

TODAY'S WORLD

August 1986



DAY OF ALL THINGS (p. 10)

A MESSAGE FROM MOTHER IN JAPAN (p. 20)



Letter from the Publisher

by Rev. Chung Hwan Kwak

IN OUR MOVEMENT TODAY WE ARE WITNESSING amazing phenomena and achieving many external results. Because of this success, we often fail to recognize the truly important, internal matter of growing our faith. We are also, for the most part, receiving less and less persecution, so sometimes we are not serious enough.

For each of us, real faith cannot begin unless we realize deeply, "I myself am fallen. I have original sin." All humankind must come to recognize the reality of original sin; it is a fundamental matter that everyone must consider.

We cannot grow our faith merely by being a church member for a certain number of years. Perseverance is necessary, but time alone does not cause our faith to grow. Faith grows by the development of our vertical relationship with God. The more we grasp the heart of God's grace and true love and inherit it as our own, the more our faith increases.

How can we accomplish this? By listening to Father's words we can increase our understanding of God. By deeply searching in prayer we can reach God's mind. Through persecution and our own life experience we can connect with God's lonely and sacrificial heart. Through all these ways our faith can develop and flourish.

However, even understanding God and developing a vertical relationship with Him is not our *ultimate* goal. The purpose of our faith is to be totally and substantially *reborn*. The principle of rebirth through True Parents is profoundly meaningful. To be reborn, we must leave behind the heartistic content of all our past relationships, and develop a new relationship with True Parents, centered on God. We can receive the new life-giving element only through them. Because the word our Father has brought to us is so clear, we can, for the first time, fully understand the role of the Messiah and our relationship to True Parents.

To understand rebirth we can use the example of engrafting. Jesus said, "As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me" (John 15:4). Jesus, by offering himself completely with unconditional love, gave humankind the precious opportunity to engraft spiritually onto him. What is the engrafting

process? In engrafting a branch to another tree, the branch must connect with and receive the organic life element from the system of the mother tree. Without that life element, the branch will not survive. Thus engrafting does not mean simply sticking a branch into another tree; there is no meaning in that. The organic life elements must link and flow from one to the other.

Today, we have the opportunity to engraft into the True Parents' lineage. What is the life element or basic essence that we must receive, adopt, and inherit from them? It is their heart, their original true love, and their traditional, sacrificial lifestyle. That is the True Parents' real life source and the essence of their unique value. If we do not develop a relationship with them based on this basic, inner element, then the engrafting process remains external and meaningless.

In the beginning Adam and Eve lost true life because of self-centered motivation. Satan's selfish love reached their hearts, captivating and dominating them. Only through progress along the path of sacrifice can we separate ourselves from this tragic perversion and relink ourselves with true love and true life. Unless we inherit the fundamental essence of true love, Satan will never leave us.

Because we are so busy we sometimes tend to focus too much on external phenomena, but we must examine our internal situation and reconnect with our actual, inner life source. Let us continually check ourselves and maintain our focus on True Parents' heart and tradition. Our faith will become stronger and our lives more prosperous—more rich, more exciting, and more fulfilling! Then we can really enjoy a Moonie's life—as true sons and daughters. I would like to see all Unification members truly enjoying their lives.

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FRONT COVER: True Parents cut the celebration cake on June 7, the Day of All Things, in the Grand Ballroom, World Mission Center. (Photo: Robert M. Davis, New Future Photo).

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NEW FUTURE PHOTO

THE DAY OF VICTORY OF LOVE

REV. SUN MYUNG MOON

EXCERPTS FROM PART 4
JANUARY 3, 1986
SEOUL, KOREA

At the moment of actually facing imminent death themselves, not many will sacrifice their lives and safeguard those they love; but Heung Jin did.

FROM 1983 THROUGH 1985, SATAN LAUNCHED AN ALL-out offensive against my family, which did not cease.

Satan used every available tool to attack them. Hyo Jin strayed during this time because of satanic influence. One day he said he drove home from school but could not remember at all how he had driven home; to him those hours were a blank. Around the same time Hyo Jin had a vision: He saw a black car driven by a black driver speeding toward him. This vision came not once, but three times. Satan attacked in such ways as these.

Either that which remained to be indemnified historically or mistakes which blessed families had made allowed Satan to work. At that time, when we were connecting our worldwide progress with Korea, any indemnity for what had not been fulfilled on the national level had to be paid. Someone had to assume the position of enduring suffering centering on God's will to complete the indemnity. If nothing had happened to my family, then this nation would have been in tremendous danger.

The rally at Kwangju was the last phase of our national IFVOC campaign in December 1983. The rally was staged successfully despite government opposition. The auditorium was overcrowded, and more people were standing outside than inside. As the atmosphere at the rally grew more and more victorious, Satan could do nothing to stop it. He was perplexed and anguished, and as the rally drew to a rousing close, he struck Heung Jin.

LOVE AT THE MOMENT OF DEATH

Heung Jin was driving down the highway [with the two sons of Mrs. Mal Sook Lee] when the accident happened. The usual response of any driver in an unexpected situation is a reflex action to save his own life. Heung Jin could have swerved to the left when the truck skidded across the median into his lane, but without panic he stayed spiritually centered and swerved to the right instead, letting the driver's side of the car collide with the truck. Why do you think Heung Jin risked his life? After thinking about his behavior, I could not help being deeply moved. I realized that he had saved the lives of Jin Bok and Jin Gil with great love and a sacrificial, altruistic spirit. People often talk about love and sacrifice, but at the moment of actually facing imminent death themselves, not many will sacrifice their lives and safeguard those they love; but Heung Jin did.

It was well known that Heung Jin especially loved the two Lee boys. He often studied and ate together with them. Heung Jin showed them a great deal of love because their father, who had faithfully followed God's will, had already gone to spirit world. In tears, both Jin Bok and Jin Gil testified to the love and sacrificial spirit that Heung Jin had showed at the moment of the accident. Now they are trying hard to inherit Heung Jin's heart and will so that they can make an important mark in history themselves.

I felt such joy and gratitude for Heung Jin's spirit of love at that moment of death. Heung Jin was not a loser; he was a great victor. The death he died on earth was not a death, but a Seung Hwa toward the Kingdom of God. As his father I was deeply proud, and I congratulated his departure for the Kingdom of Heaven.

Satan did not know how deep Heung Jin's heart really was. He tested Heung Jin with death, thinking that he would only be concerned about himself. If Heung Jin had been saved instead of Jin Bok and Jin Gil, Satan would have attacked my family severely. Satan intended to accuse us, claiming that we were not qualified to be the central family of God's providence. After my absolute victory in Korea, however, Satan was baffled. He set the accident as a trap; it was his final, desperate tactic to invade.

My real problem was that the Unification Church and the rest of Christianity were not united. At that time Christianity was still opposed to me, and America was dragging me to court to hinder my activities. In order to totally indemnify the problems in America and Korea, my own family had to pay indemnity. Such indemnity was also needed for the spirit world.

FOUNDATION OF HEART

Up until now, those who have gone to the spirit world were not born of the lineage of True Parents. Today, we are in the age of worldwide restoration into Canaan, the completion stage of the providence, where the realm of the indirect dominion can become one with that of the direct dominion. Heung Jin is the only one who has gone to the spirit world on a foundation of heart that extends worldwide.

Heung Jin was born as the second son of the True Parents, on the heartistic foundation we established on earth. As Heung Jin grew, he became more and more deeply concerned about my security. Once he even said, "I don't know whether we should trust Father's security guards. I saw them sleeping during the Chicago ICUS. I will take responsibility myself to train blessed families for Father's security." Some time later he said, "I will be just like a bulletproof wall for Father in case Satan tries to shoot him." At the time I just laughed, but now I am deeply moved, remembering how he showed such great love and willingness to sacrifice himself.

My first son Hyo Jin is in Cain position; Heung Jin is in Abel position. The second son is always Satan's target. President Hyo Won Eu, the former president of the Korean Unification Church, was the second of the original three blessed couples. He was also attacked and went to spirit world. Satan attacked him because he thought President Eu was the one I loved best of all among the blessed couples.

Every event in the process of restoration through indemnity is not incidental but is based on providential

*Although Unificationists are in the Abel position,
they should put the Christian ministers before them in
order for them to come to True Parents.*

necessity. Even Heung Jin's birth was extraordinarily difficult and painful for Mother; she was in labor for three days, and Heung Jin shared her birth pangs in the womb. Satan always tries to interfere with the second son, whom God loves. If Satan's accusations are strong and unceasing, even God has no choice but to allow the second son to be offered as a sacrifice.

By offering second sons to Satan, God has been paying indemnity throughout history. The year of 1984 was the second of the last three years in the 40-year wilderness course. In order to indemnify the wrongs of America, Christianity, the Unification Church, and the blessed families and their children, God did not stop Satan. Who could indemnify all those wrongs? You should know that even if all the blessed families had been sacrificed as indemnity, the payment would not have been enough. Only a member of my own family could pay the debt, and Heung Jin was offered.

MY PROMISE TO HEUNG JIN

When the doctor notified me of Heung Jin's passing, I made a promise to Heung Jin to hold the Unification Ceremony. If I had been an ordinary father I would have just lamented his sorrowful destiny. Instead, I held the ceremony to clear his way into the spirit world. I had to take responsibility to liquidate historical resentment for the wrongs which Judaism, Christianity, and Unificationism had committed.

The 40-day period after Heung Jin's passing corresponded to Jesus' resurrection period. The Holy Spirit came to earth 10 days after Jesus' ascension; therefore Heung Jin's wedding was held 10 days after his 40-day period was over. Through his spouse, Heung Jin can now relate perfectly with the earth, centering on the ideal of love. His ownership of conjugal love was established by and centered on parental love, so he can freely work on earth. All of this is according to the principle of creation.

Jesus walked the way of God's will, aiming to open the providence up from the national to the worldwide level. From the spirit world he could establish the foundation of tradition for the ownership of love, but he did not leave a physical foundation behind him on earth. Through Heung Jin, however, the foundation was laid for the entire earth to become one with the spirit world. Though he went to the spirit world, his ideal spouse is in the physical world; thus we can say that he is the first fully realized son of God to enter the spirit world.

Through Heung Jin's sacrifice, the original order of love between the elder brother and younger brother can be restored in front of God. Jesus, as God's substantial son who went to the spirit world before Heung Jin, should become one with him centering on love. Jesus is in the Cain position and Heung Jin is in the Abel position. Jesus can come to True Parents only by becoming one with Heung Jin.

On the foundation of their relationship a campaign has

begun on earth for the rest of Christianity to become one with Unificationism. What was resolved in spirit world can now be resolved on earth. Therefore, other Christian ministers have begun to unite with the Unification Church. This foundation of unity must be connected at all levels, beginning with the individual, family, and clan levels; then we can march forward together into the national and worldwide realms.

GOD-CENTERED RELATIONSHIPS

Now the nation of America can be influenced by the providence. Today the American Unification Church is in a position to influence American Christianity and all American citizens. Unificationists are standing on the front line, and Christian ministers are following them. Although the Unificationists are in the Abel position, they should put the Christian ministers before them in order for them to come to True Parents. The purpose of this is not so that they can make only a vertical connection to God; it is to open up the age of God-centered horizontal relationships among people.

Up until now, God's providence has focused on teaching people in both the Cain and Abel realms about their vertical relationship to God; it allowed them to stand on the spiritual foundation of others who devoted themselves to God's will. From now on, however, centering on True Parents, people must learn and establish a tradition of absolute obedience by developing a horizontal relationship with Heung Jin as Abel. Centering on him, past Christians, kings, loyal servants, exemplary wives, and good spirit people from our mission countries all around the globe should come back to earth for resurrection. The Principle is one—unique and absolute in value both on earth and in the spirit world. But where should this Principle bring unity first? It must first bring unity on earth.

Jesus was able to return to earth only on the foundation of unity with the Holy Spirit, who has the power of ownership centering on love. Without the Holy Spirit, Jesus could not have a relationship with the visible substantial world, because he did not complete the heartistic foundation to gain such ownership while he was alive. Through whom do you think the qualification to gain the ownership of love will come today? It will come from God through Heung Jin. You should know that your own resurrection through the Second Coming is possible only when you set up the condition to receive substantial ownership of love through Heung Jin. These words that I speak about the providence are the Principle, and you should be able to go the right way by realizing the true meaning of my words.

What is the meaning of the Day of Victory of Love? Up until now the spirit world and the physical world have not been connected with each other centering on love. Instead, they have been disconnected, and Satan's dominion of

Through home church you should gain the right of ownership centering on God's love, inherit all the indemnity conditions I have fulfilled during the 40-year wilderness course, and be recognized as victors.

death has prevailed. However, Heung Jin's sacrifice erected a tradition of love which spans both worlds, so that Satan can no longer freely dominate the experience of death. Now, since the Day of Victory of Love was established, a gate has been opened through which you can go directly to the Kingdom of Heaven rather than having to return to earth for resurrection. The foundation to create this unified realm centering on Jesus, Heung Jin, and True Parents was laid by virtue of the harmonized love of Heung Jin and Hoon Sook. The power of ownership centering on love was granted. By connecting with that unified realm, everyone can have a chance to go to heaven directly from earth. In other words, the realms of indirect and direct dominion have been completely unified.

PARENTAL LOVE CAN OVERCOME DEATH

Since a direct path from the earthly world to the heavenly world is now open, the age of the absolute realm of God can begin. Heung Jin went to open the door to the Kingdom of Heaven, so we should not be sorrowful about his departure. The three days following his death were a period of resurrection, and we had to be able to praise his victory; Mother should not have cried. Parental love should have a power which makes it possible to overcome even the death of a son. Through True Parents' unconditional love, all other providential requirements can be connected and the way can be opened for us to enter the Kingdom of Heaven freely.

Through Jesus' resurrection and return and the descent of the Holy Spirit, 120 apostles could be established on earth. Similarly, returning resurrection today is made possible by the fact that Heung Jin Nim was blessed during his own period of resurrection. Now that the substantial Holy Spirit is on earth, people of 120 nations in the spirit world who believed in Jesus while on earth can become one centering on Heung Jin. The restoration of Cain and Abel through the unity of Jesus and Heung Jin also makes returning resurrection possible. If the kings who ruled 120 nations while on earth come back to earth and become one in heart with the kings who are currently ruling in those nations, then the kings on earth will automatically come to be connected to the realm of True Parents' love. Therefore, the kings of every nation, their people, and other notable persons should be moved, even beyond their conscious intent, to join the Unification Church. Then all nations will be connected with each other centering on the king of kings.

Through the connection of all these nations to me, their historical responsibility and the worldwide course of indemnity will have been liquidated up to the completion stage. All conditions for Satan to accuse these kings and notable persons will have been indemnified, so they can be grafted to the absolute realm of love. The foundation for this was accomplished through my victory during the 120-

day period after my release from Danbury. This means that we are already in the age in which there is nothing we cannot do centering on True Parents. Now the age of darkness has passed away, and the world is becoming bright. After the gray of dawn we will see the sun rising; the darkness will disappear, and a bright new world will come to us.

From now on, people of all nations will throng to the church. Due to the cooperation of spirit people, they will unwittingly be attracted to us. Centered especially on the second generation with their clean minds and personalities, a new history will unfold. From the moment the door of love between the spirit world and earth was opened, this historical movement could begin.

WHEN TWO GENERATIONS UNITE

That door was blocked because up until now a relationship between you and a son of True Parents had not been established. In the substantial course, neither I as parent nor Heung Jin as son could open that door alone. It was when the two generations, parent and child, became one that the door could be opened. If John the Baptist had become one with Jesus, Jesus as Abel could have risen into the position of parent and the providence could have been fulfilled at that time.

Everything, including the wrongdoing of my children, was liquidated through my victory at Danbury. Now religious people in every corner of America are welcoming me. The flames of repentance from America are beginning to spread around the world.

I only speak to you after I have lived what I speak about. I do not speak any word without living it first. Whenever I have pushed you to do something, I have done so only after trying it myself and finding that it was possible. The words of God result in creation; when He speaks, there is already a predetermined result. Yet if human beings as His partners fail their responsibility, God Himself must take responsibility for them. Similarly, there is a predetermined result behind my words, but if my partners cannot fulfill, I must take responsibility.

You should know that I went to Danbury to also indemnify Hyo Jin's wrongdoing. Parents are responsible for the mistakes of their children. It is because I must indemnify wrong results that I am always concerned about Hyo Jin's behavior. Hyo Jin has not been healthy for several months. In order to get well, he must make a breakthrough in faith. There is no way to restore health without faith, and this law of indemnity also, of course, applies to Hyo Jin.

No one can ignore this law and avoid indemnity. That is the Principle. The Principle spares no one. Everyone must go through the process of indemnity, just as a student must complete all required courses in order to graduate.

You are in the Cain position and Hyo Jin, who is from the central family, is in the Abel position. My children have



Hoon Sook Nim with Father and Mother on an outing in the Korean mountains.

the birthright even though they were born later than you. Cain should recognize Abel as the eldest son in God's realm. From witnessing to Christians you know very well how difficult it is to subjugate people in the Cain position and bring them to God's side. Based on your understanding and experience you should become a good Cain who sincerely attends the central Abel on God's side. You should first become one with Heung Jin and through him become one with Hyo Jin. When the foundation of substance of the second generation is harmonized, all conditions to accuse the parents are liquidated. This is the natural and reasonable way to attain victory.

YOU MUST BE ABLE TO SAY "I WON"

You should understand that the victorious foundation of the Unification Church today came from Heung Jin's costly sacrifice. Now you are in the age when you can establish unity within yourselves and with each other. From now on, you will not be persecuted; you will be able to receive all the benefits of the age if you just follow God's will and don't betray Him. In the Kingdom of Heaven there are already spaces reserved for you, and you are eagerly being awaited.

Your five percent dispensational responsibility was imposed upon you because the world has not yet become unified. Through home church you should gain the right of ownership centering on God's love, inherit all the indem-

nity conditions I have fulfilled during the 40-year wilderness course, and be recognized as victors. You must be able to say, "I won," and have Satan as well as God notarize your proclamation.

Because you are able to know and attend your beloved True Parents, you can accomplish this. In order to inherit from them, however, you must be free of the nature of the false olive tree. You cannot just meet your own desires regardless of whether they are good or not. A person who behaves in this way has nothing to do with God but belongs to the satanic world.

Home church is the vehicle for you to be given the right to inherit all forms of love in the Kingdom of God. You, my children, and all of creation will be judged as to whether or not you qualify to own and be owned by God's love. Once everything in the universe comes to belong on God's side, the home church movement will no longer be necessary. Suppose 10,000 people in Korea do home church among 360 people each. Then each of the 360 people will not only be a home church member under his or her leader but a home church leader to 360 others at the same time. Eventually the whole world will be one home church.

If we fulfill the indemnity conditions to form this interlocking home church system, everyone can enter the Kingdom of Heaven. Everything can be solved autonomously within the system itself; if a problem arises, it can be dealt with through discussion by the entire membership since everyone will be a co-leader. Everyone will be able to

When I was lonely or tired, I pushed myself to live aggressively for God without any shame so that God would not worry about me.

know, understand, love, share with, and be concerned about what happens to everyone else. Satan would never be able to affect such a community.

The Kingdom of Heaven will expand on the basis of home church, as home churches become one with each other centered on love. If home church grows from the family to the world level, then home church itself will be the Kingdom of God on earth. Therefore, the organization of home church is the alpha and the omega.

ESTABLISHING THE RIGHT OF OWNERSHIP

The building of the Kingdom of Heaven horizontally will be based on the expansion of the right of ownership centering on God's love. The realm on earth, where the alpha and the omega connect and God grants ownership, is the physical Kingdom of Heaven. That realm in spirit world is the spiritual Kingdom of Heaven. I have suffered all my life in order to establish the right of ownership centering on God's love worldwide. I believe I have finished everything by gaining victory over suffering in Danbury.

In the future there will be no persecution of the Unification Church. Now is the time for us to gain results according to the effort we put forth. Persecution is disappearing from Korea; it will completely disappear once our present three-year course is completed. From now on anyone who persecutes us will be subject to indemnity 10 or even 100 hundred times heavier than before. This is the age for restoration through indemnity on the horizontal level; therefore, everyone's actions are subject to immediate judgment.

Individuals and nations who persecuted me, as well as Christianity, will have to repent. The world is naturally supposed to come toward one point; it is now moving in one direction. You should understand the trend of this age exactly.

I established God's Day, Children's Day, and the Day of All Things to establish a standard for the ownership of love. You should be able to declare confidently before heaven and earth that you are God's son or daughter, centering on His love. You are not only the son or daughter of your physical parents: You belong to True Parents. You should remind yourselves of this unceasingly. You should call out True Parents' names, witness about them, and love them so eagerly that you forget about everything else. Otherwise the structure of your consciousness will not change and you will not truly be able to attend them.

The castle walls of Jericho collapsed when the people of Israel marched around the city, blowing their bugles, beating their drums, and shouting. Likewise you should shout, "I am a child of the True Parents! The granting of true ownership is at hand. Come quickly! Unless you listen to me, you will suffer great loss." When your cries reach beyond your neighborhood and all over your country, the walls of Jericho will collapse. Then the restoration of Korea

and of all things will be fulfilled.

Never feel ashamed of working for God. I was not ashamed of myself in entering Danbury prison. I never cared that I was insulted by the jailers. I just did what I was supposed to do.

When I came to America I exerted myself day and night to fulfill my mission to witness. I have lived my whole life with the conviction that there was no one but me to witness to the truth about God. I traveled all around America to teach about God's heart and the Principle. You should know and inherit the tradition of God's love, Jesus' course, and my life course.

HEUNG JIN'S LOVE WILL BE A LIGHT

Since the Day of Victory of Love was established through Heung Jin's sacrifice, you should think about him and love him. Now, on the foundation of his sacrifice, the second generation centering on Hyo Jin must stand up and go forward. This course of events was devised by the hidden work of God.

If Heung Jin had died in an accident as the son of fallen parents, he would have had no place to go in the spirit world. Through the Unification Ceremony, connecting the earth and the heavenly world, his life became eternal. This was possible because he was born of True Parents.

Before Heung Jin ceased breathing, I taught him how to reach his destination. I promised to hold a wedding ceremony for him and give him an adopted son. I asked him to go in comfort and happiness to the spirit world and assured him that his lineage would continue on earth eternally. I did not cry over Heung Jin's destiny, but I prepared everything so that he could live and be loved by the eternal God. So intense is the love between father and son.

Heung Jin thanked me for such great love, and departed. You should remember Heung Jin so that his love will be a light for you. You should do your best to fulfill your mission, firmly believing that even if you die in the process of following God's will in attendance to me, your blessings will be guaranteed. Go forward with a grateful heart, knowing that an eternal world is prepared for those who are sacrificed.

March forward following the model of my life. Never be disappointed in fighting Satan. Then you will surely win. I have never been disappointed in my own life course. When I was lonely or tired, I pushed myself to live aggressively for God without any shame so that God would not worry about me.

The way that Heung Jin left behind remains before you. Take responsibility to protect the True Parents. If you fulfill that responsibility, you will surely be connected to the realm of the ownership of love and become True Parents' inheritors. I hope that God's love and Heung Jin's love will be with you always on the path ahead. □

THE DAY OF ALL THINGS

REV. SUN MYUNG MOON

EXCERPTS
JUNE 7, 1986
GRAND BALLROOM
WORLD MISSION CENTER

Translated by Dr. Bo Hi Pak

THERE ARE PEOPLE HERE TODAY FROM ALL OVER THE world, all the continents, assembled in one room celebrating this historical day. I would like you to fully realize that many saints from Christianity and Judaism have died for the sake of this day. They all made the preparations so that we could gather in this historical meeting.

Each one of you is the fruit of your ancestral tree. In order for each one of you to be here in this room, in order

for one fruit to be harvested at this time, it has taken hundreds of thousands of years of effort. Your ancestors could not be here today, but you are here; so you must be deeply grateful for all their effort and their accomplishments, which allowed this day to happen.

Today is the day of the harvest of the fruit of history. This fruit represents the hope of mankind, the hope of the True Parents, and the hope of God. When the seeds from your fruits are planted, they will bring great hope to the

"I want to decorate the room where the true glory of God permeates, where true men and women are loving each other." That is the flower's wish.

world. Truly the blessing of God is abundant upon each one of you!

WHY DID GOD CREATE?

God is the creator and we and all things are the creatures. The important question is, why did the creator create human beings and all things? What was the purpose behind it? Was the purpose of creation to fulfill the necessity of God, the necessity of all things, or the necessity of humankind? Commonly we think God created out of His own need. But God is almighty; He can fulfill His desires at any moment and is not lacking in anything. So why did God create humankind?

When we talk about humankind, we talk about two elements—men and women. For men, what is the most important thing? For women, what is the most important thing? Money or knowledge or power? No. One thing is important: for men, it is women, and for women, it is men. They need each other, absolutely.

You are not living for your own sake but for the sake of each other. A woman lives for a man and a man lives for a woman. When both live in this way and love each other, the true value of a man comes into being, and the true value of a woman comes into being.

These ideas do not spring from men and women but from God. God was motivated to create men and women not as a product of His power but as the result of His love and creativity. It doesn't make you feel good to think of yourself as a product of someone's power, but being the product of love makes you feel inspired, doesn't it?

There is an experiment in physics in which a tuning fork is hit and gives off a sound of a certain wavelength. Next to it is another tuning fork, which then automatically sends out vibrations of the same wavelength. In a similar way, between mind and body there is one vibration that is meant to echo between them both. The mind and body are waiting for the original love vibration, which does not come from within human beings. That love vibration must come from somewhere else and hit the mind, which then hits the body, so that your mind and body vibrate together with the same wavelength.

YOUR LOVE DOESN'T BELONG TO YOU

Men and women are like two complementary tuning forks. A man can only vibrate in response to the woman's love, and vice versa. Thus we say that love doesn't really belong to you; it is not yours. It doesn't even come from you. It comes to you from the other side, your object.

The man has his male sexual organs and the woman has her female sexual organs. Your organs do not belong to you. You are the custodian of those organs and they exist for the sake of your mate, who has the true ownership. You have no freedom with those instruments. A major

problem with American society today, particularly among young people, is in this area. People think their love instrument is theirs, so they use it according to their whim. All kinds of moral degradation occur because they think their sexual instrument is their own.

How many owners of your love should there be? Some people say, "The more the better!" Is that correct? Ultimately speaking, your love doesn't even belong to your mate but to the original owner, God. When you say "God" you also mean "absolute." Absolute God created for an absolute purpose. Therefore, in love centered on the absolute God you only need one person, not dozens of extras, to be the owner of your love. An absolute doesn't need a spare because it cannot go wrong.

One of the greatest truths taught in the Unification Church is that God has dual essentialities, that He has Sung Sang and Hyung Sang. That is the greatest declaration to the world about the substance of God. The creation is the place where the invisible God planted His character into visible form. Also, two different kinds of people came from God's planted seed—men and women. God cannot be represented through men or women alone. Centered upon love, men and women represent the total image of God. In the harmony of men and women the image of God becomes real.

Men and women grow in two ways. First, their individual love for God grows. They realize that love comes from God and their desire to love Him becomes stronger and stronger. In the meantime, as they mature, they begin to desire love from each other—men from women and women from men. A man's and a woman's body structures change as their capacity for love grows. An amazing thing is that there is a kind of "homing device" within people that always draws a man and a woman together, never pushing them in the opposite direction.

THE DWELLING OF GOD COMES CLOSER

When love grows within men and women, the dwelling of God comes closer and closer to them. In other words, the time when the love between a man and a woman can be consummated is the same time when their love for God can be consummated and completed. So when God-centered men and women consummate their love, God also feels the fulfillment of His love.

When we say, "Here is a woman," we already denote the existence of a man. When we say, "Here is a man," we already include the existence of a woman. The two opposite positions must exist in relationship, never separately. Therefore, the words "man," "woman," and "love" can be said only within a complementary context. We assume the existence of the other two when we say any one of those words.

When you are in love, each of your cells almost explodes. Of course, that kind of explosion does not produce chaos;

All creatures exist in their own unique fashion to express the love of God toward human beings. They are almost like the instruments of love.

there is always a certain discipline. Within this discipline there is great flexibility and harmony in the expanding and contracting of love. The movement of love is always one of circular motion. But men and women must have an anchor, some center to their love.

The motion of love between a man and a woman joins together with the vertical line of the love of God and creates a gigantic circle. The love of God always returns to men and women in a flow of give and take. In other words, the vertical line is always circling. At the same time, men and women are also making a circular motion in their love. These three directions move apart and then come together; there is always a returning. This points out another universal principle: There is no straight-line movement in God's creation; there is only circling motion.

Your horizontal love line should always cross the vertical line of God at a 90-degree angle. This is the evidence of true love. You must both have absolute love toward God. The woman must love her husband absolutely; the man must love his wife absolutely. The father and mother's love toward the children must be absolute. If any deviation exists, a 90-degree angle is not possible.

THE QUALIFICATION TO ENTER HEAVEN

In the circling motion of love the heavenly four position foundation is created. God, on the vertical line, is connected with the children; the father and mother are connected on the horizontal line. When millions of these heavenly four position foundations fill the earth, that will be what we call the Kingdom of Heaven on earth.

In this heavenly four position foundation, you can experience the love of children, the love of parents, the love of husband or wife, and the love of God. Learning these things qualifies you to enter the Kingdom of Heaven; without them you cannot dwell there, neither here on earth nor in the spirit world. What is the Kingdom of Heaven? It is like a storehouse of all these loves—the place where love goes after being harvested. Such love can only come through living within a heavenly four position foundation here on earth.

What is the purpose of a tree? There are many different types—such as the chestnut, fir, and olive—and each tree's goal is to create the most perfect fruit, which is always identical to the fruit that bore the seeds that created the original chestnut, fir, or olive. That is the goal of all trees: They don't want to produce anything different from the seed that started them. Later on, the seeds from that fruit will be planted and multiplication can take place a hundredfold, a thousandfold, and even a millionfold—with each seed bringing identical results. That is the way Heaven grows. Do you follow?

The woman, as the mother, is to live for the sake of the other three elements—for God, her husband, and her children. When she does that, she can stimulate her hus-

band's love toward God, toward the children, and toward herself. You cannot inspire anyone to love you unless you live for that person's sake first. For this reason, anyone who lives for his or her own sake alone will not bring forth good fruit. Results come only when you live for others—particularly for God, your spouse, and your children. Then you can engender reciprocation.

When there is 100-percent commitment in love, there is no consciousness of day and night. You don't say, "Wait until tomorrow morning. This is a bad time." Any time is the right moment. You can expand all the way to the ends of the world from the center point; it doesn't matter. You will never stray. If you originated in the center, you will always come back there. God doesn't have to go chasing around all over the place; He can sit at the center, knowing that everyone will inevitably come back to Him.

TOTAL FREEDOM

When you are living with this true love and 100-percent commitment, you don't have to run around and worry and get ulcers. You can have serenity and peace. If you stay in the center, everything will always come back to you. You will be the winner. This is the ideal realm of the heart of man. When there is 100-percent commitment, there is



R. M. DAVIS / NEP

When you pass a building, you can even touch it and give it a greeting. With such a heart of love toward all the things in the world, a person can never get bored or lonely.

100-percent freedom. The tiny little grandchild can climb all over the grandfather; he has that kind of total freedom. The small wife can climb into her husband's lap. The giant husband can sit down on top of his wife. That is what we call the romantic, dramatic life of men and women—when you have true freedom within true love.

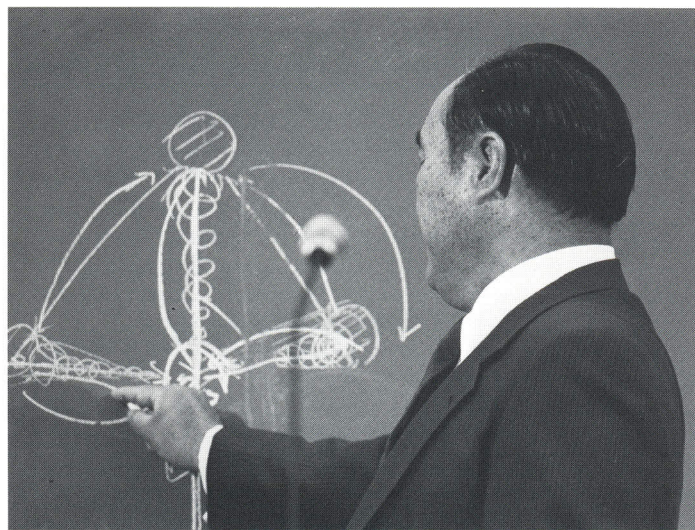
Let's say a wife is very tired at night, totally exhausted. But as soon as she sees her husband's face, she becomes renewed and revitalized. That is the power of love—to ignite and electrify. Love is like electricity. If a father thinks his child has been lost he is totally desolate, but if that child comes back and appears in front of him, the father instantly becomes rejuvenated. He doesn't know where such energy comes from, but he becomes a new person.

This is the same as God. God has been very disheartened and fatigued, like the sorrowful parent. But as soon as He saw the perfected Adam and Eve in the unity of true love, God forgot His fatigue and became electrified with true love. He could come down and find His dwelling among human beings. In this way the dwelling of God among men can be complete. When the union of true love occurs between people and God, there will be nothing but the joy of celebration throughout the universe. There will be singing and dancing in Heaven, on earth, and everywhere else in that celebration of love.

Looking at the families of today from this heavenly, ideal standpoint, we know they are very far from it. People have never been 100-percent committed; they have always had some reservation. Men and women want to claim their own territory—"This is mine. Don't touch it." They want to claim their own rights—"I have my own personal secrets." With such selfish thinking, a woman can never become a beautiful wife. Rather, she would be more like a monster. Not only that, but she would be poisonous, always ready to shoot out her poison. Many American husbands begin to tremble just by thinking about their wives. This is the reality of American life. Today men pursue other men and women pursue other women. This perverted situation occurs because our society has fallen so far below the realm of God's principle. Therefore, I have come to ignite the reformation of love and bring in a new, harmonious family system. No matter what people may say about Rev. Moon now, history will be the judge. Eventually, America will know it needs me in order to be saved.

LOVE HAS SPECIAL PRIVILEGES

Love has special privileges. First of all, love makes people equal. Regardless of social differences, when two people are in love, they are equal. Suppose one young man has a very tiny wife who also happens to be rather ugly, but he loves her nonetheless. Imagine that that young man eventually becomes the President of the United States. No matter how small or ugly that woman may be, she will be ele-



K. OWENS / NEP

vated into the status of First Lady. Isn't that true?

Another privilege of love is the privilege of inheritance. The beloved gains the right to inherit the treasures of the loved one. When you love someone, you want to give all your assets and valuables to your beloved. This is a great truth. What does it mean? When a man and a woman create a perfectly loving couple, then the dwelling of God is with them. Because they love God, they are elevated to the level of God. Thus God and the children of God gain the same level. Therefore, everything that belongs to Him belongs to you as well. Compare this concept with the way many American people approach their relationships. Many women want to have their own private bank accounts that their husbands can't touch, and vice versa. How different that is from God's desire! You can lose your separate bank account at any time, but you can never lose love.

Anybody who lives for the sake of original love will be welcomed by the universe and embraced. On the other hand, anybody who tries to turn away from true love will be rejected and punished by the universe. For this reason, all types of love that are not true love will eventually be destroyed.

Why are we talking about this on the Day of All Things? What does true love have to do with all the things of creation? Look at the beauty of the flowers with their many different colors, as well as all the other beautiful things of nature. All these things are meant to provide a perfect environment for men and women to express true love. When all things welcome you—the trees, the flowers, the rocks, the water, and the grasses—how would you want to respond to them? Would you give them an insipid greeting? Wouldn't you instead feel like exclaiming your feelings of joy at seeing them? Rather than just shouting "Mansei!" yourself, wouldn't it be more exciting for you and your spouse to hold hands and jump up together, shouting "Mansei!" with all your might and whirling around?

When there is 100-percent commitment in love, there is no consciousness of day and night. You don't say, "Wait until tomorrow morning. This is a bad time." Any time is the right moment.

WHERE THE GLORY OF GOD PERMEATES

Male and female birds sing of love for the sake of men and women, so they can hear how lovely this universe is, how worthy of songs of praise. All creatures exist in their own unique fashion to express the love of God toward human beings. They are almost like the instruments of love. To play music, you need musical instruments. To engender love you also need instruments. All the things of creation are those instruments of love.

Look at the flowers. They express love too. Within each flower there is both a male and a female aspect. Love is joined together within each flower. Every flower has its own unique beauty. There are no ugly flowers. If you could ask a flower, "What kind of place would you like to sit and decorate with your beauty?" it would tell you, "I want to decorate the room where the true glory of God permeates, where true men and women are loving each other." That is the flower's wish. Flowers want to be placed where they can glorify God together with men. Even after all these thousands of years since the fall of man, flowers have maintained their tradition, blossoming year after year, waiting for the one day when all flowers can say, "Hallelujah! Finally we have seen true men and women on earth. The dwelling of God is with men! Now we can really, fully blossom. Amen!"



All things are waiting for the day of the appearance of true men and women, so they can finally fulfill their true purpose of creation. [*While he is talking, Father takes a lily from the flower arrangement, gazes lovingly at it, smells it, and then with a flourish tosses it into the audience.*] As you can see, these lilies are truly jubilant to be decorating this room where I am speaking about true love. These flowers never expected to be in this place. It is their great joy and surprise! When you deal with all things in your daily life, you tend to forget these meaningful explanations I have given you. You tend to become apathetic and not pay attention to the flowers and other forms of creation. If you are like that, they will never appreciate you. So from now on, appreciate the character and personality of the things in your life.

There are many great, towering classics of literature written by the great writers of history. But what is literature all about? In literature, human beauty and character are compared with the things of nature. For example: "My lover's smile is as beautiful as a morning lily." "She blossoms like the springtime cherry tree." Writers always give the most realistic and meaningful descriptions of human beings by comparing them with the things of creation. For people who live in the desert, their descriptions of love always reflect the stark beauty of the desert, since that is all they know. Without comparisons with natural beauty, what do we have left? "My love has a round face." "My love has a big nose and small eyes." Not much in the way of literature.

Most of the food we eat comes from grain, which is the seed. The seeds are created after the flowers have blossomed. The natural process is that the flower blossoms and then the fruit is produced. The fruit contains the seed, and then we men and women use that seed as our food. When you eat, you are really partaking of the results of the natural universal process of life, so you must have a deep sense of appreciation for creation: "God provided this to me, but I must become a center of true love or I won't be worthy of it."

However, if someone wants to disregard other people and just love flowers, for instance, that is not pleasing to the flowers. Flowers don't particularly like bachelors; they like to see the harmony of love between a true husband and wife.

A PAIR IS MORE ATTRACTIVE

When you observe birds flying, doesn't it look more attractive for a pair to be flying together rather than just one bird? Perhaps there is one assertive male bird who doesn't feel like flying together with his little wife, because she is smaller and weaker; without her he could fly faster. If he thought that way, it would be against the law of the universe. Even though it may slow him down, the male bird has to fly with his mate; he has to wait for her and then fly



PHOTOS: R. M. DAVIS / NEP

out together with her. He might pull out ahead a little, but he will slow down to allow the female to keep up with him. This is the beauty of nature. They might fly a long distance and then make a stop on a tree branch somewhere. The male will still feel strong and fresh, while the female might be gasping for breath. Then he would try to comfort her and help her.

Unification Church members are the happiest people because we have so much love within our hearts that we are anxious to share. We want to have give and take with other people and also with nature—flowers, trees, birds and fish, and so forth. How can you ever be bored with such a life?

When a small rivulet flows down the side of a mountain, the water splashes and crashes against the rocks and earth. It may seem to be a difficult and even a lonely battle for the water to find its way to the bottom of the mountain. It may seem to be a joyless thing, but that is not so. The water makes music along the way and it dances with the rhythm. As long as it knows there might be someone who could appreciate its song, that little stream is not unhappy.

The important point is that nature is looking for its counterpart. Without men and women, all things would be terribly lonely. We are here on earth to appreciate the things of creation and give glory to God—that is our duty. Even in New York City, where the environment is often desolate and dirty, we can appreciate the buildings and

think, "They want to see me." You can go out every day and say, "Hello, New Yorker! Hello, Empire State Building!" As you greet them, they will respond to you! All things are created this way. You can say, "Hello, my dear Empire State Building! Didn't you miss me? I missed you. You may be taller than me, but I still love you." When you pass that building, you can even touch it and give it a greeting. With such a heart of love toward all the things in the world, a person can never get bored or lonely. Such a person will be filled with love all the time and be ready to give love to others.

The Unification Church alone truly appreciates this Day of All Things. Why? Because we know all things in creation have been grieving in their hearts, yearning for the true sons and daughters of God to come and appreciate them. They want such people to take dominion over them. They have never had this proper dominion until the time of the coming of the True Parents. For this reason, the Day of All Things is crucially important.

I want to say to you that the day has finally come for the appearance of the true sons and daughters of God, men and women who can take true dominion over all things. Through us, all things can feel they have found their perfect masters. This has been the great desire of God—to see the day when harmony exists between the creation and human beings. This is that day. Amen! Let us pray. □

TRUE PARENTS' HOMECOMING TO AMERICA

June 4, 1986, East Garden

by Laura Reinig



IT WAS A GLARINGLY BRIGHT MORNING AT East Garden on June 4, the day Father came back from Korea. Every blade of grass was glistening and standing tall, perfectly cut and waiting to greet Father. I was sitting on the lawn. Will Father feel happy to be back? I wondered. Will he feel we had done enough while he was gone? We heard Father would arrive soon from the airport so I got up and stood by the driveway with the other members and leaders. There weren't many of us, and we were all pretty quiet.



Suddenly a voice said, "There he is!" A car pulled in the driveway and everybody bowed. Father got out of the car first. When his broad, beautiful face turned to us and he gave us a huge, beaming smile and a wave, it was as if a bright light had suddenly been turned on in a dim room. It moved me to see that he greeted us so radiantly even before acknowledg-

ing his own family. Almost before he had turned back around, Hyun Jin Nim was kissing him. I realized with a pang that his son must have missed him terribly. Yet how difficult it is to show affection when you are in full view of everybody! Though Father embraced him a mere split second, I felt an electric pulse move between them. Mother came out of the car behind Father, looking very fresh and elegant, and Hyun Jin Nim and Jeung Jin Nim presented them both with big bouquets.

I was pushed inside to the living room on a wave of people, just in time to see that True Parents had taken their traditional seats and the True Children were lined up before them. They made a full bow and then ran up and kissed and embraced their parents in greeting. When all the members had filed in, Dr. Pak directed us all to bow twice before True Parents ourselves.

The two youngest daughters climbed onto their parents' laps, but they squirmed and it was hard for them to smile. How could they, with everybody staring at them! The older True Children sat very straight and attentive on a couch at their parents' side. Father spoke to his children a few soft words. It was touching to see such loyalty and purity in their attendance. The whole family maintained a public dignity as befitting a royal reception, yet I saw deep rivers of love flowing from the eyes of each one as they sat there together.

A homecoming cake was brought out and cut. Father looked at us, but mostly his eyes swept over his child-

ren. I couldn't decipher any particular expression on his face. The room was very quiet. For the past six months Father had been to realms that far transcended our small concerns. He appeared to have much more on his mind than just greeting us. I had a feeling that East Garden was becoming almost too small to be Father's home any more.

We members just stood there, looking at this beautiful family—silently, expectantly. Everybody there wanted to receive something from True Parents at that moment—some words, some inspiration, some love. At the same time I knew we all wanted to give something to them too, not just drink in great gulps of their radiance.

Father spoke a few words to Rev. Kwak, and he and Mother quietly rose and went up the stairs to their bedroom, followed by their children. Our "welcome home" was very short, but whenever Father arrives anywhere it is a providential moment, and it was a great treasure to catch a glimpse of the True Family as they joined each other again. □



PHOTOS: R. M. DAVIS / N.E.P.

"I AM DESPERATE TO THE UTMOST DEGREE"



A summary of Father's speech at the leaders' conference

East Garden, June 6, 1986
from notes by Laura Reinig

FATHER SCHEDULED A 10 A.M. leaders' conference at East Garden on June 6, two days after he had come back from Korea. At 9:30, when only some of us had arrived, Father walked quietly and unobtrusively into the living room and took his seat; some people didn't even know he was there. Quickly we all rose and made a full bow.

Father drew his legs up cross-legged on his chair. Dr. Pak sat on the floor beside him, translating Father's soft, almost inaudible words. Father gazed out the window into the garden; he looked like a Buddha, his vision penetrating far beyond earthly things, as if grappling with the concerns of the whole universe. He looked as if he were carrying a tremendous burden on his shoulders.

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"Visible success is very important for America right now. Do you have confidence to do what I am asking?"

Father's first words were, "How do you feel now that I'm back? If you are just happy and excited to see me then you are no more conscious about the situation of the country than little children." He said we should instead be seriously preparing what he needs at this time. His mission in America should only have lasted 12 years, but he has been here almost 15 years and still he cannot leave because we, as

leaders and members, have not assumed our responsibility. He spoke of how many people and groups were still actively opposed to him, and how dangerous it was for him to be in America.

The need for national support

He said our primary mission should be protecting the True Parents. Not by volunteering to be a guard at East Garden, but by being desperate to get national support, bringing Christianity together, and gaining friends of the movement. We have to make the people aware of Father's value. Secular humanism, which is taking over the country like a plague, can only be stopped by the Christian churches, he said, but the ministers have to be made aware of it through us. "How much have you been crying out to God these past six months,



PHOTOS: R. M. DAVIS / N.F.P.

desperate to reach one more person?"

This mission is difficult, he said, but it is designed to be difficult. If it were not a true mission, it would not be difficult. "I have been dealing only with the truth, and that is why the path has been so tortuous and difficult."

He spoke of the way big successful corporations run their campaigns. Anyone who lacks courage or ability is not hired for the job. In that way only the best people are used and the standard of excellence is kept high. God's standard of excellence should be even higher than that of the secular world, he said, but God has a problem: He has to embrace everyone regardless of their success or failure. God has nurtured us and forgiven us all this time, he told us, but we have accomplished nothing in the last 10 years. "How can you be proud of your individual accomplishments? Actually I have done it all."

"You are different from people in the secular world," he said, "because Satan accuses you so heavily when

We can make a last-minute commitment now. We are the frontline soldiers indemnifying the failure of those who did not accept Father in 1945.

you fail. People in the world are trained to handle setbacks and failures; if they fail, they work twice as hard and are not discouraged. You are too naive, too innocent. When you fail, you come back crying. You lose hope and give up, all the while thinking, 'It's okay, Father will forgive me.' Then you don't try any more. But to succeed, you have to work 1000 times harder than you have been doing. Now I need to have actual results. Visible success is very

important for America right now. Do you have confidence to do what I am asking?"

"Your hearts have not been absolutely committed," he told us. "That is why the spirit world is sluggish around you and is not helping you. You are falling into bad habits. Each one of you leaders thinks you are a shining example of a church leader, but you are not. You have failed, and this is my agony."

"America will crumble if I withdraw my influence," he said. "Today America is rampant with leftist, anti-God thinking. It is completely losing its moral sense. Even the politicians do not care about creating a better society. They just follow any popular policy that will help them get more votes."

Climb all the way up

Father said he has been pushing us and pushing us to become known and loved in our communities. If we had really responded to Father the last

few years, we would be in incredibly elevated positions by now. "But you say, 'No, I only want to settle down halfway.'"

"I am desperate to the utmost degree. I have been waiting for you to spur yourselves onward. Have you changed? No! So, are you going to just wipe your hands and give up?" He said we have to climb all the way up, because we have already come this far. "How little you know about me!" he said. "So many complaints, so much ungodly criticism!"

Father must not perish, even if everything else perishes. Sacrifice is needed to insure that he will not perish. "What will you do from now until 1988? Everything you do for the next three years will determine the future of America," he said. "If you fail this time, your generation will be put in the category of 'failed mission.'"

Fortunately, time remains, he said. First, we must repent. This alone can bring us hope. We must develop absolute conviction. We can make a last-minute commitment now. We are the frontline soldiers indemnifying the failure of those who did not accept Father in 1945. We, 40 years later, are giving America a second chance.

"I am looking for the one country that will say, 'Welcome, Rev. Moon!'" he said. "But before a country can say that, it has to bear the cross. You should just go and bear the cross willingly and eagerly. You should not say or even think, 'Please let this cup pass from me.' Just bear the cross with no questions asked."

We need the power of prayer to influence the angels to intervene on earth. With prayer, a powerful spirit can be brought down. Father explained that since he gave the direction for all CAUSA lecturers to pray three times longer than they speak, the CAUSA message has spread quickly and has been well received. As our reputation goes up, though, so does our need for a more powerful prayer life, he said. In our lectures we have to let God speak through us. We have to be innocent before God. Only then will our audience be touched. Overconfidence in our speaking ability will kill us. "Go out with the attitude that your loved ones are captives of the enemy and that you must save them at all costs. You must have a burning desire



K. OWENS / NFP

"Go out with the attitude that your loved ones are captives of the enemy and that you must save them at all costs."

to liberate the people of your area. You are their only hope."

"Who shall protect me?"

"Who shall protect me?" he said. The senators and congressmen, the heads of corporations—they are the ones who should be worried about protecting Father. If they really knew he was the sole person who could save America they would say to him, "Yes. I will do everything in my power to protect you."

"If you are not crazy for your mission God will not help you," Father told us. "The person who risks his life for this task is the one whom God loves. But you are not doing that. You are always trying to find the easiest way, the most comfortable way to do things. You cannot say, 'I need money. I need to sleep certain hours.' That is wrong! You have to be more serious than Satan."

* * * * *

All this time Father had either been looking out the window and speaking in a low, deadly-serious voice or confronting the leaders sitting closest to him with hard questions. He never once smiled. Then suddenly Father changed his countenance. He turned to face all of us, sat back in his chair, smiled, and said, "Do you still love me? Do you still like me?" He said he hadn't intended to speak so strongly but it had just come out of him that way. "God told me to say these things," he said, "because they were true."

In a lighter tone now, he said that there were many non-members who were desperately doing things to help the Unification movement. "Your hearts are still beating—you aren't dead yet—so why don't you commit yourselves to give everything you have for this cause?"

Then he told a little story about a man responsible for the Kimpo International Airport in Seoul, who makes it a point to greet Father personally whenever he flies in or out of Korea. He recently told Father that he got a promotion, and he attributes this to the fact that he attends Father so faithfully. He feels God has blessed him because he is doing something good for Rev. Moon.

Then, Father concluded, if we do good for the sake of True Parents, won't God also bless us? □

LET'S DO OUR BEST

A special message from True Mother in Japan

On Mother's Day, May 11, 1986, a welcoming party was held at the Tokyo church center for True Mother, who had been visiting in Japan at the time. She encouraged the church leaders to try their best to fulfill the ideals of loyalty, filial piety, and virtue through true love. The following is an excerpt from her message.

I'M SO GLAD TO MEET YOU. A LITTLE WHILE AGO VICE President Oyamada kindly said, "We are happy to welcome True Mother on this Mother's Day." However, as I stand here before you, I feel very sorry to both God and you.

As a rule, the relationship between the mother and the children is closer than that between the father and the children. My heart is sorrowful because the language this Mother uses and the language her children use are different; thus we are separated from each other. This language separation was caused by mistakes perpetrated long ago. I want you to develop your language ability so that we can have direct communication with each other.

As the world moves towards the twenty-first century, Japan is a leading nation economically and industrially. In this age technological development has been accelerated, and communication has been greatly facilitated. Of course, these developments are also for the benefit of the providence, in that a speech given by Father in America or Korea can be received in Japan in just one hour. Therefore I assume that you know about God's words and I hope that

you put them into practice even more than I do. When we look back to the past we can see that God called the Israelites in hopes that He could send His son to them in the Last Days and through him restore the whole world. However, Jesus was crucified because the people who were supposed to serve him failed to do so. After that God had to continue His providence for several thousand years and guide human history in the right direction—shedding blood, sweat, and tears in the process.

Father started from the lowest point

The historical milieu in which Father began his mission was confusing; it was right after the war had ended. If the Korean people centering on Christianity had accepted him, history could have moved forward on a solid foundation. Instead, since the prepared people would not accept Father, he had to walk the sacrificial way of the cross once again. He opened the way for unification starting from the lowest position. When we look back in history we see that miserable situations had to be repeated over and over again due to the faithlessness of mankind. I wonder how many tears Father has shed in developing the Unification Church from the lowest level to its present foundation. I am awed by how much he has willingly suffered in the midst of disbelief and complaint in order to help people know God's will and guide them so they can practice it. I am certain that you cannot help but cry whenever you call him "Father."

In both Korea and America people have been seriously considering the meaning of "True Parents."

God always relates to mankind with love. During Father's 13 months at Danbury, he overcame inextinguishable agony, forgave and loved the people, and set an example in every aspect of life. I'm sure you have heard of the phrase, "Restore through being stricken." Can you find anyone in all of history who practiced perfect love in such a way and became the embodiment of this love? By virtue of Father's love, God was moved and even evil people had to repent.

Five months have already passed since Father returned to Korea following the worldwide victory he won at Danbury. Recently Korea has been facing difficulties from both providential and external points of view. During this time Father held many ceremonies. I suppose you know the contents of those ceremonies very well. In these five months, Father has spoken to many professors and intellectuals. He told them that true love is the only hope of mankind. He strongly emphasized that a husband and wife can become united only by true love, and that the family, nation, and world also cannot become one without love. In both Korea and America people have been seriously considering the meaning of "True Parents." When I was on Jeju Island I could see with my own eyes that our ideology has become well known, even among the common people. With Father's effort the love of the True Parents centered on God is now reverberating throughout the country.

Recognized as a holy mother

Around the time of Un Jin Nim's Holy Wedding, a Korean woman's magazine printed an article about me, using the words "holy mother" to describe me. Thus I was recognized as a mother at last. This article demonstrated that the world, which is struggling for direction, has found its True Mother, and the way that it should take has now become clear. There is a saying, "The minds of people reach to the mind of heaven." Thus our future is magnificent and filled with hope.

We are now preparing for settlement in Canaan after completing a 40-year period of wandering in the wilderness. During this period it was important that our children were educated properly. I am so grateful to have witnessed the Blessing of the 36 Couples of the second generation, a moving and history-making event. The 36, 72, and 124 Couples could unite through this Blessing. Through the second generation the first generation could repent and the first and the second generations could become completely one.

The thinking of our second generation is very clear and I can feel their determination to walk the way of Father's tradition. Since I cannot testify to all of the new 36 Couples, I would like to share a heartwarming story about one particular bride. The bridegroom of this young woman was so poor that he had to take her to live



R. M. DAVIS / NEP

With Father's effort the love of the True Parents centered on God is now reverberating throughout the country.

with his father. As a consequence the bride's parents became very worried about her. However, she made them feel at ease by assuring her mother, "Don't worry about me. I'll be all right." There are many other beautiful stories besides this.

In the time of the Exodus, the first generation fell in the wilderness and only the second generation could enter Canaan. This time the first generation is going to enter the new world along with the second. I have witnessed the beautiful heart of the first generation in that they were determined to become good fertilizer for the second. What is the motto of this year? It is "Creation and Building of the Kingdom of Heaven," isn't it? Since the Blessing of the

second generation I feel that our way is now sturdy and secure.

Before I left Korea for Japan I asked Father, "Do you have any specific words of guidance you would like me to bring to the Japanese members?" Father replied, "Tell them that we have to do our best till 1988 or else we will be in danger. We have to exert ourselves to do the utmost, keeping in mind that there may even be the possibility of our destruction unless we make enough effort."

Father is not supposed to overwork himself, but he is working very hard on the front line in spite of his old age. Even young people cannot get the better of him. Father is always making plans for the future, giving thought to all aspects of life. He never rests. He once said, "I will always keep myself busy until I pass away to the other world." Every day he is practicing this. Have you ever stopped to think what it will be like when Father is no longer with us?

Since we are the ones who have welcomed the greatest person ever since history began, we are expected to do our best. Today I offer you my heartfelt greetings. I hope that you will serve our True Parents with loyalty, filial piety, and virtue, and that you will fulfill your mission as the mother nation. □

Commencement day at the Unification Theological Seminary

Barrytown, New York
June 28, 1986

by Robert Selle



HONORING A DECADE OF LEADERSHIP TRAINING

ONE SUMMER DAY IN 1977, Father sent out the members of the first Unification Theological Seminary graduating class to MFT. Although many of them puzzled over why Father was seemingly ignoring their newly acquired learning in order to reteach them the basic MFT lessons of humility, faith, and perseverance, they followed his direction, by and large, with hope for the future and eagerness to do the will of God.

Ten graduating classes later, the pattern remains unchanged. Forty-one students from 11 nations participated in commencement exercises on June 28, 1986, in the high-vaulted UTS chapel. They expressed hope for the future and eagerness to apply their studies in whatever way Father chose for them.

Three days later, on July 1, Father assigned them all to a mission as humble as MFT, but with just as much potential for acquisition of

skills, spiritual growth, and inspiration: fishing for bluefin tuna with Ocean Church in Gloucester, Massachusetts.

Father and Mother attend

Father attended the graduation ceremony as well, along with Mother, who brought her exquisite grace and beauty to the halls of UTS. Standing at a podium beneath the huge, bronze-anodized steel ring that symbolizes the unity of God, Father addressed a chapel packed with students, alumni, faculty, recent graduates, and their relatives and friends.

"The Unification Church is...the advance party of history," Father said in English, reading from a prepared text. "Out of chaos, a new world order is on the horizon."

He told his listeners that the function of UTS is to train leaders for the new age, leaders who will fearlessly battle the "two Goliaths" of communism and moral decay as they proceed

on the way to God's ultimate goal.

With deep emotion in his voice, Father called on America to become "a modern-day Nineveh rather than a modern-day Sodom and Gomorrah," and asked each graduate to be "a leader who will bring joy and comfort to God and be counted as a citizen of heaven."

At the conclusion of the exercises, the new graduates, smiling broadly, filed out of the chapel, its wooden-beamed ceiling and spectacular stained-glass windows echoing with the strains of an organ postlude.

Outside the chapel, the president of the graduating class, Peter Ross, explained what he felt lies ahead for him and his classmates. "Father has always expressed the importance of *thought*," he said. "This education at UTS teaches us about Christian and philosophical thought, and then afterwards we can take on the challenge of getting back into mission work and *applying* the knowledge



we've acquired."

In addition to his UTS diploma, Peter, a native of Ireland, says he'll be taking the New York State Bar examination this summer, presumably on a brief break from his fishing in Massachusetts Bay. (There are enough similarities between Irish and American law to make it possible for him to practice as an attorney in America, he says.)

Christine Hempowicz, one of this year's 18 graduates from the three-year Divinity program (the other 23 graduates participated in the two-year Religious Education program), echoed Peter's sentiment that the UTS education has prepared her and the others to bring the power of knowledge to bear on a world that can be strongly influenced by ideas. "After a while, every class at UTS begins to mesh with every other class, and integrates with Divine Principle, too."

Additionally, she said, UTS, where she lived in daily contact with the same people for three years, taught her that unity of religions begins with unity of people, and that emotional, cultural, and personality barriers need to be overcome before doctrinal barriers can be addressed. "It begins in your heart, with other brothers and sisters," said Christine, who is an American.

Speeches and presentations

Following the graduation ceremony, a sumptuous luncheon began. Father and Mother were there, along with several of their children. After dining on roast beef with mustard sauce, the participants were treated to a musical revue and a number of entertaining speeches. Among the speakers was new graduate Tag Hamad, from the Sudan in northern Africa, who presented a professional video camera to UTS President David S.C. Kim.

Tag said the graduating class is also presenting two plaques to the Seminary to be affixed to large rocks at two landmark sites on the UTS grounds: a clearing by the Hudson River where Father has given many "fireside talks" to students, and near a bench by the UTS pond where True Parents have often enjoyed sitting.

With a sincerity quite compatible with his easygoing manner, Tag addressed Father and Mother, who were sitting at a table just in front of the stage: "We are immensely grateful for the spiritual and intellectual nourishment of the past two years. We want to leave here with the

determination to bring the heavenly tradition to the whole world. We'd really like to be your hope and your chaplains!"

Asked for his evaluation of the new graduates, Dr. Thomas Boslooper, a UTS professor of biblical studies who hails from the Reformed tradition, beamed and said: "It's a wonderful class! It has in it some of the finest scholars in a decade. And it's tops spiritually, too!"

"Of course," he continued, "the same was true for every class, but that standard is certainly being maintained!" □

Commencement Address of the Unification Theological Seminary given by Reverend Sun Myung Moon

June 28, 1986
Barrytown, New York

DISTINGUISHED FACULTY, MEMBERS OF THE GRADUATING CLASS, ladies and gentlemen:

I am truly grateful that once again I have come to this sacred institution of higher learning to give this commencement address. I would like to give my heartfelt congratulations to the 41 members of the graduating class, out of which 18 have completed the three-year divinity course, for your outstanding accomplishment and achievement during your years of study here.

I would also like to congratulate the parents and families of the graduating students for bringing up such wonderful sons and daughters. They have been through a very unique course of study and have attained a difficult standard in order to receive this recognition today. I would like to congratulate the faculty members for their meritorious work and dedicated teaching which has produced such outstanding young leaders.

I am especially grateful to God Almighty that this institution could celebrate its Tenth Commencement. During this time, tremendous blessing has been bestowed, and we have witnessed the steady development of the Unification



R. M. DAVIS / N.E.P.

Theological Seminary into one of the most extraordinary institutions of higher learning in our world today.

In the first decade, we have built the tradition and laid the foundation. We are now embarked upon the second decade, and we are reaching for the stars.

GOD CREATED ONE FAMILY OF MAN

In the beginning, God had an ideal. That ideal was the creation of one world inhabited by one family of man. If our human ancestors had been truly obedient to God, this would have come about. We would be living in a perfect world—a world of one family of man, sharing one language and culture, in which every member of the human race would be knit together as brothers and sisters. This family of man would have been united, achieving a perfect harmony and peace centered upon the true love of God.

The world we find today is far from that world of God's ideal. Instead, we have at hand a world of division. One brother is turned against another, one nation is turned against another. Human history has been stained by unspeakable bloodshed; and the tragedy of struggle has been the human reality.

The Unification Church, however, is based on the knowledge that the will of God is to bring about the ultimate restoration of His original ideal. That is also, therefore, the only hope of humanity. Furthermore, Unification teaching clearly states that we are living in the Last Days. This does not mean that we will all perish, however; but rather that human history has come to the end of its long, tortuous journey. The nightmare of fallen history will

soon come to an end. The new day of fulfillment of the ideal of God looms large on the horizon.

The Unification Church is heralding to the world the message of hope. We are the harbingers, and also the pioneers. We are the advance party of history. Out of chaos, a new world order is on the horizon. The day of the dwelling of God among men is here, and every man and woman can share in this transformation. We are here to ignite a spiritual revolution—the remaking of the individual, the community, the nation, and the world in accordance with the original ideal of God.

For this, we need leadership. Without leaders very little can be achieved, even with the highest ideal. We need an institution where we can train the leadership for the new age. That is the purpose of the Unification Theological Seminary. For that purpose I founded this institution. We have graduated a large number of excellent individuals who are presently in the field, working tirelessly to meet the standard of new-age leadership.

Today we are adding to that cadre of leadership a distinguished group of 41 upright men and women. They will join the crusade of Kingdom-building. I am deeply satisfied on this occasion.

THE MISSION OF AMERICA

I believe that the history of America is closely intertwined with Divine providence. This nation has a destiny in God's will. The Pilgrim fathers of America came to this new land seeking religious freedom. They acknowledged God as the central authority of their lives.

These founding fathers made a covenant with God that America would truly become "One nation, under God, with liberty and justice for all." I believe that God heard their prayers, accepted their commitment, and gave His abundant blessings to this country.

America's blessings, however, are not for the sake of America alone; they are for the sake of the world. America is playing a great role in the dispensation of God's providence today to make possible one world under God. Knowing that this is the will of God, I came to America, even though I knew I would be persecuted and suffer, and even possibly go to prison. This is what has come to pass.

Today America is facing two Goliaths. One is certainly communism. Communism is the enemy of God and humankind. The evil of communism stems out of its militant denial of God and its persecution of religion. Communism has set its sights on world conquest by any means possible, and has spread totalitarianism and terrorism to every corner of the globe, even on this very continent. In this century, the human cost of communism has already been 150 million lives, and the spread of this God-denying ideology has deprived countless millions more of spiritual life.

Who shall stop this enemy if not America, the nation which God has raised up as He raised up David? America is the hope of freedom-loving people everywhere. What shall be our strength? Our strength shall be that of David; we must confront the enemy fearlessly with faith in God. I fervently ask you to take the role of David in America and the world.

America at the same time faces another Goliath. The second Goliath is even more difficult to fight against. That



K. OWENS / NEP

The 1986 graduating class with True Parents and UTS President David Kim. Graduates of the 3-year Divinity program have red collars. Graduates of the 2-year program have blue collars.

second Goliath is the internal decay which has afflicted this nation and our Western society.

America is under spiritual attack today. I have heard that soon over half of the children in this country will be raised in single-parent families. Drug use and crime are at record levels. Material success has become much more important than spiritual principles. All this is happening because God has been forgotten. He is no longer the central authority in American life.

Let me ask you: Who is God counting on to turn the tide of evil to good? Is it the President? The Congress? The courts? It is you, God's shepherds, who must bravely and faithfully stand up to this awesome challenge of two Goliaths.

AMERICA IS AT THE BRINK

America is at the very brink. Her future as God's champion for goodness, righteousness, and freedom are at stake. America must repent. As God told the Israelites, "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chr. 7:14). America has broken its covenant with God. Who shall renew that covenant? It must be you, the Unification Theological Seminary graduates. You must go down on your knees before our Heavenly Father and once again renew the covenant which America has made with God.

This is the very message God told me to take to the

shores of America. As you know from the story of Jonah, it is very difficult to take the message of God to a foreign land. For the last 15 years I have given everything I have for the sake of the salvation of this country. As a result, thousands of young people's lives have been turned toward God. Millions of dollars have been spent on ecumenical, educational, and service projects. The entire Unification movement exists in this country not for itself but to help America fulfill her mission in front of God.

What greater challenge to America than the call to sacrifice, unity, and hard work? When has the world embraced the message of sacrifice, and when has religion prospered without sacrifice? But which shall we heed, the world or God?

The people of Nineveh listened to the word of God and humbled themselves. Let America be a modern-day Nineveh rather than a modern-day Sodom and Gomorrah. Let a great, new, and powerful spiritual awakening sweep this nation so that it can be a model of true Christian love and service to the world. Let us stand strong against the destructive forces of totalitarianism and terrorism. Let us begin together, and let us begin now.

This is my message to you today, when you are about to undertake a great challenge in the world. You are my hope; you are my champions. Our world will be brighter because of you. I want each one of you to become a leader who will bring joy and comfort to God and be counted as a citizen of heaven.

May God bless you and your work.

Thank you very much. □

"CHRIST IS ON EARTH— HE HAS RETURNED"

Testimony by Rev. Paul Werner

Below is an excerpt from the personal testimony of Rev. Paul Werner, the national leader of Canada, describing vividly the emotional upheaval in his life as he joined the Unification Church in 1963 and how he spent his first few months in the movement.

Preceding the excerpt is a brief summary of his life up to 1963.



Paul and Christel Werner

Born on September 13, 1927, in Labes, Pommern (in what is now East Germany), Paul Werner was the ninth child of very religious parents. His father was a minister and his mother a hard-working woman who raised 11 children. His parents lived an exemplary life of faith and prayer. "Jesus was our daily bread."

As a young boy Paul experienced the turbulence of the Hitler era. At age 16 he was drafted into pre-military training and then into military officers' school. He was stationed near the city of Dresden when it was destroyed by bombing on February 13-14, 1945, and he had to take part in carrying out and burning the bodies of thousands of the dead amid the cries of the maimed who still lay buried beneath the debris.

He was captured by the Americans and sent to a prisoner-of-war camp, where hundreds of prisoners died of

malnutrition and gastric diseases. There he almost perished from hunger and thirst. The only thing that kept him alive under those circumstances were a strong determination to survive and his faith in God.

Later he was "sold" by the Americans to the French and spent almost four years in labor camps in northern France. Forced labor and pitiful rations reduced him to skin and bones and he was accidentally buried twice in mining disasters, but God still kept him alive.

In 1948 Paul was released and sent back to Germany, but meanwhile his family had scattered. Two brothers had been killed, five had been in labor camps, and his parents had had to flee to West Germany from the approaching Russians. His family lost everything in the war. Paul picked up the pieces of his life from the bottom, wearing nothing but worn-out army clothes. "A spoon and a pair of socks were my only possessions."

At age 21, in the city of Duisburg, Paul attended a revival meeting. There he received Jesus Christ as his personal savior and experienced rebirth. At that moment he dedicated his life, his love, and his heart forever to God and His son Jesus.

His application to become a foreign missionary was declined, and after some time his spiritual life declined as well, because he couldn't find people with whom he could share his love for God.

In 1950 Paul met a young woman named Christel at a Christian youth group and married her in 1951. One year later their son Klaus was born, and "looking for a brighter future" the Werners emigrated to Canada in April 1953 and later to the United States in 1957. Paul worked in a chemical lab and as a construction worker during the sub-zero Canadian winters.

During this time the family went through heavy indemnity—nearly

fatal illnesses and the death of a newborn son.

In 1961 the Werners moved to Sacramento, California, where Paul worked for and received his real estate license. Soon after that his life took an upswing. He became a wealthy contractor, investor, and real estate broker, thinking of early retirement.

WE DIDN'T CLEARLY KNOW WHY my wife and I ended up in Sacramento, California, in the early 1960s. But soon enough we would find out what God had in mind for us.

At this time I was in the process of building super-duplexes and apartment houses. I was dealing with investors, bankers, and the like in my daily life, and I was well occupied with making money, hoping to secure a good future for my family.

We lived a good Christian life and prayed daily on our knees to Jesus, our Savior. I always knew and told my wife that one of these days I would become a preacher, even though we lived far removed from an outspoken religious life of service to God.

One day in the summer of 1963 my wife attended a farewell party for one of the secretaries she worked with at IBM. A former coworker, Sandy Pinkerton, offered to give my wife a ride to the IBM garage where she had to pick up her car. Little did she know the consequences that would result from that short trip. My wife told me later that Sandy had acted strangely in the car, as if she were deeply troubled by something. Then she began to cry, so my wife asked her: "What is it that's bothering you?" Sobbing, she answered: "Christ is on earth. He has returned."

My wife returned home much later than I expected. In my overprotective way, I scolded her. So she told me the story of this girl.



Paul Werner (kneeling, far left) with Dr. Young Oon Kim (standing, front row) and other members of the San Francisco center in 1963.

My curiosity was aroused

Something clicked inside of me. After all, you don't hear every day that Christ has supposedly returned. On the other hand, my wife and I had talked about this coming event many times before. "Why didn't you bring her home?" I asked my wife. I thought she must have fallen into the hands of some false prophets or some anti-Christian sect, since there were so many of them around. My Christian spirit was kindled. But something else was also there, something I couldn't quite put my finger on. My curiosity was aroused, and a magnetic force vibrated inside of me. To make it short, just hearing those words ignited me again. I thought: "Ah, God left me alone for a few years and let me sweat it out. Now He wants me after all!"

I told my wife, "Why don't you invite Sandy to our house soon and let us find out into whose hands she had fallen. I would like to help her in her spiritual struggle."

Sandy agreed to visit us about a week later in our suburban home, on Sunday afternoon. She didn't come alone; her husband, John Pinkerton, and a woman named Pauline Philips [now Mrs. Verheyen] came with her. Sandy didn't look to me like she needed help. She appeared very strong and self-confident, and so did the others. We offered them coffee and cake, but they refused to eat.

That bothered me and I thought these people were arrogant and had little understanding of etiquette. Later we found out they had been fasting. They began to talk, and within the hour they had told us that Christ had returned and was walking on the earth right now. Not only that, but they said it wasn't Jesus, the one we had been waiting for. It was somebody else, a Korean.

It was a strong confrontation; I could not accept any of it. They left us after about an hour and we were alone with what we had heard. All kinds of thoughts and feelings raged within me. Could this be true? What if it were actually true? Or maybe this person was the Antichrist! I was in turmoil. Like most other Christians, I expected Jesus to come back on the clouds. I believed in the Bible word for word and didn't question anything in it at all. I was convinced that God would reveal things to me that I couldn't yet understand; but for me the Bible was the word of God, and I was ready to defend every bit of it. That was my state of mind and heart at that time. I had just been told that Sun Myung Moon and Jesus were one in mission and that the returned Christ had another name. This was really hard for me to cope with.

I couldn't get rid of these thoughts, and we waited for those three people to come back again. We figured they would, after having made such a tre-

Whenver I sat down to pray, I sensed the room was filled with people—spirits. I could even see them, and the room was always full of light.

mendous statement. But nothing happened. I thought maybe they regarded us as a hopeless case because of our strong orthodox Christian beliefs. After a week went by I told my wife to call Sandy and ask her to come back to discuss the matter further.

I prayed day and night

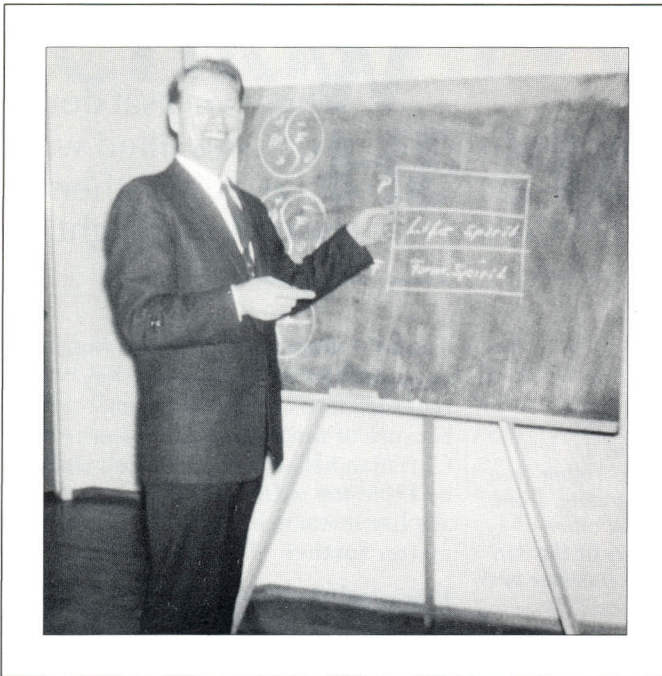
One week later they came back, and a very turbulent time in our lives began. They brought with them a book called *The Divine Principle*. The words were simple, but what problems they created for me! Just about everything written in the book seemed to be contrary to my firm Christian beliefs. This brought about one clash after another as I confronted both the book and the people who brought it.

I began to pray as never before in my life. In fact, I prayed day and night. I asked Jesus: "Tell me, my Savior, what is this all about? Is it true? Is Sun Myung Moon the Antichrist, or is he you, returning under a new name?"

Soon we even asked Pauline, John, and Sandy to move in with us. All my life I had been very self-confident and strong, but they took over in no time at all. I became a guest in my own house. They told me to ask God for answers to my prayers, and to fast and study the Principle.

At this time I prayed and studied without ceasing. I created an outline of the Principle book to make it easier to study. I fasted too, but especially I prayed—hard.

Right from the beginning my spiritual eyes opened up, and I began to see things spiritually that I had never seen before. We designated one room in my house as a prayer room. Whenever I sat down to pray, I sensed the room was filled with people—spirits. I could even see them, and the room was always full of light. I was drawn magnetically into that room at all



As I sat up, I looked towards a chair about five feet away from me. I saw a man sitting there, an Oriental man, smiling and holding a baby in his lap.

On fire to teach the Principle.

hours. Many times I saw beautiful colors in there—pink, white, royal blue, much gold, and a beautiful light green. It was such a wonderful feeling to sit in that room with so many spirit people and pray and talk to God. My prayers lasted for hours. Many times I even prayed through the night. I never wanted to leave.

These experiences were so wonderful that I didn't want to stop being in that spiritual realm. Soon I also found out that I had healing power, and many spiritual phenomena happened to me. I have always regarded myself as a rather down-to-earth man, and so have others. Therefore, I tested out all these spiritual experiences many times to verify them. I was also able to smell and hear spiritually. People who never had such experiences must have thought I was out of my mind. On the contrary, I was as keen as could be. Even today, after 22 years, I can still have those experiences if I want to.

Pauline and the Pinkertons continued to try very hard to bring us into the Principle, as we called it. One weekend Miss Kim [Dr. Young Oon Kim] came to Sacramento to teach us the Principle. Miss Kim was one of the first missionaries sent from Korea to America. For two days we listened for hours to her in-depth presentation of the truth and bombarded her with critical questions. She was the main person who taught us the Principle. We also visited the San Fran-

cisco center where Miss Kim took care of the members.

A vision of our Father

One night, while my wife was away in San Francisco, I woke up to a sudden noise at about two o'clock in the morning. As I sat up, I looked towards a chair about five feet away from me. I saw a man sitting there, an Oriental man, smiling and holding a baby in his lap. I was shocked by this experience. A few days later, I was in the center in San Francisco. I had the opportunity to look through the open door of Miss Kim's room, and on her nightstand was a picture of the same man who had appeared to me in my bedroom in Sacramento. It was our Father, Sun Myung Moon.

God showed me in so many ways, through opening up Heaven for me, that this was the road I should take. This was a time of real tribulation for me, as I tried to overcome my physical body and bring it under the control of my spirit. I began to take cold baths every night, even putting ice cubes in the bath water. I continued this for nine months and only stopped when I left for my mission in Germany.

When I was confronted with the Principle, the spirit of God truly worked. I received baptism not by water but by fire. I had had experiences with Jesus before, but my experiences with God and with Father

were different and a thousand times stronger. I had heard about baptism by fire, but now I received it. When I came into contact with the Principle and began to pray and study, I felt surrounded by fire all the time, fire that came down from Heaven. It was the presence of God in the form of fire. When I had first heard that Christ was on earth, I felt subconsciously that it must be true. Yet another voice always kept saying: "Impossible. This is the Antichrist, because Jesus has to come on the clouds," and so on. But inwardly something was decided already. I just had to fight it out.

One experience I had during the first 40 days of my struggles with the Principle especially stands out.

One evening in Sacramento, while I was in great anguish because so many disturbing and exciting things were happening to me, I jumped into my car and raced out of town down to the Sacramento River. Soon there was only wilderness all around me. The river banks were covered with all kinds of weeds, and the moon was out, partly hidden by clouds. I gazed down at the river with a troubled heart. There were rocks along the river bank, and I remember being told that Sun Myung Moon had knelt on rocks and prayed for many hours. Here I was, out in the wilderness. I had prayed and cried so hard to God while driving out there that many spirits had come down to take part in this struggle. I could feel their presence. I knelt down on the stony ground. Father had done it, so I wanted to do it too. I prayed as never before, asking God for some kind of a sign, to show me whether I was going the right way or the wrong way. I prayed and prayed, crying out loud, shedding many tears. It was good that nobody lived in that neighborhood. They might have thought that I had lost my mind.

I kept yelling to God: "Father, You

I had had experiences with Jesus before, but my experiences with God and with Father were different and a thousand times stronger.

have to tell me whether this is the truth or not! I don't want to go to hell, but if this is Your work I definitely want to be a good disciple right away. I want to do as much as I can to restore this world to You." All I wanted was a sign from Heaven, a confirmation or rejection of what I was about to believe in. I wanted God to come down and say: "Oh, my dear son, you served Me so well in the past, and since you love Me so much I'm going to tell you that Sun Myung Moon is My beloved Son. Surely, surely, he is My Son. Go and serve him!"

"This is your sign"

But God didn't do that. Hour after hour I prayed. I never knew that it was possible to shed so many tears. This went on for six hours, but no sign came, no matter how much I cried to God. Finally, completely exhausted and somewhat disappointed, but with a quiet prayer on my lips, I slowly drove home. I walked into my house and lay down on the couch. I began to cry and cry. My whole body was shaking and the whole couch with me. I experienced a suffering I never knew before. I could not stop crying. Tears ran down and soaked the whole area. A great sorrow went through my heart and I felt that I had to carry the suffering of the whole world myself. Then God said to me: "This is your sign. This is what I feel when I look at mankind."

For three days I couldn't stop crying. My crying even wore out my body. It was shaking, vibrating with my sobs. This was my sign from God. I'll never forget it.

Even though I had felt right from the beginning that the Principle was true, and that the Messiah was on earth, I had to go through tremendous struggles to get my confirmation. I prayed day and night and studied the Bible and the Principle.

When I connected with God and True

*Autumn 1963:
Singing at Union
Square in San
Francisco.*



Parents, I got confirmation after confirmation from Heaven that Father was the one. Then I said to God: "Now I know that Your son has returned, and I'll give my life, my heart, and my love to him." I made up my mind to serve God and True Parents faithfully. Wealth and power had been important to me, but all of a sudden nothing mattered as far as the material world was concerned. A much greater love replaced everything I had experienced before.

We had a nice family, and a good life. When I was confronted with the Principle, I knew that accepting the new Messiah meant total sacrifice. It meant giving up everything dear to me, everything I was and had, all my dreams and plans, even my wife and son. The simple truth that Christ had returned and was restoring this fallen world back to God made such a deep impact on both me and my wife that our desire to help Him made us offer everything—our lives, our hearts and our love for this cause.

On August 11, 1963, my wife and I decided to follow our Master, as we called him then. After we accepted our True Parents, we began to go into homes in Sacramento to teach the Principle. It was our first home church mission. We went to prayer meetings and got thrown out of churches many times as soon as the pastor found out who we were.

There are so many stories to tell about how God and the spirit world

worked overtime to draw the first Westerners away from Satan and to use them in a greater way for God's dispensation.

A visit to a medium

A few weeks later we decided to visit a medium for the first time in our lives. As Christians we had never even considered coming into contact with a medium, since it was considered to be occult and evil; but at that time we decided to find out what this was all about. Four of us went, and when we entered that place we found an elderly lady with very kind and loving vibrations. The whole atmosphere in that room was very warm. We were just new members of the movement barely a few weeks old, but the spirit world must have told her who was walking in. She went into a trance right away and started moving her hands in a wave pattern signifying the flow of love. She then started talking about me for 20 minutes. I was completely amazed at what she said. She told me that I would be leaving America for Europe in the near future. The first years there would be difficult, but then great success would come, and this would happen only through love. She told me many things that would happen to me in the future. How could she know this? I had never seen her before in my life. Somebody in the spirit world must have known. Even though I was only a few weeks

I said to God: "Now I know that Your son has returned, and I'll give my life, my heart, and my love to him." I made up my mind to serve God and True Parents faithfully.

in the family at that time, my name must have been known in the spirit world. She said that all four of us were called for a certain mission, and continued: "I can't tell you today what it is, but you have to prepare for a great mission in the future. There is still a little time." Looking back at that experience now, I find that all the things the medium predicted indeed came to pass, one by one.

Curious to find out more, we contacted several other mediums, who spoke almost the same words. One of them told me that the greatest teachers she had ever seen in her life were surrounding me, dressed in gold or white attire. She was so amazed that she asked me: "Who are you?" It was quite an experience to hear so many wonderful things from a complete stranger, and I thought: "Where does all this come from? How could she refer to me as such a great personality?" What she really saw was the impact of the Principle in the spirit world, the truth we carried with us.

In the fall of 1963, while we were spending another weekend in San Francisco, the San Francisco family decided to publicly announce the return of the Messiah. We got busy making up big signs. One of them read: "CHRIST HAS RETURNED. HE IS NOW ON EARTH." On Sunday afternoon the whole center, maybe about a dozen members, paraded down Market Street displaying our revolutionary signs, and we finally stopped at Union Square. Religious groups often assembled there to speak out to the public. There we stood with our signs, and one of us started to talk about the new revelation from God. Just then another religious group showed up with their brass band and started to play hymns, completely silencing us; we couldn't compete with their instruments. Instead we joined them in singing

Vienna, 1966: Klaus, Paul, and Christel Werner (far left) with members in front of their VW bus, their first center in Austria.



along, and passers-by thought we belonged together. Suddenly it began to rain, and the downpour washed away the white paint on our signs. White splotches covered our dark suits but we hung on to our signs. While marching home our boards were practically bare and our clothes were soaked, but we felt very good inside. When we entered the center Miss Kim received us with a simple but wonderful dinner, and we all had a warm feeling of happiness.

Miss Kim had a very high and strict Principle standard, and for a newcomer, especially me, there was much to digest. The first Holy Day we ever celebrated was Children's Day 1963. For the first time Miss Kim gave us a deep talk about the suffering path Father had to walk to fulfill his mission. The atmosphere was high, and many tears were shed.

Preparing to leave for Europe

My wife and I finally decided to go back to Germany as missionaries, to help restore our native land. It was not easy to disengage from all the business affairs I was involved in. It was aggravating and time-consuming. My mind was already totally focused on God and the returned Christ. I went to my partner in real estate and investment and said to him: "Isaac, I have decided to become a missionary and go to Europe to spread the gospel there." Isaac Berger was a 63-year-old, very wealthy Jewish business-

man. He looked at me and laughed. He thought I was joking, but when he found out that I really meant it he became angry and called me an idiot, a dumbbell, and everything else in the book. His God was money. He once pulled a dollar bill out of his pocket, slapped it on the table, and yelled, "This is my God!" I'll never forget that. The poor millionaire Isaac was in a wheelchair from a stroke. His own children wouldn't even touch him because he was so ugly to them. For the previous two years I had taken care of him since he couldn't move under his own power. I had even picked him up bodily and put him into the tub for his bath. Even though he had called me his angel before, when I left he cheated me out of a great amount of money due me from our partnership.

I traded in my new Imperial for a VW bus, which was to serve as my first center in Austria and was later used for Father's first trip through Europe in 1965, when he blessed all the European holy grounds. On April 1, 1964, my wife and I loaded up a few suitcases and left California, crossing the United States to New York. Along the way we visited 40 churches, reading aloud some passages of the Principle in each one of them as a condition for future witnessing in those states. From New York a ship would take us to our new mission in Europe. □

LOVE GOD, LOVE THE PEOPLE, AND LOVE THE NATION



A report
on the Twikatane (Unity) Clinic
in Lusaka, Zambia

by Dr. Yasufumi Takigawa

IN 1983 IRFF GOT PERMISSION FROM the city council in Lilanda, Zambia to build a medical clinic. It took almost two years, until the end of 1984, to complete the building. Although we offered to donate the building and the services of our trained medical staff to the government, the government could not take the responsibility of running it; so the facility is still owned and supported by IRFF.

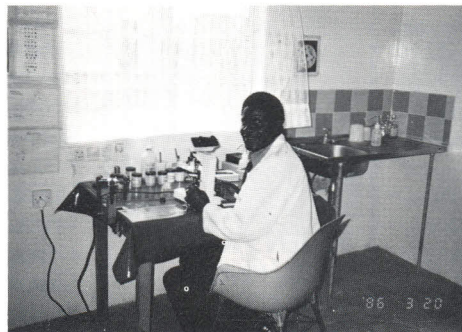
From March to May 1985 I went to the Sudan to do medical service work. I also worked with the mobile medical team in Zambia for one week from the end of July to the beginning of August. Through these experiences I came to understand that free medical service is not really suitable for Africa, because many people come for treatment even though they are not sick! Therefore, we decided to make the clinic in Zambia a private one, and we started charging a small fee for services. We called it Twikatane Clinic (Unity Clinic).

The clinic has a reception area and eleven rooms, including two consultation rooms, one treatment room, one room for injections, a laboratory, and a room for physical therapy. We have one doctor (myself), three nurses, a laboratory technician, a physical therapist, and a receptionist. Generally we provide consultations, laboratory tests, and physical therapy. The main disease our patients suffer from is malaria, although diarrhea and respiratory infections are also common. There is serious malnutrition, especially among the children. The clinic is located just 15 kilometers away from the center of the capital city of Lusaka.

At first, because we were not well known, only 10 to 20 patients came each day; later the number increased very quickly to 40 or 50 a day, and then to 100. The largest number the clinic ever received in one day was



Patients waiting for treatment. Dr. Takigawa standing.



Mr. Zulu, our lab technician.

and love the nation.

To improve the health of the people of Zambia right away we have to begin with a medical facility such as this, but a more essential and long-term task is to try to improve the level of education and the nation's economy.

The people are barefoot. They live in very poor buildings and don't have enough money to buy food. Fifty to 60 percent of the children cannot enter primary school, and only 10 percent can go to secondary school. Because the unemployment rate is 50 percent, crime and other social problems run rampant.

Africa cannot survive without help



A patient consults a visiting doctor.

135. Each day we receive about 30 to 40 new patients; the remainder are returning or continuing patients.

Because the government cannot provide medicine for us, we are doing what we can with our own resources. We buy all our own pharmaceuticals. Our clinic has become famous in Lusaka because we are able to dispense these drugs, and people come from all over Lusaka to be treated here. We are trying to become self-supporting and we are making progress in this area.

Each day we have a big job to do. Some of the people who work at the clinic are associate church members, but most are core members. Our motto is to love God, love the people,

from abroad. Even though many African nations gained independence in the '50s and '60s, they are not economically self-sufficient. You may see big, modern buildings in cities like Nairobi, but right outside the cities you see the desperate poverty. Many countries are even poorer than Zambia.

America, Japan, and some European nations used to give money to African governments, but government officials would just take the money for themselves. Perhaps about 40 percent of the funds would actually reach the people, and even this money was not used effectively. When developed nations donated

CONTINUED ON PAGE 43

IN SEARCH OF GOD'S CHILDREN

Testimonies
about witnessing
in mission countries

Compiled by Nancy Barton

TOYOZO NARIHATA

TESTIMONY BY AN AMERICAN MISSIONARY IN CENTRAL AMERICA

BY NATURE, I AM SOMEWHAT CARELESS OF details. One day, the other missionaries and members having left town, I found myself alone. I went out to buy bread, and when I got back I realized I had locked the keys to the center inside. I was expecting a student I had witnessed to the previous day, and thus I remained seated at the door, wondering how Heavenly Father and I were going to resolve this predicament. Amazingly enough, the student showed up—and on time, at that! In a glance, he took in the situation, borrowed a rope from the concierge, and went up to the roof. I held the rope while he lowered himself through the window.

"What a story he'll be able to tell of how he came to hear the Principle!" I thought. "...if he understands and if he stays." Well, he understood some and stayed a little. People came and went in those days, although some of the comings and some of the goings were a bit odd. Witnessing downtown, in the park, and on the campus, I could bring many more people to lectures than I ever had in the United States, but no one I met that way deeply understood the meaning of our mission.

WHEN FATHER SAID, "NOW YOU CAN UNDERSTAND DEEPLY THE HEART OF JESUS, CAN'T YOU?" THE WORDS PENETRATED MY SOUL; I HAD TO NOD IN AFFIRMATION.

One day, in desperation, I ran blindly out of the center, not knowing where to go but promising to God to search until I found someone He would indicate to me. I got on the first bus that passed, and at the end of the line I realized I was in a totally unfamiliar area of town. Walking straight ahead a few blocks, I noticed an evangelical bookstore and went in. Out of the corner of my eye I saw a man who seemed to have light surrounding him. I dashed over to him, and we ended up having a long talk. He was a Baptist evangelist, and he did not know quite what to make of me. For a while, I helped out in a church of a colleague of his. Later he invited me to accompany him and his family on an evangelical visit to the southern part of the country. Never having been known to turn down an invitation to travel, I accepted!

My trip with an evangelist

I had been disillusioned by many apparently sincere people from this nation, so I always searched for situations that would bring out the real character of my contacts. I found that taking a trip together met the requirements. We set out—seven adults, four children, and a puppy—in a medium-sized car. It was hot and humid. Only the evangelist and I knew how to drive. We visited various villages and ranches, most of them poor. I brought a guitar, at his

request, for I had taught myself to play (badly) when I discovered its magical attraction for young people.

Sometimes, as we walked into a small church for service or a home for Bible study, he would turn to me and say, "It's your turn to lead." I longed to give the people the precious truth of the Principle, but many times as I looked at the faces gathered before me in the lamplight, I wondered if they had ever even heard of God before. I tried to paint a portrait of God with words—as our loving Father. Most of the people had never seen a foreigner before and probably could not understand my gringo accent. I wanted to embrace them and communicate in some way. I especially wanted to teach the evangelist, but he was caught up in the woes of the impending breakdown of his marriage.

Our last stop was his mother's house—poorer by far than any other we had visited. His mother and two older sisters had numerous small children, and there was no apparent husband or father figure around. The family's seemingly fertile lands remained untended, and the house had no furniture except for nets strung between posts for sleeping. Not knowing what else to do to help them, I spent many hours each day making and cooking tortillas for the clan. Even in such poverty, they demanded perfectly prepared tortillas, ones that split into three layers when cooked. Using only the palm of my hand and a piece of waxed paper, I would try to get them of uniform thickness and perfect roundness. Seemingly dozens of children and small animals kept vigil over my work.

On Sunday, as a celebration, they killed a scrawny chicken and cut it up into eighteen pieces, so each could have a bite. It was hard for me to swallow my piece, as I remembered how many times I had blithely downed a quarter of a fat chicken all by myself. The normally pale and listless children voraciously gobbled the rare bits of animal protein. Since we were lacking food and drinkable water, mangoes, which were just beginning to come into season, became very attractive to me. They remain my favorite fruit, although I suffered horrible indigestion after eating some thirty of them that week.

Finally it was time to end our visit and return to the cool highlands. The evangelist was worn out, so I drove most of the return trip, inventing eye exercises in order to concentrate and keep the car on the road. At one point, the two-lane highway climbed a long series of switchbacks along the foothills of the highest mountain in the country. Always shrouded in mists, this peak had never been visible during my previous trips in that area. Now, around midnight, as we approached the central highland, the summit suddenly

**IN MY MISSION
COUNTRY I
BEGAN TO
REALLY FEEL
LIKE A PARENT
IN A WAY I
NEVER HAD
BEFORE.**



**WHEN I SAW
THE PEOPLE OF
THIS NATION
AIMLESSLY
WALKING THE
STREETS, I FELT
I HEARD THE
VOICE OF GOD
HIMSELF
CRYING OUT IN
PAIN: "THAT IS
NOT REALLY
ME!"**

emerged out of the fog, its eternal snows illuminated by a full moon. Everyone else was asleep, so I pulled off the road and got out to pray and sing. I realized that Heavenly Father, too, often remains shrouded from our view, lying beyond our reach. But I felt that if we could persevere in our tasks in the lowlands, we might be able to climb the highlands from time to time and catch a glimpse of Him—and maybe even reach out and embrace Him.

Neighborhood prayer

On another occasion back in the capital city, one woman who had given us a chair when we were looking for broken-down furniture befriended us, and she introduced me to a neighbor who was involved in the Catholic charismatic movement. When one of our home members had a dream foretelling that a major earthquake would hit the capital within a couple of weeks, I went to visit this charismatic woman. At her home I met a Jesuit priest, the only priest out of many who listened to my story and agreed with me that it might be a warning from God to repent and work for the salvation of the nation. In our city, we stockpiled food and water supplies and gathered 40 people to pray at the holy ground on the day the earthquake was supposed to strike. We thought a small tremor would have been appropriate, but fortunately for our country, nothing shook.

Our relationship with that priest continued, and eventually I helped him work to fulfill one of his dreams—gathering young and old people together for prayer in the neighborhood where he was working. He introduced me to one dedicated Christian family there, and we made plans. A volunteer school was available for our use. The first week a dozen people came. I led the singing, Bible reading and explanation, and prayer. The next week, attendance doubled and each week more people came. I would go from house to house inviting people, sometimes alone and sometimes accompanied by another woman. I would also visit the homes of those who attended the prayer meetings. I developed deep relationships with some of the families. I discovered, for instance, that if I cooked dinner for the family, the mother would really respond to me. Although I had tried home church work before in this neighborhood, I began to feel the real spirit of home church and I found I could have a parental heart toward all the people. I organized one-day programs at our center to begin to teach the Principle to them, and soon some of them were starting to take up part of my mission. However, it was at this point that a year-long period of near physical exhaustion culminated in hepatitis, and I had to stay in bed.

I had thought that I had to work hard non-



TESTIMONY BY A GERMAN MISSIONARY IN CENTRAL AMERICA

WHEN THE VERY FIRST NEW MEMBERS moved into our center, we had to establish a way of educating them in the tradition of our True Parents on a foundation of almost nothing. Of course it was not easy, and we had to overcome many conflicts to put God's words into action among ourselves. I felt very strongly that Heavenly Father cared deeply for our young members throughout their daily experiences and struggles.

I found that the people in my mission country hold true, eternal spiritual values, which they are longing to realize. When they first come, most of our guests accept the Principle very enthusiastically and usually have quite a clear understanding of it. But all of that rarely lasts long. When the inspiration is gone, it is difficult for them to remember it or to fight with their intellect and will toward the accomplishment of the ideals of the Principle. If by realizing the truth they suddenly feel there is too much responsibility upon them, they very soon retreat. Thus, many accept within a short time but leave just as quickly, without having serious reasons or knowing why they no longer believe.

Our Heavenly Father has been suffering thousands of years because of the ignorance of mankind and our insufficiency to understand His heart and accept His guidance. I often felt, How small and incapable I am! How can I become a true instrument for God? How can I reveal His heart and love the members more? I knew God had only us in this nation and I felt very deeply how He wanted to educate us step by step. Many situations came up which distressed me, and I did not know how to continue. I often felt God withdrawing from me, and I thought that all my prayers and my longing for Him were left unanswered. These were the times when God could break my pride and educate me as my "True Parent" and form my character as He wanted it. In those times I often thought of the words of Father:

It is a mystery, but it is true: Love is purified through suffering, leaving only that which is honest and genuine, and eliminating all that which is not true. Suffering frees love from the falsifying mask of selfishness. When the flood of suffering has passed over a person, then only that which is of genuine value remains.

To give without measuring

Gradually I understood a little more of Father's life course, and every time I became

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TRUE."**



stop from morning until night in order to fulfill my responsibilities in my assigned nation. However, confined to bed, I remembered that it is actually Heavenly Father who is doing the work. Maybe we get in His way sometimes, and He has to press us down in order that He can be free to work.

I found that being a spiritual parent requires much more than teaching the Principle and guiding members through their spiritual ups and downs until they become strong family members. It means helping them with their homework, visiting their relatives, going to their homes and cooking meals for their family, teaching them how to buy and prepare nourishing food, showing them how to use the city bus system, massaging sprained limbs, and much more. In my mission country I began to really feel like a parent in a way I never had before, and felt a deeper response from the people there than I had experienced in the United States.

We had to be ready to lay our lives and missions on the line for our members. In one case, when a sister's parents threatened to turn us in to the immigration authorities, we dug in for battle. When one of our new members left, I stayed up three nights crying and praying, and I began to feel a bit of how Heavenly Father must feel toward us when we turn our backs on Him. Later, when I left my nation in order to recover my health, the mother of one of our members came to the airport to see me off. With many tears she asked me, if something ever happened to her, would I take responsibility for all her children. How could I say no?

conscious of it, I was very proud and grateful to be able to go this way. I developed a deep desire to comfort God more and to take upon my own shoulders more of the heavy burden our True Parents carry. I began to understand what it means to give constantly, to give love without measuring how much is given and without noticing the wounds inflicted in my heart by someone's inability to perceive my love. How could God endure that for so many thousands of years? I realized how soon I became exhausted when I tried to love the country and the people by myself; but I discovered that when I centered on God, I could draw from His reserve of inexhaustible energy.

At the end of a seven-day fast I found my first spiritual son in this country. He understood the meaning of the Principle very soon and moved in. He had the opportunity to go to the States and take part in both the Yankee Stadium and Washington Monument Rallies, but afterwards he had a great many struggles. We talked a long time about his problems, but everything seemed to be blocked within him. I wondered how I could succeed in keeping him for God and True Parents? How gladly I would have taken all his struggles upon myself and fought them through in his place, but I was powerless to do that and could only watch how he was suffering. It became clear to me that our Heavenly Father is in the same situation day after day and can only watch us, unable to do much to help His children because we seldom lay the necessary foundations. How lonely and sad God is!

My spiritual son often stayed away from the center all day, coming home only late at night. I could not rest until I knew he was home, and I sat waiting and praying to hear the unlocking of the garden door. In the mornings, he started leaving the house very early. I got up



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early too, because I sensed when he would be leaving and I wanted to see him. During this serious and uncertain time, he came to me once, weeping and asking for forgiveness. I felt how God had waited for so long—longer than any one of us—yearning for this one lost son. I felt how God would joyfully forgive us if we only sought His forgiveness enough.

After a short time, unfortunately, my spiritual son changed again and all the difficulties started anew. Finally, he moved out completely. To me, everything in life seemed to be empty and without joy. I could not help feeling how painful all of this must be to God. For hours I walked the streets, praying and crying to find another good son for God. I was struck with how precious one human life is and how easily it can be wasted. I would have gladly taken responsibility for his mistakes and willingly paid all the indemnity necessary. Then, after exactly 40 days, he came back! And then I knew the joy of a parent who welcomes home a prodigal son.

**TESTIMONY
BY A JAPANESE MISSIONARY
IN THE MIDDLE EAST**

THE RESENTMENT OF ISHMAEL" SEEMS TO still lie deep within the emotions of the people of my assigned nation. Of course some of them are humble and meek, but in most of the people, I cannot help but see that feelings of animosity and hostility are readily expressed.

It was a struggle to meet people who were prepared. Even though many guests came to our center, their motivation to visit us was often impure. Even though some people came to our center regularly and heard the Principle

CONTINUED ON PAGE 39



KRITZ PHEENBURK



Center members and home members, old and young, singing at a monthly birthday celebration.

THE DAWN OF A NEW DAY

A report on our church in Liberia

by Paula Peterson



LIBERIA IS ONE OF THE SMALL African countries located on the bulge of West Africa. To the west is Sierra Leone, Guinea is to the north, and the Ivory Coast is to the east. Liberia was founded in 1822 as a result of the efforts of the American Colonization Society to settle freed American slaves in West Africa. In 1847 it became a republic. The descendants of these freed slaves are called Americo-Liberians, who form the elite classes of the republic. There are approximately 22 indigenous tribes which comprise the balance of the population, totaling two and a half million. English is the official language.

Throughout Liberia's history, its politics have been dominated by the Americo-Liberians. The government is patterned after the American system of democracy, but differs signifi-

cantly inasmuch as it switches back and forth between a multi-party and a single-party state. When we first arrived, the government was functioning under one party. Later, in 1980, there was a military coup headed by Master Sgt. Samuel Doe from an indigenous tribe. He and his government returned the nation to civilian rule, which gave more power to the native people. He wrote a new constitution and prepared the foundation for a new republic. In 1985 Sgt. Doe opened up the political process to the formation of new parties and free elections. However, fearing that he might not win, he had the ballots counted in secret; he kept his power, and most of the seats in the legislature were given over to members of his own party. Between the election and the inauguration in January 1986 another coup was

staged, but it failed. There was a great deal of bloodshed in Liberia in November and December of 1985. Currently there is still tension, because the opposition parties have formed a coalition, refusing to participate in the legislature and pressuring Sgt. Doe to resign. There are rumors that there will soon be another coup.

There is also a serious economic crisis going on at this time. Raw materials like iron ore, rubber, and timber are exported; there is very little manufacturing, and farming is done in the villages only on a subsistence level. Thus, the economy is import-intensive, which causes international money exchange problems. The job market is small, and the government, which employs 40,000 civil servants and dominates the job market, can only pay salaries every five months. Jobs are hard to find,

even for those who have finished school or received special training. There is no system of compulsory education; people go only if they can afford it. Because of this the illiteracy rate is 85 percent.

Christianity is the major religion; Islam is a minority. Both exist alongside tribal traditions of ancestor worship and secret societies that conduct initiation rites for young people. There are also Sikhs, Hindus, Baha'is, Black Hebrew Israelites, Jehovah's Witnesses, and members of other various new religions.

Financial difficulties

When we first started our work in Liberia we rented apartments or houses around the capital city of Monrovia. We tried street witnessing from the start and experimented with weekend workshops from time to time. It seemed that most people could not spend two days with us, so we offered one-day workshops. It was a protracted struggle for most of the native people to complete their education or find employment. Often they had to skip years of schooling because of their families' financial difficulties, and they would have to struggle even into their mid-20s to finish high school. Once they could get a job, their salary was not only for themselves but for their immediate family and other less fortunate relatives.

Because of such hardship, it was difficult for our spiritual children to dedicate themselves as center members. Sometimes their motivation to join our church was based on their desire to get food, shelter, security, medical coverage, scholarships, or job training. We had to be careful to make sure that their motivation to become center members was sincere. Even in the midst of such hardship, they had to have the heart to sacrifice or give up something in order to make a pure offering when they joined. On that foundation other blessings could come to them.

Most of our brothers and sisters go through many years of preparation as associate or home members before becoming center members. Besides our usual one-day workshops, we offer 2-, 7-, and 21-day workshops. We also have special 21-day internal guidance and actionizing workshops

in which prospective members are taught about a life of prayer and faith, solving Adam-Eve and Cain-Abel problems, the history of the church, and Father's life. They also learn the significance of fundraising, witnessing, and lecturing, and they gain practical experience in these activities. Later they can attend a regional 21-day workshop where they learn Unification Thought and VOC theory. Then if they really want to dedicate themselves as center members they must pass through a 40-day trial period in the center; the brothers spend 20 days fundraising and 20 days on the farm, and the sisters spend 20 days fundraising and 20 days witnessing.

In Liberia girls don't have much opportunity for education. Boys in Liberian families are sent to school first, and girls have to wait in line.



Paula Peterson at the National Museum in Liberia.

Because of obligations in the home and childbearing responsibilities from their teens, girls take longer to get through school, and their ability to participate in our church activities is limited. Therefore, we have begun to experiment with ways of allowing them to be involved on a temporary basis. If they pass through all the workshops and the trial period satisfactorily, then they can move in. They have to sacrifice one year of school (usually the ninth or tenth grade) and live in the center, after which they can return to school. This

has been quite difficult, so presently we have only three sisters in the center, as opposed to 17 brothers.

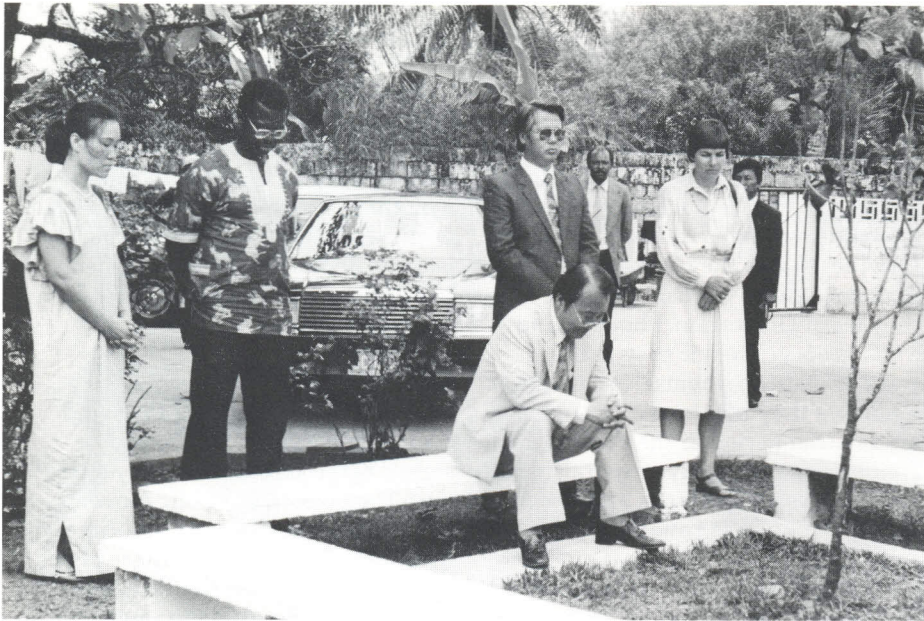
The well-to-do people of the society have close-knit families and are very tied to the established churches. They seem to be satisfied with what they have, so they rarely become dedicated center members. Very few of our members come from the upper classes.

Sign-up campaign

Last year we carried out a sign-up campaign in which 10,000 people signed cards stating that they agreed with the objectives of our movement; by so doing they became associate members. Thousands of these people had actually studied the Principle before but had not maintained connection to our church. We divided Monrovia into five zones and tried our very best with the few dedicated members that we had to recontact them, especially in the areas where our home members are concentrated. Six thousand signatures were collected by center members and 4,000 by home members. We completed the campaign just two weeks before God's Day 1986.

In 1986 we reorganized our center and created five different teams: for witnessing, fundraising, business, farm activity, and construction and maintenance. The witnessing team has seven members. At the beginning of the year they set up a 120-day condition to bring a certain number of active members. Our team members work in pairs in neighborhoods throughout the five city zones in the style of home church. Home contacts are encouraged to attend as many of our workshop programs as possible, from our intensive one- or two-day seminars up through our 21-day internal guidance workshop. We have experimented with dividing the 7-day workshop into two 3-day periods, from Friday through Sunday, for people who are working or have other commitments.

There are roughly 40 official members of our home member association, all of whom have graduated from at least a two-day workshop. Since we don't have many center members, we rely heavily on home members to carry out spiritual work. The association was revitalized in 1986; we installed a new constitution



April 1, 1986: Rev. Kwak, on his first visit to Liberia, prays at the church center's holy ground. Left to right behind Rev. Kwak: Chung Ja Coleman, Gerald Coleman, Hideo Haga, and Paula Peterson.

and new officers. Now the home members have their own witnessing and fundraising teams and are trying to have weekly internal guidance meetings. Centering on a zone witnessing leader, the members living in each zone cooperate in setting up lectures or video presentations in their homes or running miniature revival programs. This year the home members undertook a clean-up campaign. City Hall is trying hard, but it just cannot keep up with garbage collection, so Monrovia has a terrible garbage problem. The home members took responsibility for the dirtiest areas of their respective zones.

Praying in the homes

Every year Liberia has a national day of prayer and fasting. On that day and on other special occasions center members go to their zones to pray with their home members. Center members are also encouraged to visit home members who are in the hospital. If certain home members don't come to Sunday service, the zone leader and his active members are responsible to visit them, to encourage them to come, and to find out if they have any problems they can help with. The home member association is still young, but it has many plans that it is trying to put into action; it covers all its own expenses through fundraising.

We have sent out pairs of 40-day

pioneers to several cities. Because we do not have enough well-trained manpower to spare, we have not been able to establish any permanent pioneer centers.

Our overall witnessing goal for 1986 is to end the year with a four-country revival tour. This is currently being organized.

At the beginning of this year I visited the Ministry of Education because we wanted to find out if we could teach the Bible in the public schools. As it turned out, not only were various missionaries already giving Bible instruction, but the Ministry was undertaking to design and implement a whole new religious education curriculum. I became a friend of the assistant to the minister of education, who is in charge of curriculum development. He wants the churches to supply proposals and materials, so I offered an outline of the CAUSA Worldview, Unification Perspectives on Christian Faith based on Rev. McCarthy's video lecture series, and the Islamic Perspective of the Principle.

Our fundraising team has only two members, and they use primarily ginseng products. Although the economic situation is bad, people are willing to buy health products. We sell small quantities, such as packets of tea for 50 cents each, which the people can afford. Occasionally they are able to afford larger quantities. We offer other products as well, but

because people don't have much money, these are usually the real necessities of life. Sometimes we make our own products, such as T-shirts or little yarn doilies. The market in the city here is limited to a few hundred thousand people, so we have to change products continuously.

Our business team is running our ginseng store called "Happy World." Chung Ja Coleman and two Liberian members work there. Recently we moved to an excellent new location on the main street in town. We have more space and can even accommodate a small cafe right within the store where people can drink ginseng if they like. At this point Liberia is selling more ginseng than any other African nation, and we are investigating ways to further expand the market, such as wholesaling some of the cold drinks.

Construction and farm work

Our construction and maintenance team of three brothers is responsible to keep our center, which is an old building, in good repair. The plumbing, wiring, and fixtures need constant work, and the roof needs to be replaced. Recently they completely restored a small servants' quarters in the yard, which can be used as an apartment, a small workshop site, or an office for future business projects.

Our farm is located in a place called Clay Ashland on Bushrod Island, just north of Monrovia. It has 44 acres, only six of which have been cleared so far. That was a lot of hard work for our small team of four brothers; this is only the second season they have been working there. Unfortunately the water is not good for washing or drinking, so good water has to be carried in. During the first season the team basically experimented; this year they are planting four acres of casaba, which is a starchy root and one of the staple foods in Western Africa. Along with this, we are growing in smaller areas some other cash crops, which we plan to sell. We hope to replace all the money invested in the farm and expand its operation in the future. Someday we would like to build a training center there.

In 1984 the first CARP chapter was officially established on the Cuttington University campus. The CARP

members held a weekend workshop there to get the campus activity underway. Currently they are pioneering a chapter at the University of Liberia in Monrovia, but that campus is often closed down because of political unrest. CARP in Liberia wants to be open to people of all faiths and to help minimize the existing tension between Christians and Muslims. Last year CARP was able to send one representative to the Tokyo CARP convention; this year a larger delegation will go to the New York convention.

Many of our most enthusiastic home members are junior and senior high school students, and we are hoping that they can be increasingly active on their school campuses. One young brother set up a YES (Youth for an Ethical Society) chapter at his junior high, and has already found several spiritual children. The president of the home members' association was formerly the head of another Christian youth group that has chapters in three cities. Slowly but surely he is bringing its officers and members to workshops and gaining support for YES. The members of YES would like to involve as many campuses as possible in their programs.

This is a glimpse of the overall situation in Liberia. The members are working very enthusiastically. The older members who were flagging from the slow development of the movement are inspired by the young members who are joining now. Hardship in different forms has come to the people of Liberia, but a big blessing can follow.



Paula Peterson with a home church family.

The completion of the 40-year wilderness course and Father's sacrificial condition in Danbury, as well as conditions made by Heung Jin Nim in spirit world and members on earth, have made a big difference in the spiritual situation of Liberia and in particular helped us to achieve our goal in the campaign for associate membership. The spiritual world is much more ready to work, even on the basis of small conditions. The year 1985 looked quite bleak; many Liberian citizens suffered and shed blood. Now a spring has come; 1986 feels like the dawn of a new day. The movement in Liberia has really started to take off. We know this is because of the sacrifice of True Parents, Heung Jin Nim, and brothers

and sisters in Liberia and throughout the world. □

The first three Unification Church missionaries to Liberia arrived in the middle of 1975. Paula Peterson had originally been assigned to the neighboring country of Sierra Leone, but after being expelled, she joined the missionaries in Liberia. Fortunately they were able to incorporate the church and get permission for missionary residence by 1976, within just a year's time. She works together with Hideo and Kimiko Haga, their two children, and three other blessed members—Liberian national leader Gerald Coleman, his Korean wife Chung Ja, and David Sumuwa, whose wife Elizabeth, originally from Zimbabwe, is now attending the Unification Theological Seminary.

IN SEARCH OF GOD'S CHILDREN

CONTINUED FROM PAGE 35

many times, their spiritual standard did not rise. I feel they can be likened to the disciples who followed Jesus while he was on earth. Just as they did not understand the heart of Jesus, our friends also could not understand our hearts. The pain and the lifeless—almost hopeless—feeling this caused cannot be described in words. When Father said at the international leaders' conference on February 25, 1980, "Now you can understand deeply the heart of Jesus, can't you?" the words penetrated my soul; I had to nod in affirmation.

When I saw the people of this nation aimlessly walking the streets, their clothes dirty, and their appearance disheveled, I felt I heard

"WHEN THE FLOOD OF SUFFERING HAS PASSED OVER A PERSON, THEN ONLY THAT WHICH IS OF GENUINE VALUE REMAINS."

the voice of God Himself crying out in pain: "That is not really me!" I recalled this experience again and again, thinking that that is always the cry of God when looking at mankind. In His eyes we are all spiritually deformed; we lost His ideal and purpose through the fall. However, God as our Heavenly Parent is in the position to save mankind. Yet progress in restoration is slow and seems nearly impossible from a human point of view. Even though I almost gave up my mission many times, every time I thought of God's own situation I put the idea of leaving the country out of my mind. That image of God filled me with the heart to stay and continue working for His will, no matter how small the result we seemed to cultivate. □

NEWS FROM TODAY'S WORLD



The ministers don army helmets for head protection in preparation to enter the North Korean infiltration tunnels at the DMZ.

Fifth Advanced ICC in Korea

ON JUNE 17-27, NINETY-ONE MINISTERS and religious leaders from all over the United States, representing 26 denominations, participated in the fifth of a series of Advanced Interdenominational Conferences for Clergy in Japan and Korea. Participants stayed for the first three days at the Tokyo Hilton International and for the remaining seven at the Sheraton Walker Hill in Seoul.

In Japan the clergymen saw multi-vision slide presentations of Unification projects and events as well as many of Father's most notable achievements, such as the building of the International Highway. As usual the guests experienced the warm hospitality and enthusiasm of the Japanese members, especially during the entertainment program and farewell banquet.

In Korea a complete cycle of Divine Principle lectures was given by Rev. David Hose, Rev. Kevin McCarthy, and Rev. Levi Dougherty. The ICC staff experimented with forming dis-

cussion groups on the basis of how much of the Principle the ministers had heard previously; there were nine groups in all—six for those still on the introductory level, two inter-

mediate, and one advanced. This system worked out well and will be used again. Discussion leaders emphasized three main theological points to ensure that everyone understood them clearly. These points were that the fall was the misuse of sexual love, that Jesus did not come to die, and that the Messiah is returning as a man born on earth.

On a day trip to Pusan, many of the ministers reported especially powerful experiences at the Rock of Tears, Father's special holy ground, and shared testimonies about them for nearly an hour on the bus ride afterward.

At the close of the conference a strong proclamation, addressed specifically to Korean Christian leaders, was formulated, and over half of the ministers signed it. It stated that the Unification Church is truly centered on the will of God, that Rev. Moon is a great man inspired by God and Jesus, that Principle is a powerful teaching in the lives of its adherents, and that the Unification Church has been mistreated.

The majority of participants testified that they had a very deep and worthwhile experience.



Rev. Kwak speaks to the American clergy at the old Chung Pa Dong church.

NEWS FROM TODAY'S WORLD

West Coast Blessing Workshops

IN THE SPRING OF 1985 WHEN REV. WON Pil Kim took responsibility for the Blessed Family Department, he felt it would be helpful for members to work out Blessing-related problems through an organization which was closer to home than the New York City office. He wanted leaders and elders to be able to help members on a local basis. After consolidating and streamlining the Blessed Family Department administratively in New York City, he asked all the regions to establish their own regional Blessed Family departments, each centering on a mature, elder member who could function as a permanent counselor. Most regions have done this and the result has been the formation of a viable Blessed Family Department network, which has greatly facilitated communication and problem-solving.

On May 15-18, 1986, Mrs. Nora Spurgin gave Blessing workshops in Seattle, San Francisco, and Los Angeles. Over 500 members participated altogether. Each workshop opened in the morning with a talk given by Mrs. Spurgin explaining the deep meaning of the Blessing, most of the related ceremonies, and the importance of maintaining the purity of the Blessing relationship. Mrs. Spurgin also met with leaders and counselors to distribute information packets, discuss different problem categories, and answer questions about any especially pressing concerns. In the afternoon couples broke into small groups to discuss such problems as the need for more spiritual children, difficulties in international and interracial marriages, the loss of a spouse and the qualifications for re-Blessing, and coping as a single mother.

These workshops were an effort to bring much-needed information and



*Mrs. Nora Spurgin,
director of the Blessed
Family Department.*



guidance to members and leaders in the field. Mrs. Spurgin emphasized the use of preventive measures which could keep little problems in a marriage from becoming big ones and big problems from becoming failures.

The overall response indicated that the workshops were very helpful indeed. Mrs. Spurgin hopes to have more such seminars around the country in the future, as well as special workshops to teach and guide regional Blessed Family Department counselors. Currently Rev. C.H. Kwak is assisting Rev. W.P. Kim in overseeing all Blessed Family Department affairs.

The New Blessing Quarterly

THE *Blessing Quarterly* AND THE *Blessed Family Journal* have merged! Now members will be able to get the very best of both magazines in one volume. It will carry the older title *Blessing Quarterly*, and the exterior design with the color photo on the cover will be continued. The content will be more akin to that of the *Blessed Family Journal* however, and will include its special Question and Answer section.

The staffs of the magazines have also merged. HSA Publications and Accord have been hired to take responsibility for production and cir-

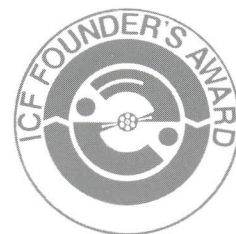
ulation, respectively. Those who subscribed to either one of the magazines will receive the new volume in its place, and those who subscribed to both will have their subscriptions extended.

The new magazine will definitely be more cost-efficient than the previous two, and best of all, members won't have to decide between them. It is the hope of the new *Blessing Quarterly* staff that all blessed members will feel that this is truly *their* magazine.

*For subscriptions please write to Accord,
481 8th Ave. New York, NY 10001.*

NEWS FROM TODAY'S WORLD

ICF Founder's Award Ceremony



"In closing I want to repeat that I am now convinced that, whatever may popularly be said or believed about the basic religious foundation of ICUS, the scientific character of the meetings and their presentation and organization are thoroughly and admirably respectable. Furthermore, ICUS is attempting an almost unique job in devoting itself to clarifying the basic intellectual differences between the communist and capitalist worlds and thus performs a very important task indeed. For these reasons I am grateful to have been able to contribute to its efforts, and I also want to repeat my apology for my long hesitation and reservations about collaborating. Thank you very much."

Dr. Friedrich A. von Hayek, with Mr. Neil Salonen at his side, accepts the ICF Founder's Award.

ON APRIL 14, 1986, PROFESSOR FRIEDRICH A. von Hayek was awarded the ICF Founder's Award in Freiburg, Germany. The award—a cash prize, a gold medallion, and a scroll—lauded Professor Hayek for his contribution to the scientific community and for his work in helping ICUS. It was originally to have been presented at the Houston ICUS in November of 1985, but due to ill health Professor Hayek could not attend.

Professor Hayek is an internationally renowned economist who has taught in Europe as well as America. In 1974 he received the Nobel Prize. In his prepared remarks at the award ceremony in Freiburg he stated that he wished he had responded earlier to the invitations to attend ICUS, but that due to adverse publicity he had been reluctant. He ended his statement with the following words:



Rev. Kwak addresses the ICUS Planning Board.

Witnessing

- 5. Who will cry out in my place? Who will inherit my desire to visit all the corners of this land and cry out?
- 6. After you are commissioned by God, don't make Him worry about you. Instead become the person who can make Him say, "I can trust you to go quickly in my place." Such heart is the glory of the earth.
- 7. You must always be determined to use your body to explode upon your area and make a foundation of service there that is worthy of Heaven.
- 8. Now is the time when fallen man's loud cry for help and salvation resounds throughout heaven and earth. Unless you can hear that cry, you cannot penetrate the heart of restoration. □

Taken from both the Korean and English volumes of The Way of God's Will.

전도(傳道)

- 5. 선생님이 삼천리 방방곡곡을 찾아다니며 외치고 싶었던 그 심정을 인제받아 대신 외칠 자가 누구냐?
- 6. 하늘이 나를 보내놓고 조바심을 하는 그런 자가 되지 말고 「너는 나를 대신해서 어서 가라」고 하실 수 있는 실제(實體)가 되자. 이것이 지상의 영광이다.
- 7. 우리는 항상 내 몸을 폭발(爆發)시켜 어느 지역을 뒤집어서 그곳에 아버지를 모실 하늘의 터전을 건설할 각오가 되어 있어야 한다.
- 8. 지금 때는 세상의 타락한 인간들이 구(救)해 달라는 소리가 천지를 진동하는 때이다. 이 음성을 들을 수 있어야 복귀의 심정을 통과할 수 있다.

ICUS Planning Board Meeting

LOVE GOD, LOVE THE PEOPLE AND LOVE THE NATION

CONTINUED FROM PAGE 31

heavy machinery like tractors, for instance, they would soon become inoperable because the Africans do not have the necessary skills to maintain them.

The nature of assistance to Africa is changing now. Assisting governments outline projects clearly—model agricultural programs, for example—and then send their own manpower and technological resources to the countries along with their finances. They set up programs to educate the native people so that they can eventually assume responsibility and manage on their own. This is a more realistic and effective way of giving support. In the future we hope to create a nursing school in connection with our medical clinic; we even want to build a medical school one day. Thus our efforts are sure to help Zambia. □

FROM MAY 28 TO JUNE 1, 1986, THE ICUS Planning Board met at the Sterling Forest Conference Center just outside New York City. Present were 17 professors of the board as well as the committee chairmen for this year's conference—ICUS XV. Suggestions were made on how to improve the conference, proposals for next year's conference were reviewed, and seven committees were selected for approval by the ICF Board of Directors. It was also announced that Dr. Alvin N. Weinberg of the Oak Ridge Associated Universities would be the 1987 conference chairman.

The participants discussed the publication of the ICUS books that are generated by each conference, as well

as the annual commemorative volume. It is anticipated that Paragon House publishers will produce 16 ICUS books this year. The possibility of starting an ICUS journal to further its outreach into the academic community was also considered.

Rev. C.H. Kwak was able to attend briefly, and he gave a speech in which he introduced the idea of *shimjung* and described his recent meetings with a representative of the Pope and a representative of the church of England. Dr. Sang Hun Lee also gave two presentations on Unification Thought and presented each participant with his new book *The End of Communism*. □



BUILDING THE WHOLE PERSON

June 13-15, 1986

Georgetown University, Washington DC

by Leslie Holliday

STRIDERS INTERNATIONAL, INC. was incorporated in 1983 by former collegiate track and field athlete Glenda Moody. It is an offshoot of the original DC Striders, which was one of the first social programs the Unification Church helped to fund. The purpose of Striders International is to help minority youth get into college on scholarships using athletics as a motivating force. The program harnesses their positive energy, teaches discipline, and helps its young competitors reach for larger life goals. To date Glenda Moody has trained over 3,000 athletes, including 23 Olympic competitors and two gold medalists, one world-record holder, and many other world-class and national champions. They have received scholarships totaling over \$28 million in value.

On the weekend of June 13-15, Striders International held its first annual Track and Field Clinic, hosted by Georgetown University in Washington DC. The essential purpose of the clinic was twofold: to consolidate the Striders' foundation on the national level, and to reach out to the international level. The highlight of the program was a VIP reception held on the evening of June 14 at a historic building on the Georgetown campus. Local politicians and dignitaries—as well as diplomats and cultural attaches from 14 different nations—were invited to hear testimonies about the Striders' ideals,

accomplishments, and hopes for the future.

The clinic featured presentations by an all-star staff of Olympic coaches of the highest caliber, most of whom serve on the International Olympic Committee and coach routinely at the university level. These clinician-coaches shared the latest state-of-the-art sports techniques with other participating coaches from high schools and colleges all around the country. Guest speakers brought a depth of philosophical, spiritual, and ideological insight to the entire program. The awareness engendered by these talks had the overall effect of forging unity and morale for the 1988 Olympic Games.

Talking shop

Kevin Brabazon, a trustee for the Striders, served as emcee throughout the three-day clinic. Early on the afternoon of June 13 the clinic began with some opening remarks offered by Jonathan Slevin, vice president of Striders International. He touched upon the responsibility of those present for the performance of American athletes in 1988, and the need to establish the Striders on the international level.

Then the clinic sessions got underway. Every morning and afternoon two sets of sessions were offered; four or five sessions were held simultaneously in almost every track-and-field event—sprints, middle

distance races, relays, hurdles, race walking, high jump, long jump, triple jump, pole vaulting, discus, and weight training. The coaches shared from their own experiences and demonstrated effective drills and training methods. In sessions held out on the track or in the gym, the participants were asked to try these techniques out for themselves. In sessions held in the classroom, lectures were accompanied by diagrams, films, and videotapes.

Each coach had come to know the body movements involved in his or her own event in precise detail. For example, one coach explained, "Everything that happens to the pole vaulter in the air is the result of what happens on the ground," and he examined this cause-effect relationship throughout each phase of the pole-vaulting maneuver. The coach for sprints outlined the "3 Ms" that characterize success in this event: Maximize acceleration, Maintain velocity, and Minimize deceleration. In one very technical session on biomechanics, the instructor outlined Newton's three laws of motion—the law of inertia, the law of acceleration, and the law of reaction—and explained how their application could streamline the athlete's movements and make them more effective.

In the course of the discussions the coaches expressed tremendous consideration of, and concern for, their athletes. They discussed ways of



Ms. Glenda Moody with Mr. Farley Jones (far left) and three administrative assistants at the conference.

handling the psychological and social problems associated with competing under pressure, with winning—and with losing. They emphasized that athletics is not an end in itself, but an education of character. They feel responsible to help young people keep their sports endeavors in perspective, because their goal is really to build the whole person. It was clear just how much these coaches really love and care for the youth they train.

Catching the vision

While the clinic sessions dealt with the pragmatic aspects of training in track and field, the talks delivered dealt with the issues of heart and mind surrounding sports, from the individual level to the international level. At dinner on the first evening, diplomats from Canada and South Korea, where the 1988 Winter and Summer Games are to be held, extended to the coaches warm invitations to come to their countries. One interested senator who visited the clinic spoke at some length about how America has become a "spectator nation" of people who are not as healthy as they should be. "We must translate athletics into our own lives," he said. "From the admiration of others we must learn to make our own best efforts in sports."

On the morning of the second day two films produced by the South Korean government were shown. The first showed the preparations

being made by the South Korean people for the Summer Games. They are hard at work creating the most beautiful and functional sports facilities, and they are truly excited about welcoming the whole world into their little country. The other film, made to promote South Korea's tourist industry, did in fact capture the breathtaking beauty of that mysterious land. After lunch, in a more serious vein, Tom Ward, executive vice president of CAUSA International, gave an impressive talk based on CAUSA principles. [See excerpt p. 46]

In the evening over dinner one of the staff coaches delivered a very funny and entertaining pep talk. Be yourself, be the best that you can be, he said, and "put gratitude in your attitude." He spoke about the need for faith in God, and the ability to laugh at ourselves. He told the coaches that they have the power to be the most influential people in their communities; they should help young people become winners and resist dropping out of life in the face of discouragement. He put his points across with so much humor and compassion that the audience was almost laughing and crying at the same time. Then on the final morning Farley Jones, president of Striders International, gave a profound talk that brought together all the major themes of the clinic. [See excerpt p. 47]

The VIP reception for dignitaries and diplomats on Saturday evening



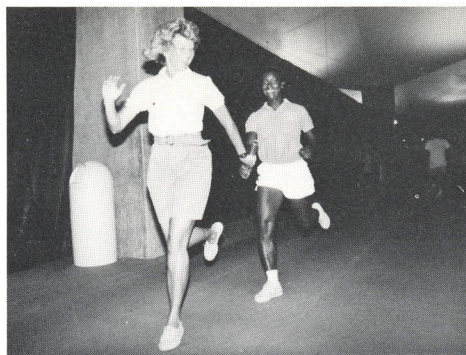
Ms. Glenda Moody receives from the Washington DC Council a resolution expressing appreciation for her community service.



Participants listen attentively as one of the Olympic staff coaches explains the techniques of the triple jump.

was the moment when the international goals of the Striders really came into focus. Emcee Kevin Brazon remarked, "There are many young people, especially in developing and Third World nations, who would greatly appreciate the opportunity to study at American universities. There are also many coaches in other nations who would be interested in and who feel that they could benefit by the methods of athletic training developed here. As a central democratic nation, America should have the inclination to share its secrets, its skills, its resources, and its opportunities with others." He said it was Glenda Moody's vision to make the expertise of America's Olympic-caliber coaches, and the opportunities provided by the Striders Scholarship Acquisition Program, available to coaches and athletes around the world.

Three of the coaches then gave testimonies about how profoundly Glenda had changed their own viewpoints about coaching. She took young people who had been embittered victims of unfairness and discrimination and made them into



Coaches practice the special skills involved in passing the baton in relay races.

"quality human beings." As one coach put it, she went the "whole nine yards" with each one of her trainees. There were many humorous descriptions of Glenda's ebullient style of training and loving her athletes—all of which evoked affectionate laughter.

A story of love

The expressions of appreciation from these coaches, who had known Glenda a long time, caught her off guard. She was already in tears when Benita Fitzgerald-Brown, 1984 gold medalist in the 100-meter hurdle, got

up to give her testimony. Standing before the microphone with wet eyes, Benita also fought for composure. "I don't think I would have been able to make it if it hadn't been for the Striders," she said.

After the close of the program, guests talked and lingered. Everyone felt drawn together in a very warm and comfortable spirit. Many of the guests made important new friends that evening, forging alliances through which they could begin to feel some of the hope that Glenda's ideas were generating.

The clinic ended the following day after lunch, when Glenda presented plaques expressing her appreciation to four assistants for the success of the clinic. The participants were virtually unanimous in feeling that the clinic had been helpful and inspiring in every way, and they were all anxious to do it again. In fact, Striders International is planning two more clinics in preparation for the Olympic Games, in hopes that God will be the real winner in 1988. □

For more information about Striders International, write P.O. Box 33832, Washington DC, 20033.

ON TERRORISM

Summarized excerpts from the speech by Tom Ward at the first annual Striders International Track & Field Clinic June 14, 1986



WE CAN RECOGNIZE that in two of the most recent Olympic encounters—Moscow in 1980 and Los Angeles in 1984—there was a very clear politicization of the

Olympic games. If we wanted to point to the most blatant case of this kind of politicization in the twentieth century, we would have to go back to the Munich Games of 1936. Adolf Hitler saw the Olympics as an opportunity to proclaim the superiority of the Aryan race and the Third Reich.

Today, the Soviets and members of other Eastern bloc nations emphasize that there are two dimensions to educating and training an athlete: One, of course, is physical fitness; the other is revolutionary fervor. The Soviets believe, just as the Nazis did, that their athletic triumphs serve as a

proclamation of the overwhelming superiority of their system.

The Soviet approach also involves a skewed viewpoint of morality. Lenin's definition of morality was developed in 1919 but still persists in the Soviet system and its philosophical texts today. According to Lenin, that which promotes the movement of society toward communism is moral. Such a perspective justifies cheating: If cheating in the Olympic Games promotes the movement of society toward communism, then it's moral.

Karl von Clausewitz, a famous German war tactician, once stated: "War is the pursuit of politics by other means." When Lenin came to power he changed the phrase around to be: "Politics is the pursuit of war by other means." What he meant was that the world is in the midst of a war, and anything that can advance communist objectives is legitimate, whether it's politics, cultural

exchange—or even the Olympics. It was Lenin who, by 1919, had also legitimized terror as a justifiable means for the Soviet Union to achieve its goals.

In recent times South Korea, the site of the 1988 Summer Games, has had to cope with some very serious problems, such as the jailing of political dissidents, student uprisings, and national tragedies like the downing of the KAL 007. Korea also remains a divided nation, which is a source of tremendous grief to its people. There are constant confrontations along the 38th parallel and at Panmunjom. The DMZ between South and North Korea is like a strip of dynamite.

Today the five nations of Libya, Syria, Iran, Cuba—and North Korea, together referred to as the Radical Entente, are the prime perpetrators of terrorism throughout the world. North Korea was responsible for the 1984 Rangoon bombings which killed

half the members of the South Korean cabinet. Thus the possibility of terrorism and the need for security must be fundamental concerns in 1988.

North Korea has always had its doors almost completely closed to the rest of the world. Within its borders Kim Il Sung is constantly referred to as the Great Leader. Sometimes on one page of the North Korean newspaper you can read his name with flowery titles about a hundred times. He is a bona fide Stalinist leader—the only one among all the communist nations of the world today. A whole history has been fabricated of Kim Il

Sung as the individual responsible for liberating Korea from the Japanese. Also the North Korean people are continually told that the people of the South are in extreme poverty and dying from hunger every day. This propaganda is used to create revolutionary fervor to “liberate” them.

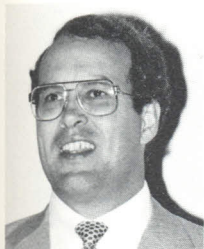
The big question is what Kim Il Sung will do at the time of the 1988 Olympics. It's going to be very difficult and embarrassing for him to keep the doors of his country closed and not permit his people to see the Olympics in the South. There's even been some discussion about having some of the events held in the North.

Mainland China, which up until now has been creating ties mostly with North Korea, will also now have an opportunity to relate to South Korea. Will Kim use terror to obstruct the Games or prevent them from taking place? If not and the Games go forward smoothly, they could have tremendous geopolitical impact, at least as significant as the table tennis matches which opened relations between the United States and China. □

Complete script available from the Today's World office.

SPORTS AND THE WORLD

*Excerpts from the speech by Farley Jones
at the first annual Striders International Track and Field Clinic
June 15, 1986*



THE RECOGNITION OF the relationship between religion and sports is not new. As religion touches something deep within the human psyche, so does sports. As

religion can become the source of powerful identifications and associations, so can sports. Sports can become the focus of rivalries between cities, between regions, between nations, between races, and obviously between competing ideologies. Why is it that sports has such power? Why is it that a Mary Lou Retton or a Carl Lewis attracts such interest and fascination? Why is it that many of us tend to become so identified with our local teams, both amateur and professional?

Certainly it is the position of most of the great religious traditions, and even of some modern-day scientists, that the human being is composed of internal and external dimensions—mind and body, or spirit and flesh. In our imperfect state, however, these two dimensions are often at war with each other. The mind moves in one direction and the body another. While this conflict is not limited to religious seekers, one of its classic expressions is that of St. Augustine, who in his autobiography reports of praying devoutly: “O Lord, make me chaste, but not yet.”

One challenge of the individual life, then, is to find union between mind and body. And, however fleeting such an achievement might be, it seems to me that this union is exemplified in the harmony, beauty, and grace of sports. The athlete is the one whose body responds perfectly to the dictates of the mind and who thus brings harmony and union between mind and body. The triumphant athlete symbolizes the quest in all of us to achieve personal wholeness and harmony, and to be completely unified in challenging that which must be overcome if we are to be victorious in life. Therefore, the union of mind and body in the performance of the athlete can be a symbolic ideal for one's larger life.

Beyond the individual level, sports captures something for the community as well. Individuals are created not only for themselves, but primarily for others. Each of us is meant in some way to be a meaningful part of a larger group, to work with others in achieving worthy goals, and in this context to display our individual gifts. Through sports we find both release from individual isolation and communion with our fellow man.

The experience of human community is embodied in the well-functioning team, which represents an ideal that goes far beyond the realm of sports. In both individual and team sports, transcendent ideals of human existence are made manifest.

Sports thus has unique characteristics that both represent and lead to the building of a whole person and a healthy society. Challenging oneself leads to self-realization and fulfillment, and conquering oneself is the beginning of conquering life. Insofar as it fosters the development of mature and self-confident individuals, sports plays a central role in the health of our society.

Think of the significance sports has had for race relations. A fulfilled and confident individual can relate as an equal to others. The burdens of self-doubt and inferiority that entrench inequalities between human beings can be removed, and the basis of true relationship between individuals of different classes, races, and nationalities can be established. Insofar as sports has enhanced equality, it has enhanced the world. Sports is not just a recreational activity, nor just an adjunct to schooling, but a fundamental ingredient in building a healthy society and world.

Sports is an ancient and noble undertaking, with meanings and effects extending far beyond the cinders of the track and the foam of the pit. Each of you is a bearer of this proud tradition, carrying with you its major responsibilities and potentially great rewards. As you carry this tradition forward, may the Creator of all athletes and of all sports guide you and bless your way. □

**"TO PLAY MUSIC, YOU NEED
MUSICAL INSTRUMENTS.
TO ENGENDER LOVE, YOU
ALSO NEED INSTRUMENTS.
ALL THE THINGS OF
CREATION ARE THOSE
INSTRUMENTS OF LOVE!"**

*Rev. Sun Myung Moon
June 7, 1986
Day of All Things*