won* Building. *Do* means capital. *Won* stands for origin. The *Do Won* Building will have 15 floors above ground and three floors below ground. With the government's permission, we also started the *Seung Wha* Theological Seminary, which is located one hour from Seoul. It's an interdenominational seminary which will provide four years of theological education and is not only for our members. The first group of students already began classes this month.

Also, just before I came back to America this time, Father finally visited each of our regional churches, giving guidance to the members. [Rev. Kwak relates some of Father's guidance in the article on page 11.]

In conclusion, I want all American members to know about Father's busy schedule and how changed the general Korean atmosphere is—how the Korean people, especially the opinion makers, are growing close to Father. I myself am amazed. If all American members can also link with True Parents' spiritual foundation, then the world can quickly embrace the true tradition of the future. □



PHOTOS: R. M. DAVIS / NFP

HOLY WEDDING

JIN HUN PARK
Bridegroom

UN JIN MOON
Bride

April 11, 1986, Seoul, Korea

Top: After the Holy Wedding of Un Jin Moon and Jin Hun Park. Back row, left to right: Jin Sung Nim, In Jin Nim, Father, Mother, Hyo Jin Nim, Hoon Sook Nim, and Jin Whi Nim. Front row: Mrs. Keum Soon Choi Park, Shin Goon Nim, Jin Hun Park, Un Jin Nim, Jeung Jin Nim, and Shin Bok Nim.

Left: True Parents with the groom and bride after their traditional Korean wedding ceremony.



HOLY WEDDING

OF
36 COUPLES
of the second generation

April 12, 1986
Seoul, Korea

Right: As part of the Holy Wedding Ceremony, Father and Mother bestow their blessing upon two of the couples representing all.

Bottom left: During the ceremony, the man from each couple dips his fingers into holy water.

Bottom right: Just before the Holy Wedding, the 36 couples listen solemnly to True Parents' confirmation of their engagement.

Front row, left to right: Young Joon Kim and Shin Sook Kwak, Kyung Sup Lee and Hyang Sook Lee, Kyung Doo Aum and Mi Joong Ock, and Jin Bok Lee and Sung Sook Kwak.



OUR GOAL IS TO UNITE
THE WORLD, BUT IF
WE CANNOT UNITE
WITHIN OUR CHURCH
THEN OUR GOAL IS
NONSENSE.

SIX GUIDELINES FOR UNITY



by Rev. Young Whi Kim

BEFORE GOING TO PRISON, FATHER spoke about repentance and unity. He emphasized unity quite strongly. We must unify the outside world. This is the mission Father gave us. To do this, however, our members must first be united. How can we unite others if we ourselves are disunited? It's impossible. Therefore, our first task is to unite among ourselves. How can we do this? You sing "Tongil" every morning, but does unity come about just because of that? No. It may be better than nothing, but we can never bring about unity just by singing. Then what should we do to bring unity? I'll explain six points.

FIRST: The reason we are here is our faith in God and True Parents. This is what makes us brothers and sisters. Therefore, the first condition for unity is to have faith in God and True Parents. If you lose faith, you cannot unite. Do you understand this? The first condition necessary for unity is to have faith in God and True Parents; this makes us brothers and sisters.

SECOND: Even though you say you believe in God and True Parents, if you go in one direction while the rest of us go in another, what will happen? Everyone should go in the same direction. We cannot go opposite ways. We should follow the same direction as our True Parents. This is very important. When we do something, everyone should participate. If Father asks us to set a prayer condition, we should all pray. If we witness, everyone should witness. If we contact ministers, everyone should do that. We should all move in the same direction. This is important.

THIRD: Is it easy to unite if we have fallen nature? If you are jealous or always trying to pull others down, can you unite? We must remove our fallen nature if we want to bring unity. Fallen nature is our enemy because it comes from Satan, who is our enemy. So we have to get rid of it. The Principle teaches that there are four aspects of fallen nature. To remove them, we must do the following: have the same point of view as

God, keep our positions by going through our mediator, have the proper order of dominion, and not multiply evil, which includes not passing our responsibility onto others. We must carry our own responsibility, okay? Once our fallen nature is gone we can easily unite.

FOURTH: When we look at children we see that they are very easygoing. Sometimes I see Japanese and German children who can't even speak to each other playing together very nicely. They unite very easily. How is this possible? Children are very pure and innocent. Do they have prejudices? No. They have pure, innocent hearts and because of that they can easily unite. It's the same for us. To achieve unity, we should have pure and innocent hearts. Many times you think too much: "Because he's like this, he may think badly of me." You often think this way. You imagine too much and that's not good.

In order to develop a pure and innocent heart, you need a good family life and good moral education in your childhood. If you've received love and care from your parents, brothers and sisters, and relatives, you can maintain a pure and innocent heart quite easily. But if you didn't have such a family background you may have problems dealing with others. I know one sister who has difficulty living harmoniously with others. She was orphaned early in childhood, so she didn't have the chance to receive love from her parents. She joined our church and our members tried to love her but she always backed away. Because she had never experienced receiving love she was suspicious and found it very difficult to receive. When someone gives us something or tries to love us we should try to accept it and return their love. We should be innocent. Don't think, "He's planning something." Don't think that way, okay? We should be innocent and pure in heart.

FIFTH: We need mutual respect and trust. In Korea we have three principles and five elements of morality which come from our long his-



PHOTOS: R. M. DAVIS / NEP

tory. These state that even between husband and wife there should be courtesy. Between intimate friends certain customs should be kept. This means we should respect each other. Sometimes we think, "We're brothers and sisters so we don't need to worry about that." But there are still some things that we must realize and respect. We should always be careful and respect each other. This is difficult to practice but important. Without knowing one another it's difficult to have mutual respect and trust, yet we must try to reach this state quickly.

Mutual respect and trust are essential to unity. You cannot unite if you cannot trust the other party. When I came to Europe I found that some

leaders didn't trust certain people and for this reason unity couldn't exist. It depends on a person's background. If someone had a difficult past he may find it hard to trust others. This is really sad, but we must break through it. At least in the beginning we should have trust, okay? If you trust someone and he betrays you many times, then it's understandable if you can't trust him anymore. But don't be suspicious from the very beginning. We should respect and trust one another. Everyone should try to do this. In this way we can reach true unity.

SIXTH: The final point is cooperation, working together. When we do something we should work together.

If I put my energy and my brother's and sister's energy together, things will be easier. We cannot do things properly if one member works alone and the others just indifferently observe. We cannot do things quickly either. So we should combine our power and work together; then good results will follow.

If we follow these six guidelines I think we can bring unity. Our goal is to unite the world, but if we cannot unite within our church then our goal is nonsense. We must really try to unite among ourselves. □

Excerpts from the speech "Unity and New Start," August 3, 1984, Published in Guidance for Heavenly Tradition, Vol. 2

**TESTIMONY
BY A JAPANESE BROTHER
IN WEST AFRICA**

WE LEFT FROM OUR THREE HOME COUNTRIES believing the same word of God, and all with the desire to serve True Parents. We were full of joy, expectation, and determination to save people. However, it was not easy. At first, our only way to communicate was to pray (in our several languages) in front of True Parents' picture. It was a way to unite directly centering on God. But the Principle states that man's mind seeks joy. No matter how much we felt that we could unite centering on God, no one can understand how hard it is unless he experiences it firsthand. With no way to speak, there is no way to understand another's mind, heart, knowledge, or experiences.

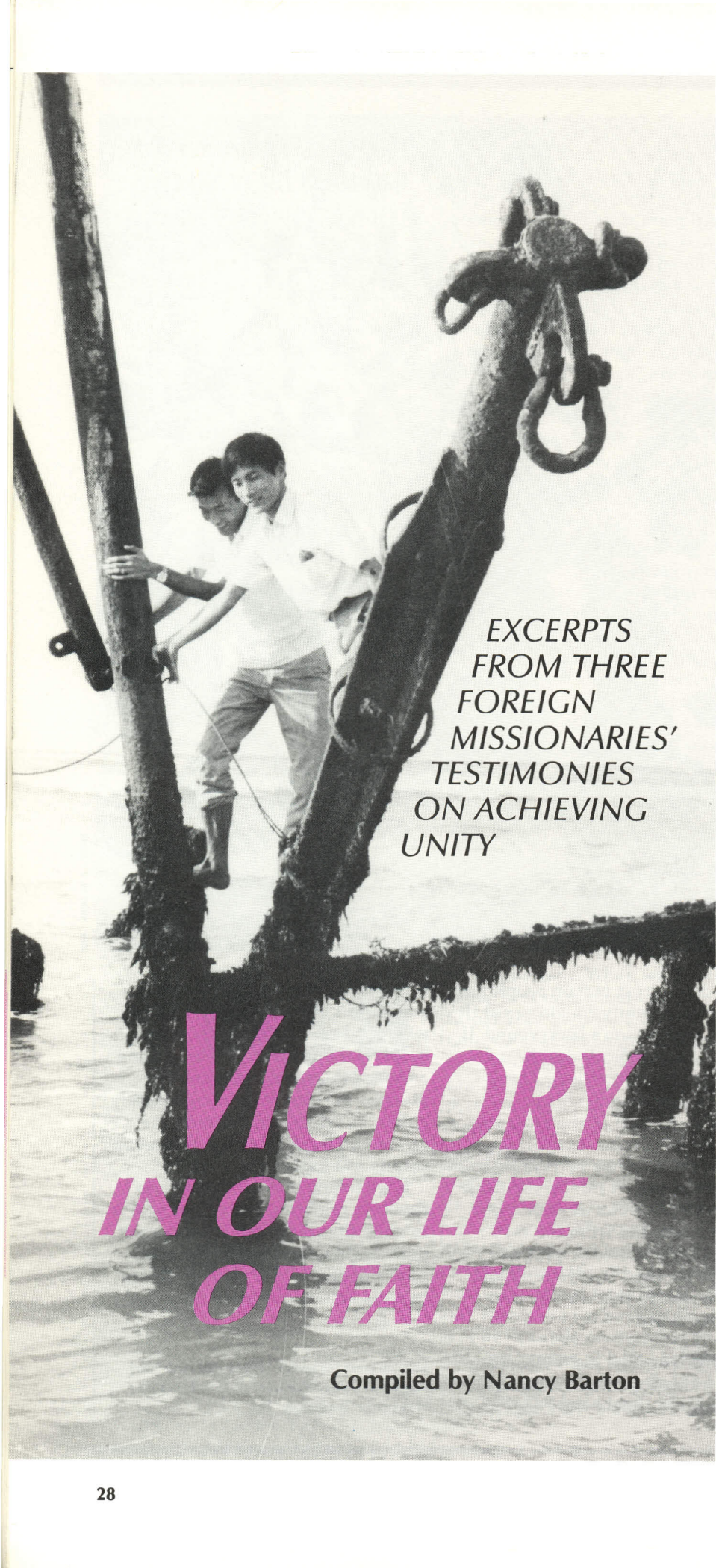
The irony was that, although our desire to unite and understand each other was great, our difficulties seemed to be just as great; we faced challenges every day. In the beginning, we did not know if we should witness openly because of the political tensions that were mounting in our country. Daily life continued, yet it was far from joyful.

We gradually developed an understanding of each other through conversing in English, but beyond this an even more difficult problem was awaiting us. It was the friction caused by the differences in the way we spoke the words and our differing attitudes of faith, ways of thinking, customs, and so on. Listing the problems would be an endless task, but as an example, we found we differed considerably concerning the most elementary activities of daily life—how to wash dishes, how to clean the house, and so on. We tried to understand and accept each other as much as possible; however, it is natural that when frustrations grow, even more invisible barriers are created.

I asked for God's guidance

Accordingly, it was also hard to plan how to do our mission. We each had our own ideas about it, yet we could not fully explain our reasons. (I especially found this to be the case.) Furthermore, we had not yet decided who among us should be the central figure. We were uncertain who should decide this! Our thoughts were so complicated. We questioned everything, over and over. We were apt to complain over very slight things. When this happened, any kind of relationship we had succeeded in building began to crumble. I felt so sorry for Heavenly Father.

There is nothing more miserable than the impatience and disappointment you experience when people who are living for the same pur-



**EXCERPTS
FROM THREE
FOREIGN
MISSIONARIES'
TESTIMONIES
ON ACHIEVING
UNITY**

**VICTORY
IN OUR LIFE
OF FAITH**

Compiled by Nancy Barton

pose and are working to achieve it cannot really join forces. I earnestly asked for God's guidance through prayer and fasting conditions. I felt very uneasy because Satan's power tried to invade and create a gap of heart among us. All of us felt this uneasiness when we could not unite.

It is extraordinarily difficult to unite three missionaries who have different nationalities, languages, customs, and habits. But we knew that True Father, who came to put an end to the 6,000-year history of darkness, wanted us to be proud of making unity. He wanted us to make possible something which in today's world is quite *impossible*. We know through the Bible that nothing is impossible to those who love God. I had great determination to fulfill the goal; I felt I would never yield.

Whenever I pondered about what goes on in Father's mind, I could not help but remember the speech he gave to the Japanese missionaries before our departure from Japan. It was not possible for True Father to tell us all that we would face; at that time, we would not have been able to truly understand. It was only our own tearful experience that crystalized our understanding. I told myself over and over that nothing can be created without the unity of three centered on God and without establishing an eternal tradition which would begin and remain as God's history in our mission country.

The American sister and I

It was not easy to remain calm while trying to set up a clear direction for our activities. It was also not easy to control our hearts while being driven to the edge of our limitations. Among many missionary trinities in Africa, there was often severe conflict between the American and the Japanese missionaries. Our situation was no different. The relationship between my American sister and myself was the most difficult one. When I was silent, she pressed me to talk because she wanted to know what I was thinking. If I showed a little uneasiness toward what she said or did, she immediately got angry and demanded to know why I was angry with *her*. She emphasized that the best method for understanding one another is to express everything openly and honestly. This goes completely against Oriental tradition.

Later I came to realize that I should indeed speak a little more openly about what I was feeling, but in my heart, I could not really accept her method. There are some things one cannot express in words at the moment of difficulty. I was raised under the philosophy that it is often better to wait for some time before talking about how one feels. Countless times I was glared at by her eyes, full of resentment.

IT WAS NOT POSSIBLE FOR TRUE FATHER TO TELL US ALL THAT WE WOULD FACE; AT THAT TIME, WE WOULD NOT HAVE BEEN ABLE TO TRULY UNDERSTAND.

She could rarely understand my point of view. I wondered how unity between us could be achieved. I knew that it was not possible without love and truth, and without centering upon God. Accordingly, I could not help but make effort to love and serve her patiently. It was, I feel, a silent world I lived in. I searched for the depth of True Father's mind. I know he faced countless times when he also tried to speak, but couldn't.

I learned that my American sister's heart vacillated easily. Sometimes she would ask questions with honesty and sincerity, but at other times she would quickly become angry. I felt she tried to dominate the German sister as



IT WAS ONLY OUR OWN TEARFUL EXPERIENCE THAT CRYSTALIZED OUR UNDERSTANDING.

well as the whole mission. I began to understand that although American women are strong, their strength is basically on the surface. I could see my American sister's weakness; underneath, she was actually fragile and needed love.

My American sister had visa problems and had to stay in a neighboring country. I myself spent almost nine months in other countries because of visa problems, but I was finally able to reenter my mission country again.

After that, unity developed between my German sister and me quite naturally. We built up a solid unity by virtue of her vertical and honest character, and as a foundation, I taught her the Principle and gave her internal guidance for two or three hours every day for nearly three months. The memory of that time remains in both our hearts as one of joy and is a testimony to achieving a victory of unity. It became a foundation for a deep relationship to grow between us, a relationship more like that between a parent and child than

between a brother and sister. And our love for one another continues even today.

However, I felt pity toward our American sister because she could not obtain a new visa for our mission country and work together with us. She was forced to stay in another country; therefore, she felt estranged from both of us and also felt a certain amount of jealousy toward the German sister. The German sister and I earnestly tried to bring unity between all of us through praying for her and writing letters to her.

After three years we could once again work together in our mission country. We had another chance to try to unite substantially. I took the opportunity to talk with my American sister often, to serve her and give advice to her, but it was hard for us to cultivate a deep relationship with each other. She was still jealous of the German missionary. Her temper flared often. It seemed to me that she did not understand her own character, so I tried to show her something about herself little by little. But whenever I hurt her pride, I felt her hatred for me. However, when I endured and continued, she could not help but begin to trust me.

I chose to serve silently

Behind the curtain of our daily lives, the invisible strings of God's dispensation are constantly at work. Each of us has to indemnify many things. Our ancestors' mistakes and our personal mistakes have become entangled, and they complicate our lives immeasurably. Since I believed in God's dispensation and His guidance, I had no recourse but to do my best and undertake everything with gratitude. With a humble mind, I obediently tried to indemnify whatever was necessary. I felt I had to serve my American sister and talk to her only when my mind was full of love, and then victory over resentment would surely come.

This is part of the path we had to walk to build unity. It was more than merely difficult. Yet at the most demanding times, I thought of Heavenly Father's heart and how He has been watching humanity for 6,000 years without being able to reach us. Even so, He could not avoid putting the Lord of the Second Advent through difficulty and pain, which would ultimately free mankind. I knew that my pain was nothing in comparison. Heavenly Father showed us parental love, and assuaged my heartaches.

Because of our government's policy toward religious activities, witnessing became more and more difficult and dangerous. At the end of 1978, all of us moved to the same new mission country in which a mission had already been established. I saw even more unity problems between the missionaries there, and I

I FELT I HAD TO SERVE MY AMERICAN SISTER AND TALK TO HER ONLY WHEN MY MIND WAS FULL OF LOVE, AND THEN VICTORY OVER RESENTMENT WOULD SURELY COME.



ONE CANNOT JUDGE SIMPLY BY SOMETHING ONE LEARNED IN THE PAST, BUT RATHER ONE MUST BROADEN HIS OWN HORIZONS.

also learned a valuable lesson about how the problems among missionaries hurt the native members. I realized it was not easy to eradicate the accusations and anger that the native members saw fly between missionaries. It was also impossible to erase the resentful words some of the missionaries spoke to the native members. The true tradition we should inherit from True Parents is to care for young members as they experience their spiritual rebirth. If we cannot do this, it is only their resentment and bitterness that remain eternally in the history of the mission. When I received this understanding, I chose to serve silently.

I had the chance to meet other Japanese missionaries, and I could see that they felt a certain arrogance because they came from the Orient. They boasted that they knew the Principle more deeply than Westerners. But I could not accept such an attitude. I felt that if Japanese missionaries could not express love to Western missionaries in words, they certainly would never be able to guide them through deeds of love. When I talked with other Japanese missionaries, I became sick of hearing them arbitrarily pass judgment on the quality of all Western members based on one small episode in their personal experience. Honestly speaking, I was disappointed in the Japanese brothers who could not uplift and embrace the Western missionaries. I felt we should stand in the position of parent or elder brother.

Many of these Japanese missionaries were former leaders in Japan or had held other responsible positions. In their positions they guided many members, and back in Japan I naturally respected them. But when we left Japan, I saw them in a different light. I feel one must overcome feelings of strong nationalism. One cannot judge simply by something he learned in the past, but rather one must broaden his own horizons. We may be able to categorize a person based on his background, but we should not judge everyone based on one experience. I feel the fundamental standard of a person is his character and the firmness of his heartfelt relationship with God.

I heard rumors that some of the native members decided whether to love or hate a missionary based on whether that person was Japanese, American, or German. I felt so much pain that native members were disappointed in the Japanese missionaries. I had many things I wanted to teach the native members, but knowing the disunity problem, I decided to go the sacrificial way by paying indemnity and being silent.



TESTIMONY BY AN AMERICAN BROTHER IN SOUTHERN AFRICA

ONCE WE WERE SETTLED INTO OUR CENTER and the externals were temporarily taken care of, our attention then turned inward, on each other and ourselves. We were still filled with the excitement and determination we had gotten from our training, and we went witnessing with a fierce desperation. But the kind of results we knew we should be getting eluded us. Frustration developed. We were afraid of so many unknown factors: Would we get long-term visas? Would we get the jobs we needed for the visas? Would we be able to fulfill our mission?

So much of life around us went on in the native language which we didn't understand. We tried to start learning it, but progress was slow. The long evenings and weekends we filled with prayer and study conditions. But emptiness and loneliness were always there.

Our Japanese missionary counterpart had not yet arrived. Unwittingly I started taking my frustrations out on my German sister. I started nagging her about many little things—the way she cooked, the way she spoke English, the circumstances. I didn't *want* to be harsh, but I caught myself nagging her many, many times. She must have been very lonely, and just as empty inside as I was. Sometimes when I was "teaching" her in a harsh way, tears would well up in her eyes. But she never once complained or reciprocated. She was amazing—so humble and sincere; secretly, I respected her very much.

AS OUR UNDERSTANDING OF EACH OTHER'S SINCERITY GREW, SO DID OUR AFFECTION FOR ONE ANOTHER.

Thus, we struggled through those first difficult months together—both of us faced with so many unknowns, both of us inspired and driven on by our True Parents' vision, yet each of us lonely and empty in our hearts. I cried myself to sleep some nights; I don't even know why. My heart just seemed to ache and overflow at times. Both of us really tried not to let our True Parents down, feeling all the while that we were. If I had to summarize those first months in one word, it would have to be "heartache"—*intense* heartache.

Plodding forward

Then a new light brightened our horizon and temporarily distracted us from our struggles—our Japanese brother arrived. What a lively, energetic person! His personality was completely complementary to ours; he was an extrovert and an entertainer. One problem was that he did not seem to treat sisters on an equal level with brothers, which made it difficult for our German sister. Here my conscience was struck. I liked him and he respected me, but my understanding of our positions was different from his. I felt very strongly that since Heavenly Father had sent a representative from each of three major countries, our positions were equal. Thus, I defended our German sister and included her.

After one month, our Japanese brother had to leave. When the German sister and I were alone again, we started to get on each other's nerves. Once again we became conscious of the emptiness inside. We felt our faith to be very inadequate. We felt that if our faith and relationship of heart to Heavenly Father and True Parents had been deeper, we would have been filled with heavenly love and overflowing with spirit. We tried many different things but expressions of heart were not able to be squeezed out of us.

Perhaps we were quite immature in understanding and living the Principle, but we thought it was a disgrace to set anything but the highest goals. Then when we could not reach them, we got depressed and we accused ourselves. I must repent now that we were not more perceptive and clever at the time. We just kept plodding laboriously forward.

Our Japanese brother returned to the country, but somehow our relationships were different from the first time. Any measure of harmony we had achieved was now a thing of the past. Suddenly we found we all had very strong opinions, which were *very* different from one another. The Japanese brother had resentment against the German sister and me because we had been deciding everything ourselves in his absence. He had the idea that he, as an Oriental man, was naturally the subject over us; we had quite a different idea. He did

not even seem to want to include our German sister at all, but I stood by my original idea that the three of us were given equal positions by True Father, and that we represented our countries before we represented ourselves.

My "second advent"

Some time after that I was put in jail and deported; however, I was able to return some months later. I was jubilant on my return, feeling victorious in overcoming all the frustrations and trials of my exile, and being allowed to make my "second advent" in the country to which True Father had originally assigned me. But the circumstances I found gave me the shock of my life.

Communication had been cut off. Members were scattered around the whole country. No new members had joined. Some previous ones had left. The German sister had been sent to another city. And my Japanese brother warned me not to try to "take over." I could not understand where the respect for the idea and the reality of the "three representatives" had gone.

So we three missionaries decided to start evening meetings just between the three of us to make decisions involving day-to-day affairs.



But sometimes our Japanese brother would not come home at night. If he did not come home of his own volition, I went to the office he had downtown to find him. I found that his heart had been deeply wounded. I tried all possible methods to get him to come home so that we could meet as a trinity. Now I have to repent that I did not understand at that time about laying internal indemnity conditions; our methods were wholly external. Although he would come back at night and things would be all right for a while, he suffered "relapses" now and again. It was a trying period, to say the least. The other two of us had to work on overcoming our own problems, as well as love and comfort him. Thanks to Heavenly Father, we all survived, and after a little while our Japanese brother began to gain his self-confidence once again.

NOW I HAVE TO REPENT THAT I DID NOT UNDERSTAND AT THAT TIME ABOUT LAYING INTERNAL INDEMNITY CONDITIONS; OUR METHODS WERE WHOLLY EXTERNAL.

WE SILENTLY "AGREED" THAT NONE OF US WOULD EVER TRY TO SOLVE PROBLEMS BY RUNNING OUT OF THE MEETING OR BREAKING OFF COMMUNICATION.

We started a new tradition, a tradition of meeting to discuss the direction of our mission every night after the members had gone to bed. At first there were incredible tensions between the three of us. But our "code of ethics" pulled us through. We never really spoke about it, but somehow we all assumed that no matter how big our fights became, we had to always respect the other's right to speak as a representative of True Parents and his or her own nation. Secondly, we silently "agreed" that none of us would ever try to solve problems by running out of the meeting or breaking off communication. Even though all of us were tempted many times to do these things, somehow we always restrained ourselves. Our meetings almost always lasted until 2:30 or 3:00 a.m. And there were some nights when we met until 5:00 a.m.! But finally, we were able to reach agreements at these meetings, and that was so essential to the core of our mission.

Sometimes during our meetings we shouted at each other with such loud voices that the whole neighborhood must have heard! Mainly, the Japanese missionary and I fought. Our German sister's weapon was her tears; it was difficult to go against her when she started to cry. At first, we had incredible misunderstandings and impatience with each other. It depended on the issue, but generally two of us sided together, and these "teams" of two were always changing. But we usually did not end our meeting until the issue was solved. On rare occasions, we decided to "sleep" on it (what sleep?).

Gradually, we began to understand each other's way of thinking, each other's strong and weak points. Our meetings matured from violent surges of emotion to more calm and rational exchanges. I liked to keep our meetings casual, telling a few jokes and interesting stories. The Japanese brother also liked to "horse around," while our German sister always wanted to get down to business and said we were "wasting time." But as our understanding of each other's sincerity grew, so did our affection for one another. After awhile we looked forward to these meetings. They became our strength and our inspiration. More than once, we commented that we felt "married" to one another.

The power of the Principle

These meetings offered us an incredible education. Never before had I seen such proof of the power of the Principle in helping us overcome differences. And never before had I learned so much about other cultures than through the give and take at our meetings. Today, I feel as though I didn't know *anything* about the Japanese and German cultures before I began this

mission. Needless to say, my appreciation for those nations has grown immensely. I'm sure none of us has ever been closer to any other brothers and sisters than we are to each other, even though we come from different cultural heritages. This has made us feel that each of our cultures can make a positive contribution to the world and that we ourselves can make a positive contribution to the providence of restoration. Through our unity we developed a tremendous confidence in the Principle and in our True Parents. Even though we are quite thankful for our level of unity now, at the beginning I remember I often had to protect my German sister's position, as well as "translate" many of the more rigid points of Japanese philosophy. But now that has all melted away. We are quite free to express ourselves, and we feel equally respected by each other.

Our turning point

I think the turning point in our meetings came when we began to really trust each other. I remember that what started it was a testimony sent to us by headquarters. It contained the following advice: In order to trust, you have to be prepared to risk something. I was intrigued by the idea. Thus, in our meetings I tried to take calculated risks. The results were amazing! My brother and sister were shocked; they couldn't believe I really trusted them, especially because before, we always found it so difficult to trust each other. Actually at the time I really didn't trust them; it was more of an intellectual experiment. But I figured that whatever we were doing wasn't that important; thus, if we risked some result but gained a little mutual trust in return, it would be worth it. It is incredible how that small, hesitant beginning germinated and multiplied itself! Suddenly, the others also took risks, and even if they felt I would completely fail to accomplish, they still trusted me. I reciprocated. Soon it wasn't just an intellectual exercise anymore; we began relating from our hearts. After a while, we actually began to trust each other! We had broken through! It was beautiful.

From then on, our relationship began to blossom into a love for one another that filled our hearts deeply, and we felt no emptiness or loneliness anymore. Suddenly, our mission country became our home, and we felt that a great foundation for international unity and for our True Parents had been established. Our relationship with each other became an expression of gratitude and love.

We still have our squabbles, but they are on a completely different level. We know that our bond of love and trust cannot be broken. Once we realized this, we understood the wisdom of Heavenly Father and True Parents for putting us together those long years ago.



TESTIMONY BY A GERMAN SISTER IN NORTH AFRICA

OUR "EVENTFUL" DAILY LIFE TOGETHER SOON made us realize why our True Parents had intentionally sent us out as representatives of three completely different countries. Personal character, history, cultures, and customs separated us. Our first task—to create unity—turned out to be a very special challenge.

It was not simply the three of us who met. Our ancestors met one another too. In the beginning there were many conflicts, many desperate hours. Each of us sometimes thought we were approaching the limit of what the human heart could bear.

Everything was conflicting

American self-confidence encountered Japanese pride. Openness faced taciturnity. And another seasoning, added to the already well-spiced dish, was German stubbornness. The whole encounter was framed in every respect by completely strange and unusual surroundings.

Even a person without a terribly active imagination would be able to envision the peculiarity of this situation. One person is used to blowing his nose in a noisy way; for the other, this shows terrible manners.

**IN ORDER TO
TRUST, YOU
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Another one has to switch from chopsticks to a knife and fork. In America, it is noble to put the left hand under the table while eating. In Europe, this is considered extremely crude, and the European custom to leave both hands on the table, and to eat "armed" with knife and fork, is condemned by Americans as horribly barbaric. A person from the East eats his soup noisily, while in the West people try to eat as noiselessly as possible. The Western heart rebels when the Eastern person walks ten meters ahead on the sidewalk.

In the West, people express their joy and suffering visibly; in the East, it is a mark of good breeding to withhold public displays of emotions. Something that sounds agreeable in the German language means something disrespectful and insulting in English. In the Oriental view of what a woman should look like, one of us was definitely too tall and the other not thin enough.

To sum up, simply *everything* was conflicting. And because of the language difficulties, which did not allow our hearts to express themselves as they desired, our personal characters—which were not rounded to begin with—developed many sharp corners that seemed to jut out all too often.

How does one mature?

When I look back today, I am so grateful to have learned the value of the Cain/Abel relationship through living in the mission field. We come to know the human character especially through resolving this relationship, with its highs and lows, in its depravity and divinity. True purification takes place especially when pain is experienced. How does one mature? Isn't it by overcoming pride? By having the courage to humble oneself? Yes, but also through the slow but solid development of a love in which we refuse to succumb to the tendency to criticize others around us and learn to spontaneously center our hearts on God.

Only together can we learn to serve our True Parents. We must restore ourselves first, then work with other people. Often we have to overcome limitations not only for our own sake. Perhaps in God's eyes overcoming certain things is necessary as a condition, as a way to achieve a higher purpose which we do not yet know. Sometimes tears rolled down our cheeks, and only after a long time could we realize the actual "why."

We were each tested to a degree I had never imagined possible. My pride and my love for my "old continent" were things I clung to. Such typical arrogance! Such German obstinacy and lack of modesty! If I realized them before, they had simply been pins pricking my heart and conscience, trying to chide me into

TRUE PURIFICATION TAKES PLACE ESPECIALLY WHEN PAIN IS EXPERIENCED.



IN FRONT OF SUCH A HISTORIC, UNIQUE EXAMPLE AS OUR TRUE PARENTS, WHO HAVE MOVED THE HEART OF GOD AND ALL MANKIND, OUR REPENTANCE SEEMED EVEN MORE NECESSARY.

giving them up. Yet in the mission field, they became stakes; the pain forcing me to break free from the old.

Through my American sister, God tried to bring seemingly trivial things to light. And to my great amazement, if my heart refused to accept my mistakes or errors which God and True Parents showed me—either through prayer, through a dream, or in daily life—she helped show me the attitude I harbored within me which had to be revised.

Today, looking back on the confrontations and difficulties, I know all three of us now realize that many locked horizons opened up through these kinds of experiences. And within ourselves, we realize the unique value and infinite richness of mutual exchange on so many different levels. Existing corners have become rounder; through unity, with its spiritual abundance and ability to attract the presence of God, we realize the emptiness we felt during our moments of misunderstanding.

The ability to forgive

I think the great heavenly secret in creating unity, and in achieving any success, is the ability to forgive. By solidifying this ability, love can emerge. This is not only true of our situation, but also for anyone trying to overcome barriers between the different systems, cultures, and habits still existing in this world. Only in this way can the good and the divine in the people we confront be realized and developed.

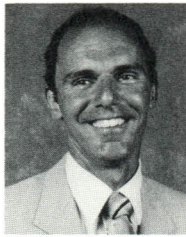
All this becomes possible only through living the Principle and only through the example of our True Parents, who have shown us the direction through their sacrificial way of life. Even the simple thought of them often united the three of us to become, at least in spirit, one in heart.

In front of such a historic, unique example as our True Parents, who have moved the heart of God and all mankind, our repentance seemed even more necessary. In our hearts we felt a deep gratitude that we had been allowed to know them and to help them in the mission of world restoration to the best of our ability.

The experiences of these past years helped in a wonderful way to bring us to understand True Parents and empathize with their path through life, their happiness and suffering. They brought us to a much deeper maturity.

Through this testimony, I want by no means to give the impression that our own suffering has been our central focus. All our accomplishments have been due to our True Parents, who accompanied us day by day, who protected us with their prayers, and who had to pioneer and confront far greater problems than we ever faced. □

ARE WE REALLY SEEKING GOD'S LOVE



by Michael Hentrich

The question is, are we really seeking God's love, longing for God's parental heart as the core motivation, direction, and purpose of everything we do ?

ORIGINALLY, CHRISTIANITY stemmed from the pure message of heart and love that Jesus left to us: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.... You shall love your neighbor as yourself" (Mt. 22:37-39). In many instances, however, Christianity today has eroded into intellectualism, materialism, spiritism, emotionalism, ritualism, and other external pursuits.

Somehow, over the years, the heart and love of Christ have often evaporated out of the practice of Christianity. Theological introspection has often become the act of "doing theology" without necessitating any connection with God's reality. Acts such as praying and tithing and baptism have sometimes become mere duties or formulas, and even the experience of spiritual phenomena has, for some people, become a measure of godliness or salvation. Many Christians are lulled into the illusion that they are wholly acceptable to the living God. Religious people who posit their lives of faith on these or other external things may, sadly, come to have little to do with the living God. We must be on guard that the same drying tendency does not steal the life from Father's message to us.

Of course, secular society has no less been Satan's playground. Well-meaning people scratch for value and meaning in the many idols that society has to offer. Things which may certainly have a valuable place in a balanced life often become false gods in the effort to fill the caverns of human emptiness. Academia,

glamour, sports, fitness, and music can and often do become the longed-for gods of life and fulfillment for so many people—not to mention the common vices.

As we grow up, our schools and mass media teach us anything but heart and love. God is thrown out, respect disappears, discipline is outlawed, heroes are no more, and absolute values are mostly considered a joke.

Who will revive us?

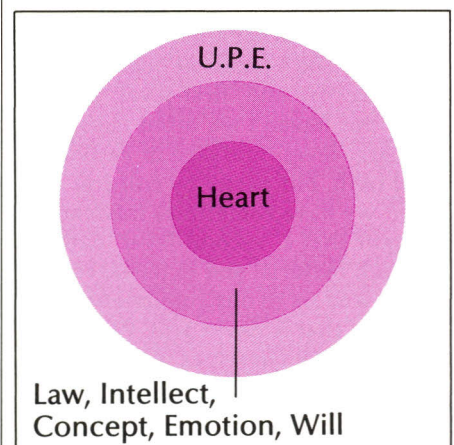
The nuclear family, the last real hope in the search for heart and love, has become cancer-ridden. The increase in broken homes, careless day care centers, unwed mothers, and pairs of working parents who prefer to be called "Betty and John" instead of "Mom and Dad" all rip the rug out from under our hopes and desperation to find fulfillment and joy in this world. We tend to build psychological and spiritual walls and fences around ourselves to protect our hearts. Where can we go? Who can help? What will revive our dying soul? Often there appears to be no one: no living God, no real friends, no hope...nothing.

One day we were gently touched by the warm hand of our spiritual parent and we discovered a new message, a new promise, and a new glimmer of hope emerged in our heart. Father explained everything so beautifully, and for once the world made sense. We could breathe at last. Father's message was that heart and love, the very things we were looking for, do exist.

Through Principle study, sacrifice, hard work, long hours, and making conditions we strove to move spirit

world. Sometimes we underwent painful separations. With effort and experience, our personalities expanded. For some of us, the hope and anticipation of a life with God carried us for months and years. Some of us experienced the living God; others of us just persevered. But all the while our Father's message was consistently the necessity of receiving and giving God's heart and love.

The way in which the Principle and Unification Thought explain the nature of the living God can be understood through a diagram in which universal prime energy fills the outer ring or third level; law, concepts, emotion, will, and intellect fill the second level; and heart occupies the first level or core. Our Father's message reveals God's heart and love as the prime motivation for all creation.



Our activities, even our seemingly internal pursuits, may be actually paths of only the "second level" knowledge and intellectual education, psychological introspection, behavioral positivity, etc. If these pursuits

We sometimes deceive ourselves into believing, for example, that reflection, repentance, and recommitment, which may not really involve our deepest heart, can restore us, and that sacrifice alone, apart from the heart, can result in spiritual growth.

do not connect us with the core "first level" of heart and love, they can never really fulfill us. Most of the religious world searches for salvation in the material and external realms through theological rationalization, ceremony, ritual, tithes, and formulas. And the seemingly internal avenues of the "gifts of the Spirit" are often only "second-level" emotional experiences, distantly removed from the core heart and love of the living God.

The core of Father's message

Are we Unificationists able to rise above it all? Father's message is realizing God's parental heart and love, the core and "first-level" life of faith. But haven't we often missed the "first-level" message of Father? In good faith, but partly by cultural habit, we have sometimes mistakenly thought that a "second-level" path through material and external realms would lead us to our fulfillment. The reality is that it never will. We sometimes deceive ourselves into believing, for example, that reflection, repentance, and recommitment, which may not really involve our deepest heart, can restore us, and that sacrifice alone, apart from the heart, can result in spiritual growth.

We eventually discover that conditions, goals, results, and perseverance, without connection to heart, become as prisons to us. Even *The*

Divine Principle, viewed through "second-level" spectacles, can seem like a sponge of legalism to tire the soul rather than fill it with life. The seemingly internal aspects of our life, such as "moving the spirit world," can also remain "second-level," external experiences unless they touch and penetrate the core "first level" of God's parental heart.

Some of us may remember picking up Father's speech entitled, "How to Witness: To State Leaders," and thinking "How great! Now Father will reveal to us all the techniques and strategies that will enable us to bring spiritual children." But, of course, what we found was quite different; we found simply that we must convey God's message of heart and love. Father encouraged us to feel enough love to cry for people. Our spiritual children should be on our minds night and day. We must yearn for them in our hearts as if they were our own lost children. There are no techniques, strategies, or social skills for this. Father has said that we can sweat and toil all the days of our life, but if our actions are not connected to God's heart, nothing will remain.

The casualties of "second-level" lives of faith can mount up. The dusty roads of existence without heart can lead to just that—mere existence. Unless even holy songs are sung in a way that the heart and spirit are involved, singing them has little value. Too often, as we get caught up in the bigger aspects of our public life, we overlook the simple point of truth that heart must be our core motivation.

The question is, are we really seeking God's love, longing for God's parental heart as the core motivation, direction, and purpose of everything we do? Or are we deceiving ourselves by thinking that love should come directly from brothers and sisters, or from husband or wife, or from children, or even from Father? We should know that the heart and love we seek ultimately come from the living God as we relate in a principled way with all of them, including Father himself.

That is Father's message. As soon as we begin to look beyond the "second-level" life of faith, which until now may have been our subsistence diet, and center our attention on the quest for the bountiful and compassionate heart and love of God

Letter to the editor

I AM GRATEFUL FOR YOUR PUBLICATION, especially because we receive constant communication about our True Parents and the True Children. Whenever I read *Today's World* I am inspired, and my heart fills with joy to see how much our church is developing and the victory our True Parents have achieved. Heavenly Father has been waiting a long time for this, when He could find True Parents and the True Family. Finally He will be able to see a true world, which is our goal.

I am very thankful for the work our Father has done for this world. The IRFF has done a wonderful job in the developing countries. I have read about the IRFF work in Thailand, where brothers and sisters help those in refugee camps. They are sending relief supplies to people in Zaire, and in Zambia a medical team is mobilized. It is such a great providential mission. I cannot express my gratitude in words, but spiritually I feel united with the IRFF team. I admire their determination and serving heart.

In my country we also need such a team. I want to join them so that I can help my people who have suffered for nearly 20 years under civil war. I feel so much pain seeing my people starve to death with no medical assistance. True Father came to save the whole world and we know His heart is grieved to see and hear what is going on; I know that's why he founded IRFF. I am ready to join hand in hand with the IRFF team if it comes to Uganda....

God bless True Parents and True Family.

Betty N. Luwagga
Kampala, Uganda

which lies beneath it all, then without question our lives will be filled with genuine value and meaning. Father's message has always directed us to find the heart and love of God beneath every single aspect of our lives. We must seek and find our loving, compassionate, just, tender, empathizing, embracing, living Father in Heaven. Nothing else will ever get us to where we are going. □

Michael Hentrich is the leader of the Unification Church of Nebraska.



JULES ADOLPHE BRETON

THE CALL FOR REAPERS

by Michael Macijeski

*Lord of Harvest,
send forth reapers,
Hear us Lord, to Thee we cry!
Send them now the sheaves
to gather
Ere the harvest time pass by.*

THE REFRAIN OF THIS OLD CHRISTIAN hymn* offers perhaps the best description of the present providential period in America. The words are drawn from the ninth chapter of Matthew: "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

At the close of his speech at the God and Freedom Banquet on August 20, 1985, Father made a powerful call for a great new religious awakening to sweep across America.

"Christianity must repent with great anguish, and must unite.... We must fulfill the world mission which God has bestowed upon us. Without question, America must change. A new religious reformation must take place. Christianity must transcend denominationalism and ascend to a higher dimension. We must realize and consider

seriously the mission of Christianity to lead a supra-denominational, cultural revolution on a worldwide scale."

Why do these words stir something within me? Perhaps because they help to clarify in my own mind what is really happening on a spiritual level in America today. In many local meetings with devoted Christians in recent months, I have sensed a longing for revival, in the deepest sense of the word. One woman who runs a Christian bookstore in a little Vermont town told me, "My husband [a minister] and I have been having weekly fellowship meetings in our home. We are praying for God's guidance, and for *revival*." I feel that she did not mean revival just for their little prayer group.

God's spirit at work

Many of the more spiritually-oriented, conservative leaders we've been working with here in New Eng-

land have also testified to the heartfelt need for a "coming together" of all the different patriotic movements in the area, and they have even initiated several intergroup networks toward that end. Are these the signs of God's spirit at work behind the scenes, on a grassroots level, in all the little corners of our nation? I believe they are.

The Outline of the Principle, Level 4 describes the phenomenon of a third religious reformation and its significance (pages 283-4 in the pocket-size version). According to the Principle, this is the final stage of restoration, leading directly into the Kingdom of Heaven on earth. I would infer that this is the condition necessary for the victory of the Abel side in the Third World War. In other words, if Christianity, as the guiding spirit of the free world, can unite with God's will for the new age, grow to a more powerful internal standard than ever before, and bring about this third religious reformation, then the internal, substantial condition for the free world's victory in the Third World War will be accomplished. From this point of view, the success of this great revival—the third religious reformation—is of the utmost importance.

The emphasis on such a revival, or reformation, in Father's own speeches reinforces this conclusion. Therefore, it would make sense that God Himself and all the Abel-type spirit world would be focusing on this goal. It is my strong conviction, based on observations and experiences such as those I've already mentioned, that this is indeed happening—right now! Righteous, sincere people all over America, especially Christians, are getting revelations, dreams, and inspirations that Christianity must unite and ascend to a higher level. They have some vague feeling or premonition that a providential moment of destiny is upon them; many recognize that these are the Last Days. What these phenomena mean is that God Himself is preparing the harvest: He is nurturing and raising up the crops. Christians all over America are prepared to meet the Lord.

It is no accident that Father has

* Words by J.O. Thompson.

called for a nationwide prayer condition at this critical time. I feel this to my bones. We desperately need a new beginning in our movement in America. Why? Because it is *we*, the Unification Church members of America, who will decide the success or failure of this great new religious reformation. Yes, we humble little Moonies actually hold the destiny of America. Think for a moment: What is our movement, really? Is it simply an interdenominational or revival movement? No. First and foremost we are the followers of the Messiah. What is our Father's goal? It is God's own ultimate goal—the salvation of the world. Father is living and working for this goal 24 hours a day. So then, know it or not, like it or not, the goal of our movement must be the same: working with Father to fulfill God's will—the salvation of the world.

We are the reapers

This places us in a very special providential position. We are not just humble little Moonies after all. We are not just some group of sincere, dedicated people who are sort of following a religious lifestyle, largely separated from the world around us. We are the *reapers*! In God's eyes, we represent the True Parents; we are their disciples and their ambassadors to the world. Therefore, who is in the position to lead this ultimate religious revival for the rebirth of the free world? *We* are. It is we who are in the position to encourage, lead, and teach the many great Christian leaders God is raising up at this time. From whom but us can they receive the message God has been waiting so long to give them, through the spirit and guidance of our True Parents? For whom has Father been educating and nurturing us so patiently all these years? For our own sake? Of course not. God always raises Abel for the sake of Cain. Now is the time when we must share the priceless gift we have been given. We are the reapers!



Jesus' disciples were nobody special to begin with, but they became the most significant historical figures of that time because they were God's reapers. They were the ones who responded and gathered in God's harvest for the new age. How desperately He needed them! Without the humble efforts of Peter and Paul and the others, mankind would never have known Jesus' message, nor heard the precious testimonies of his love. God used those beautiful and faithful men for His most precious task, and today He needs reapers again.

We are facing the ultimate challenge of our faith: Can we stand as Father's representatives before the leaders of the free world? This is our solemn and awesome task, for which I'm sure not one of us feels qualified. How can we stand? In the section of

We are facing the ultimate challenge of our faith: Can we stand as Father's representatives before the leaders of the free world?

the Principle entitled, "Lessons learned from Adam's family," there is a phrase which has given me a great deal of hope over the years: "Any fallen man can accomplish God's will when he can find an Abel-type person and obey him in complete surrender." We don't represent ourselves; we stand for our True Parents and even for God Himself. If we stand as David did of old, in the name of God, then God's power will fill us, and no Goliath will be able to stand before us! As our dear elder brother Dr. Bo Hi Pak likes to say, "God plus one is a majority."

We are God's reapers for this cosmic age. It is my fervent prayer that more and more of our brothers and sisters, especially blessed couples, can awaken to a new awareness of the great mission at hand for us, to share True Parents' message, heart, and spirit with the Christian leadership of this land, and to labor with God to foster a new religious reformation.

A living witness to the heart

The local Unification churches throughout America are especially important in this task. Father is trying to give his love and blessing to America. The pipeline of blessing runs from the True Parents through the elder blessed couples to the different levels of leadership, and ultimately down to the local churches. It is important for the American members to establish deep and constant relationships with each other, and the main place for us to do this is obviously in our local centers. Only through unity can we be a living witness to the heart of our movement.

Life in a small center can be very challenging, especially for those with families, but I strongly believe that that is where the elder members of our church belong. I have three young children myself; I am aware of the difficulties. But I also have had many experiences in which God took care of my family when I was unable to care for them myself. Through our blessed families, Americans must find hope. If we do not share our families with them in the community, where else can Americans learn about true families?

There is a quote from *The Way of God's Will* which I can never forget: "The agony of history is that those who have do not give and that those who have learned do not teach and show." As disciples of Christ, this is our inescapable destiny. It is a fearful task indeed, but let us not allow fear of failure to deter us. God in His mercy will always love us; He will surely not love us any less for attempting something very difficult and faltering. He must certainly prefer that to having us not try at all.

We should remember Jesus' immortal words of encouragement: "He who loses his life for my sake will find it" (Matthew 10:39). We may find hardship and suffering on the front line, but we will also find Heavenly Father there more deeply than we can find Him anywhere else. Let us work with Him to cultivate the harvest, and be His reapers. Let us experience with Him the beautiful and touching words of Psalm 126, "Those who sow in tears shall reap with shouts of joy!" □



NEW HOPE FOR CHRISTIAN MINISTERS

Interdenominational revival in Toronto, Canada

by Robert Duffy

I WAS PLEASED TO HELP ORGANIZE AN Interdenominational Revival Meeting in Toronto on March 15, 1986. It was held in the meeting hall of a charismatic Christian congregation and was hosted and funded by the Unification Church of Toronto.

The 1000 participants were equally divided between white and black. The 22 ministers who participated with their congregations were very inspired to unite together in this large-scale effort, and each minister was personally introduced to the combined assembly. Through offering prayers, reading Scripture, or giving short talks on the theme of revival, many of the ministers participated in the program. The 35-member choir of the Church of God of Prophecy sang several songs and led the congregation in singing hymns; another musical group also performed.

The keynote speaker was Mr. Franco Famularo, director of the Unification Church of Toronto. His concise speech focused on the need for all Christians to cooperate in a spirit of unity for the sake of God and Christian renewal. He was warmly received.

Following his message, Pastor Clarke of the First Calvary Pentecostal Church led a call to the altar for those who wished to renew their faith and commitment. Within minutes, the entire congregation was pressing toward the altar. As they stood with hands held high, the spiritual atmosphere reached its peak. Black ministers offered prayers over white congregants and vice versa. It was an amazing sight to behold.



From the providential viewpoint, the Christian churches should have been the first to welcome our True Parents. When our Father began his ministry in the mid-1940s, he originally contacted the leaders of the traditional Christian churches, but as a result of their failure to respond to his mission, the Unification Church was born. However, it was never our Father's intention to create a rival denomination, but rather a vehicle through which to reform Christianity so that it might fulfill its God-given responsibility.

In line with this intent, our church in Canada has been reaching out to Christian ministers for the past several years. Since Father's incarceration in July 1984, we have intensified our efforts in a variety of ways. Rev. Paul Werner, the national director of our church, has encouraged us to

form an Ad Hoc Committee for Religious Freedom, CAUSA Canada, and ICUSA Canada (a food distribution program). He has also inspired us to distribute thousands of Principle videotapes and related literature to ministers in Canada, and to hold Principle seminars for clergy. These activities can serve as a foundation for the revival of Christianity in our country.

The initial reaction of the clergy toward the revival was very positive. This meeting is unprecedented in the Toronto Christian community in its denominational and racial mix. I feel this is the beginning of a new level of interrelationship.

Much more work needs to be done. Brothers and sisters in Canada are united and determined that this work will bear fruit in substantial support for our True Parents in the future. □

천국창건에 대한 말씀

1. 천국의 본래 계획

본래 타락하지 않았으면 아담 가정에 태어난 모든 아들딸들은 하나님의 후예가 되었을 것입니다. 그러면 그 후손을 통해 이루어진 가정은 하나님의 가정이 되고, 그 가정을 중심삼고 확대돼 나가는 종족도 하나님의 종족이고, 민족과 국가, 세계도 그렇고, 더 나아가서 영계도 하나님의 천국이 아니 될 수 없었던 것입니다.

본래 아담 해와가 타락하지 않았으면 일생동안 하나님의 사랑 가운데 아들딸을 낳고 살다가, 지상생활이 끝나고 영계에 들어가게 되면 그 후손 전부가 따라서 천국에 들어가게 되어 있는 것입니다. 그렇게 됐으면 아담 해와가 남긴 전통, 곧 개인적인 생활은 이렇게 해야되고 가정생활과 종족생활은 이렇게해야 한다는 삶의 기준이 온 세계적으로 확대 되었을 것입니다.

만일 아담 해와가 하나님께 복종했다라면 그들은 이 지상에 천국을 건설할 수 있었을 것입니다. 하나님의 계획 안에서 모든 인간들은 지상의 천국에서 태어나게끔 되어 있습니다. 이 지상에서는 천국생활을 즐길 수 있게 되어 있었으며, 지상에서의 육신생활을 끝나치면 영계에 있는 천국에 들어가서 영원히 살게 되어 있었었습니다.

2. 타락으로 인한 천국파탄

타락함으로 말미암아 천상천국에 파탄이 벌어졌습니다. 지상세계의 이상세계관이 파탄을 보게 되었습니다. 이상세계를 계획하고 전진하는 과정에서 낙하하여 파탄을 한 것입니다.

아담과 해와는 하나님의 말씀을 어겼습니다. 그래서 인간에게는 영적인 죽음이 찾아 왔고 하나님의 목적은 실현될 수가 없었습니다. 아담과 해와는 나쁜 선택을 했던 것입니다. 그리고 그 결과는 하나님이 본질적으로 원하셨던 것과는 반대되는 것이었습니다. 그들의 불복종 후에 하나님은 남자와 여자들 에덴동산에서 추방했습니다. 에덴동산이라고 하는 것은 지상의 천국을 상징적으로 표현한 것입니다. 아담과 해와는 하나님의

1. The original plan for the Kingdom of Heaven

If there had been no fall, all the children of Adam would have become descendents of God. Their families would have become God's families; their clans, expanding from their families, would have become God's clans; their nations and world would also have become God's; and finally the spiritual world would not have failed to become God's Kingdom of Heaven.

If Adam and Eve had not fallen, they would have borne children in God's love. When they entered the spiritual world they and their descendents would have entered the Kingdom of Heaven. Then the tradition of Adam and Eve on the individual, family, and clan levels would have expanded to the worldwide level.

If Adam and Eve had obeyed God, they could have built the Kingdom of Heaven on this earth. In God's plan, all human beings should have been born into this Kingdom. On earth they would have enjoyed life in the Kingdom of Heaven, and after that they would have entered the Kingdom of Heaven in the spiritual world, to live there forever.

2. The failure of the plan due to the Fall

Because of the fall, the plan for the ideal world on earth failed, and the plan for the Kingdom of Heaven in the spiritual world likewise failed. During the very process of planning and marching toward the ideal world, the fall intervened in human life and brought failure.

Adam and Eve went against God's words. As a result, human beings died spiritually, and God's purpose could not be fulfilled. In other words, Adam and Eve made a wrong choice, so that the opposite of what God ultimately intended came into being. After their disobedience, God expelled them from the Garden of

CREATING AND BUILDING THE KINGDOM OF HEAVEN

Father's words

나라에서 살 수가 없게 되었고 그들이 스스로 만들어 낸 지역, 즉 천국이 아닌 지옥으로 버림을 받고 말았습니다.

오늘날 이 세계는 어떤 시대로 들어왔느냐 하면 최대의 혼란시대에 왔습니다. 지옥 중에 최악의 지옥이요, 천국이라는 것은 생각도 할 수 없는 단계에 들어왔다는 것을 체휼하고 있습니다.

타락한 이후에는 천국이 없습니다. 다만 천국을 소원하며 가는 과정에 있습니다. 타락하지 않았더라면 천국의 생활에 적응할 수 있을 것이었는데, 타락으로 인하여 오히려 거꾸로 몸과 마음이 상충되고 있습니다.

3. 인간의 소망과 복귀섭리

타락한 인류에게 있어서는 누구나 소망하는 것이 천국입니다. 이 천국은 타락한 인간들만이 바라는 것이 아닙니다. 하나님께서도 창조 이상이었던 본연의 사랑을 중심삼고 만인간과 영원한 부자의 관계를 맺어 영원히 즐기며 살 수 있는 그 천국실현의 때를 바라시고 지금까지 삼위신을 통해 수고의 역사를 거듭해 나오고 있다는 것을 여러분이 또한 잘 알고 있습니다.

오늘날 우리들이 살고 있는 이 땅은 하늘나라의 땅이 아니고 하늘나라의 세상이 아닙니다. 하나님을 중심삼은 세상이 아니라 사탄을 중심삼은, 천국에 반대되는 세상인 것입니다. 그러나 악의 세상이 선의 천국으로 회복되는 역사적인 분수령이 역사의 종말시기에 반드시 나타날 것입니다.

아버지의 뜻은 천국을 이루는 것입니다. 천국이 무엇이냐 하면, 전세계 인류가 손에 손을 잡고 화동하고, 서로서로 화목하고 하나의 사랑에 엉켜 쌍수를 들어 하늘 앞에 영광을 돌리며 감사하며 사는 세계인 것입니다.

Eden, which is the symbolic expression for the Kingdom of Heaven. Adam and Eve were no longer able to live there, and instead were thrown into hell on earth, which they created themselves.

Today the world is in the worst confusion. It is such a hell of hells that now nobody can really even imagine what the Kingdom of Heaven is.

After the fall, there is no Kingdom of Heaven. Every being is only in the process of hoping for and moving toward the Kingdom of Heaven. If human beings had not fallen, they would have adapted to life in the Kingdom; but instead, their minds and bodies are in conflict because of the fall.

3. The restoration providence and mankind's hope

All fallen human beings without exception long for the Kingdom of Heaven. You know well that God also longs for this Kingdom, where He can establish a parent-child relationship with all human beings and enjoy life together with them, centering on original love as the ideal of creation. Throughout history God has made repeated efforts through His trinity to bring this about.

This earth on which we live today is not the land of the Kingdom of Heaven centered on God. It is a world centered on Satan, and so it is the antithesis of the Kingdom of Heaven. But a turning point will come at the close of history, when this evil world will be transformed into a kingdom of goodness.

Father's will is to realize the Kingdom of Heaven. What is the Kingdom of Heaven? It is a world where all human beings are harmonized, hand in hand, at peace with each other, and one in love—where all human beings raise both hands to glorify Heaven in gratitude. □

Reprinted from Tongil Saegae, February 1986.

A Reflection

GRADUATION FROM THE LITTLE ANGELS MIDDLE SCHOOL

by Helga Kunkel

This is only one of many testimonies by the Western blessed children who returned from their 5-year stay in Korea. More in the Blessed Family Journal No. 8.



Johanna Van der Stok and Helga R. Kunkel after the graduation ceremony.

Dear Brothers and Sisters.

My name is Helga R. Kunkel. I came from Germany and I'm 16 years old. I came to Korea in December 1981 with two of my best friends, Young Oon Orme and Johanna Van der Stok. We came to Korea to attend the Little Angels School. We were all 11 yrs. at the time.

I'd like to share with you some experiences I had in Korea.

In the beginning we were all told; "You know, someday, lots of children from many places around the world will come to Korea, just to be able to study at the Little Angels School, and you'll be able to say that you were the first ones". At the time it was hard to believe, but now it's like a long awaited success. Young Oon got a new mission from Father this past June, and Johanna and I successfully graduated from the Little Angels Middle School this February.

While I was in Korea, there were a lot of changes, - times when we had to move to a new house or a new couple had to take care of us. Although nothing seemed permanent.

Changes always came when we were most in need of comfort or help of some kind, and God would send someone ^{or do something} to make us feel happy.

In September 1984, Mark and Sharon Goodman were given the mission to come to Korea to take care of us, and we learned that 12 more Blessed Children would come from Germany and America to come and join us. And I have to say, the Goodmans are doing a very wonderful job of taking care of us. Personally, they've helped me come out of myself and be the person I am now, and a very happy person too!

Being in Korea, I've learned what it means to be a part of one big family - especially how to treat others. It's very normal in Korea for everybody to just want to be as friendly as brothers and sisters to one another and have a lot of respect for elders.

Going to school was hard because of the language barrier and their strict standard and method of teaching; at the same time it was also easy because everybody wants to be your friend. Korean friends are willing to help you out and often just want to get to know about you. Sometimes they'll go to the store to buy both of you something.

Sometime before my birthday, I was having a lot of difficulty with school, I almost felt like giving up. But then for my 15th birthday my man came to visit Karin (my sister) and I.

She helped me ^{with} ~~a lot~~ school and I grew a lot while she was here. Once again, God sent help just when I needed it. And of course it was wonderful having her around once again because I hadn't seen her for 3 years.

I've also learned how to be an older sister when more children came ~~for a younger~~ ^{from America} and Germany. Before that I was always in the position of a younger sister. Also my own sister came with that bunch of kids so that helped me grow as an older sister too. And of course Mark and Sharon "Son seng nim" helped too.

The Koreans are a very religious people. Going to church and greeting God, having a heartistic life means a lot to them. So I also learned to be more religious.

One Sunday I was going to the mountain and Chris Spurgin (one of the brothers here) didn't have any thing else to do so he came along and David Hose (another brother) was coming home and saw us and asked us where we were going, so we told him and asked him if he wanted to come along so he did. So we went up the mountain and we were just playing around, but, ~~we~~ ^{we} liked being out in the creation so much that we decided to come everyday that week.

And we did. We would take the Bible, go up and pray and ask God what he wanted to teach us and then open the Bible to any page and read it. Then ~~would go~~ ^{would} separate for about 10 mins. or so and pray and talk to God and think of what his message meant to us personally: ~~After~~ ^{After} that, David ~~would~~ ^{always} told us how good it was just to pray to God and tell him every thing cause he felt like he was cleansing himself inside.

One of these days, Tweeran Verheyen (a sister here) asked if she could go with us and so we went all together and when we went and prayed individually, after she told us how she had felt God's presents and a certain part of to mountain, so we ~~followed~~ ^{followed} her instinct and when we got there we prayed. I felt God was trying to show us that he really was with us.

Also a lot of times when I asked God a question, I felt he always gave me answers in daily life, through things that would happen, he was always trying to teach me something.

While in Korea, I've grown a lot and God has moved me by showing me that he really does care.

I would sincerely like to thank True Parents for giving me the wonderful opportunity to experience Korea, our ~~land~~ ^{father} Land which has become like a home land to me (spiritually).

With Love, yours sincerely

Helga R. Kunkel

Helga R. Kunkel.



NEW VISION

CREATING A NEW STUDENT MOVEMENT

by David Tebo

IN ORDER TO FULFILL THE GOALS each of us has been given by God and True Parents, it is important to seek Heaven's viewpoint of the significance of our missions. If we can taste Father's desire for our area of responsibility, then we can gain the needed sense of urgency. In light of

this, I would like to share two reasons why this is an exciting time for CARP worldwide, and why we feel 1986 is a very important providential year.

First, it is our honor and pride to work closely with Hyo Jin Nim, who serves as World CARP President, as

well as with many of the older blessed children who are now university students. Father has emphasized the importance of the second generation. Because CARP's responsibility is to lay a foundation at university campuses upon which Hyo Jin Nim and the blessed children can stand,



STEPHAN DES LAURIERS/CARP

The Jacob Javits Convention Center in New York City, where the Third Annual CARP Convention of World Students will be held this October.

we experience a real sense of oneness working side by side with the younger generation.

In 1985 Father's 40-year wilderness course ended. As CARP enters its first year after the conclusion of this indemnity period, totally united with the second generation, we feel like the tip of an arrow entering a new realm of victory for God. We can easily identify with Joshua and Caleb as we follow Father and Hyo Jin Nim out of the wilderness.

A second reason for our excitement is that on October 9-16, CARP-USA will host the Third CARP Convention of World Students in New York City, entitled "New Vision: Creating a New Student Movement."

The opening ceremonies will be held on October 9, and the International Student Symposium the following day. On October 11, at the brand new Jacob K. Javits Convention Center, the main convention and festival will take place, featuring speeches by Hyo Jin Moon and other dignitaries, an international art exhibit, and an entertainment extravaganza.

The Han Ma Dang Sports Games are scheduled for October 12 and 13, featuring both indoor and outdoor sports competition. A UN Rally for Peace and a tour of Washington DC are planned for the last two days of the convention.

Thousands of students from over 70 countries will be attending this monumental event.

God's hope for youth

The World CARP movement is relatively new, but Father has hoped for the emergence of such a movement for the last 40 years. In America, he expected an especially powerful youth group to blossom, as evidenced by these passages from *God's Hope for America* (1973):

The future of America depends on the young people, and the churches are failing to inspire America's youth. We need a spiritual revolution in America. A revolution of heart must come to this country.

I have initiated a youth movement which is probably the only one of its kind in United States history. This is a new pilgrim move-



Hyo Jin Nim and his wife Nan Sook Nim at last year's CARP Convention in Japan.

ment. These young people are here to rekindle America's spirit. America has a great tradition; all we have to do is revive it. We need a new movement with a new vision.

As we try to change the direction of the world through our student movement, we always find examples in history to learn from. Even a brief overview of American history will reveal that young people were often the ones to shape international events from the position of a persecuted minority.

- The Pilgrims, for example, were originally a group of young men and women who protested the lack of religious freedom in their native country of England.
- Those who took part in the founding of America were visionaries, many in their twenties and thirties, who were angered by excessive taxation on the part of their surrogate government.
- It was mostly young people who recognized the unfair laws and attitudes restraining minorities in America, and who fought to change those laws.

We can see that the early American Pilgrims, the framers of the Constitution, and the leaders of the civil rights movement all had a vision of the future that could guide their actions in their fight for freedom.

The teachings of the True Parents have given CARP and the students of the world a new vision which can lead to a harmonious future. Hopefully, through our 1986 convention, we can set our sights in a positive direction and map out a course together towards international peace and brotherhood.

To heighten interest in the upcoming CARP convention and to get students thinking about the theme, "New Vision: Creating a New Student Movement," CARP has initiated a writing and poetry contest, and an arts competition. Students interested in the rules and regulations for these contests, or general information about the convention, please contact:

CARP Convention of
World Students
481 Eighth Avenue
New York, NY 10001
Telephone (212) 239-1303 □

Revelation

GOD DESPERATELY WANTS TO REACH ALL OF US

by Elizabeth Yokoji



AT THE CLOSE OF 1985, Father asked that five specific speeches be read to brothers and sisters on January 3, 1986, the Day of Victory of Love. On January 2, Mr. Shuni-

chiro Yoshida, Rev. Kwak's assistant, asked me to prepare to read one of those speeches at the celebration gathering. I agreed, partly because of a profound experience of repentance my husband and I had had at the end of 1985, but mainly because I felt I had to read the speech on behalf of spirit world. It was the speech Father gave at the leaders' conference on January 3, 1984, the day after Heung Jin Nim died.

When I woke up the following morning, I had a tremendous feeling of calmness and confidence, which is unusual for me. When my turn came to read, I read the speech with such power that even people outside of the room could hear me. At the conclusion of the speech I was asked to pray. My prayer was so powerful and intense that I literally had to hold on to the podium to keep standing. When I finished praying I realized that I couldn't move. Rev. David Hose came up to me. I told him I couldn't move. I tried to remain in control because, to be honest, I was rather afraid.

I felt that my spirit had grown to the size of the room. It seemed to have become so big that I could not breathe properly, and I could no longer stand on my own. Luckily, Rev. Hose was right next to me, and he helped me to my seat. In the moment I was moving toward my seat I could actually sense each person's spirit in the room. I could spiritually perceive their sorrows, frustrations, anger, resentments, hopelessness, confusion, and fears, as well as their hope, faith, and desire to love God, True Parents, and other people.

I realized that God wanted to tell all the Unification Church members, all the religious leaders of the world, and even all the people of every country that He has been with mankind every step of the way of restoration. He has experienced our sorrow, our frustrations, and our confusion along with us. He desperately wants to reach all of us—to lead us, guide us, encourage us, comfort us, and love us personally—but Satan has not allowed Him to. Satan has always complained and accused God, and God has had to sacrifice us. But now, since Father's victory in Korea and Heung Jin Nim's victory in spirit world, Satan can no longer accuse us as long as we fulfill three conditions—if we ask God to help us, if we are clear within ourselves, and if we let go of our past failures and resentments between brothers and sisters, between leaders and members, and among the leaders themselves.

God wanted to tell us that we must unite in one heart, one mind, one spirit. We must offer to God through repentance everything that separates us from Him, True Parents, and each other. We must offer to Heung Jin Nim the indemnity paid through our repentance, so that he can use it to protect our True Parents and to advance God's providence. Our repentance can come on the foundation of the condition of unity that was established in the spirit world between Heung Jin Nim and the 36 Blessed Couples and the condition of unity that was established here on earth between Father and the 72 PWPA professors who faithfully attended Father in December 1983.

At that moment God also told me that this is a year like no other year. This is the year that God has been waiting for, that we have been fighting for, that we have been suffering for. This is the year to claim a victory for God, True Parents, and ourselves. Spirit world is closer to the

IN MEMORIAM

Norimasa Obata

Norimasa Obata came to America in October 1985. He had already served True Parents faithfully for 11 years, working for CARP for a long time in Japan and also briefly in Germany. He was blessed in the 6000 Couple Blessing in Korea. Norimasa originally came to America to serve God's providence as a pioneer and city leader in Clarksville, Tennessee, but was working temporarily in Nashville.

On the morning of March 18, 1986, Norimasa was sitting alone on a bench in Nashville's Sevier Park, three blocks from the center, praying and reading a book of Father's sermons, when he was shot by a man who had no apparent motive.

Norimasa had a burning desire to accomplish God's will, and mentioned once that he wanted to be a sacrifice, like Isaac, for God. His record of sincerity and hard work remains and will never be forgotten.

A Seung Hwa ceremony was held on March 20 in Nashville. Regional Coordinator Tom Cutts, Regional IW Mrs. Gil Ja Sa Eu, and Dr. Hugh Spurgin offered words of comfort and encouragement to representative Japanese and American members, as well as to his wife and mother, who were in attendance.

Let us remember Norimasa in our hearts and send him prayers and good wishes as he embarks upon a new phase of life. □

physical realm now than at any time since the fall. This is the year for us to achieve tremendous miracles beyond our dreams. In 1986 we must totally and absolutely unite with True Parents and with each other.

As I was walking from the podium, I experienced this revelation as glorious, victorious, and triumphant, but also as a desperate demand on the part of God. It was only a spark; I knew it was not meant to be a completed revelation. However, the content is becoming clearer and clearer to me every day, especially through deeper reflection and repentance. I'm sure that if any of you asks God sincerely, humbly, and desperately to show you what His will is, He will also speak to you. □

Letter from the Publisher

CONTINUED FROM PAGE 2

lished. Therefore, Satan could influence even God's chosen people, and they were constantly filled with complaints, doubts, and fears.

However, Joshua and Caleb, the only ones of the first generation to maintain their firm faith in the goal, led the second generation Israelites, who were loyal to them, over the Jordan River and victory was achieved; after that Israel was no longer vulnerable to any kind of attack. From the time they crossed the Jordan, the chosen people took the aggressive or offensive position. The people on the satanic side—the inhabitants of Jericho—now became the frightened and unstable ones.

The amazing point here is that this complete turn of events did not occur because of any obvious external change in their behavior or in their physical circumstances. Victory was achieved by the Israelites persevering based on their loyalty to Joshua and Caleb, who had kept their faith and internal motivation. Judging externally, the people behind Joshua and Caleb were a very unlikely army. They were not the same people who came out of Egypt, but they were those born in the wilderness. After such a long time in the wilderness without proper food or shelter, they must have been somewhat physically weak. Though the first generation Israelites who started the journey may have been physically stronger, they did not have strong enough internal motivation to make it all the way to Canaan. God could gain a victory only through the second generation Israelites because they were faithful and loyal to Joshua and Caleb and were filled with zeal to reach the Promised Land. The Canaanites of Jericho retreated in terror from God's advancing army. The Israelites' victory, centered on the right internal conditions and motivation, is a very good example for us.

The experience of the Israelites is comparable to our own individual way of faith. A member who has been in the movement quite a long time may still be struggling because of a lack of internal motivation, and may never make it all the way, while a much younger member may have already achieved an internal victory of faith and be working aggressively

to overcome the satanic world on the individual level (his or her own Jericho).

The history of a religious people or group may be long, but if inadequate internal conditions are made by the followers and if they have no deep motivation to accomplish a certain goal, then no matter how long they continue, they will always be defeated. This is a painful reality. Perseverance is important, and the providential time period is important, but the most important question each person must ask is, what kind of internal spiritual conditions have I established based on my understanding of the spiritual reality of life?

I encourage you, the worldwide membership of our church, to check your own individual level of faith and the internal conditions you have made or are making. Without laying certain kinds of internal conditions, you can never comfortably and stably progress. Again, look at Israel. The first generation didn't make it to Canaan because they had proven weak in their motivation. But the second generation had vision and hope—they knew it was their clear destiny to enter Canaan. Our individual life is the same; the key to any victory is our internal motivation.

In the same way, our Father, after 13 months in Danbury and 40 years of sacrifice, achieved a worldwide victory as of 1985. Providentially, he has carried the Unification Church beyond the Jordan River into Canaan. When Israel crossed the Jordan River following the Ark of the Covenant, the river ceased flowing to let them pass. This was a symbol of their complete unity with the Ark (i.e., God's Word). In our case we have to show our complete unity with our True Parents, since they have already brought us beyond Jordan.

It really doesn't matter how many people are listed on the church's membership roles. Our own personal situation doesn't matter either. If we have the true internal motivation to accomplish our goal, the satanic world will already be afraid—on the defense. We will automatically be on the offense.

My concern is this: Though our movement has gone beyond Jordan based on Father's total faith and sacrifice, each of us must keep two points deeply in our hearts. First, we

must completely unite with our True Parents just as the Israelites were faithful to Joshua and Caleb. Second, we must check ourselves on the individual level: Have I effectively established the conditions I need to set as an individual? If I have, then automatically I will be stabilized and peaceful within myself.

Unfortunately, in many cases, we continue our faithlessness, lose power, and vacillate in our heart and actions, all the while blaming things like our difficult schedule or our difficult Cain/Abel relationships. But the real cause of our struggles lies in the world of our internal motivation.

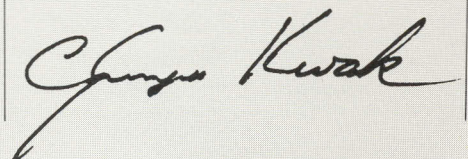
No one can create our internal motivation for us—it is in our own hands. Our own life situation is the result of history, i.e., our ancestry and our personal past. Each of us is unique in this respect. Therefore, our own internal conditions must be unique.

Please remember once again Father's three points. First, believe that the living God is here with you, the almighty God and True Parents who want to embrace and love you. Second, remember your fallen history and lineage of which you are the fruit. Third, remember that a real Satan is present as a result of the fall, and is always trying to hold you back. Because of Satan's accusation God cannot easily take care of us nor love us freely. Our motivation determines whether or not God can recognize and help us. Therefore, we must take responsibility to establish and develop the right internal motivation to succeed.

Once again, recognize God, Satan, and "myself;" and then correctly lay the necessary conditions. You will become a stable individual as the result, and you will be able to unite with Father and Mother in the true sense.

Our unity with them comes as a result of our internal conditions and motivation. If we can accomplish this, it will not be a burden, but a joy to follow our True Parents, even though our path is never easy.

Please think and pray deeply about these things, for this is a very important time.



**"GOD, WHO WANTS TO BUILD
A WORLD OF HARMONY,
THINKS THAT THERE IS
NOTHING MORE BEAUTIFUL
THAN THE CIRCLING
MOTION OF LOVE IN WHICH
A MAN AND A WOMAN
BECOME ONE."**

*Rev. Sun Myung Moon
January 3, 1986*